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THE

CHURCH·MISSIONARY
CLEANER



*And Ruth said, Let me now go to the field, and glean.
And she went, and came, and gleaned in the field.*

RUTH ii. 2, 3.

HE · THAT · REAPETH
RECEIVETH · WAGES
AND
GATHERETH · FRUIT
UNTO · LIFE · ETERNAL

VOLUME
XVII.

1890.

*"And they took up of the
fragments that remained twelve
baskets full."—St. Matt. xiv. 20.*

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THE CHURCH MISSIONARY GLEANER.

JANUARY, 1890.

EDITORIAL NOTES.



ERY striking is the contrast between New Year's Day, 1890, and New Year's Day, 1889, in one respect at least. Last year dark clouds overshadowed us. Violent attacks had been made on the Society. Controversy was going on among its own leading members about Home Expenditure. Our first Editorial Note in the January GLEANER was a call to prayer that the Society might be spared the trial of financial pressure and perplexity:—

"Members of the Society," we said, "are called upon to begin the New Year with a very special sense of their own helplessness. To all appearance, a time of trial and humbling is before us. We have been rapidly extending our work and increasing our workers; but there does not seem an indication that our friends are increasing their contributions. It may be that we need to be humbled for a time, and that God will show us again, as He has before, that the silver and the gold are His, and not ours."

Those prayers were heard. Through God's unexpected goodness, the financial year, three months later, closed happily. January has come round again, and we are bound to say the outlook as regards funds is this year just as doubtful. And yet it does not seem to trouble us. We have been having very long and important Committee meetings, but they have been occupied, not with controversies, but with bright plans for development and extension: and hopefulness manifestly prevails. We call on our friends, therefore, to begin the year with praise: "for His mercy endureth for ever." Adapting a famous saying of Mr. Moody's, we would say, "Let us praise God for what He is going to do in 1890."

It was scarcely to be expected that an inspiration for the GLEANER would be derived from a cartoon in a comic paper seen at a railway bookstall. But one of these cartoons a few weeks ago seemed to us profoundly suggestive. It represented a full-page map of Africa, all black, and without a name upon it; and, stepping out of that black expanse, were represented Mr. Stanley and Emin Pasha. Our thought was, Yes, they are coming out of the Dark Continent, and all the civilised world rejoices; if another such cartoon were drawn, showing the same black face of Africa, but representing the little bands of missionaries going in, how much would the world care about it? However, the messengers of the Gospel do not look for the world's applause. They look for the Master's smile, and the sympathy of all His people. Assuredly they have the one: have they the other?

We have not adorned the GLEANER with a cartoon like that; but we have borrowed the idea of a black picture-map of Africa, and present one in this number, with white stars to indicate the principal Mission centres.

This number of the GLEANER is devoted to Africa; and so will the next number be. Indeed the two numbers will have to be taken together, as two parts of one whole, as it is impossible in one month to find room for all we have to say. We give this time three maps, and our pictures therefore are fewer than usual; but several others, also illustrating the Niger and the Soudan, will appear in February. We should have confined the chief letterpress in the present number to those fields, had it not been for the arrival of the Nyanza letters, of which our readers of course expect a summary. Our next number will contain a recent journal of Bishop Crowther's, the continuation of Mr. G. Wilmot-Brooke's journal, and other African matter.

The choice of Africa is no arbitrary one. In the past two months the Dark Continent has almost absorbed our attention in Salisbury Square. The plans for Mr. Douglas Hooper's party, and the mails from the Nyanza received on Nov. 23rd, have kept East Africa in the front; and (if possible) still more important have been the plans laid before the Committee by the Rev. J. A. Robinson and Mr. G. Wilmot-Brooke for the improvement and development of the Niger Mission and its extension to the Mohammedan Soudan. After numerous and prolonged private conferences, and exhaustive discussions in the Africa Sub-Committee and the Committee of Correspondence, the whole scheme came before the General Committee on Dec. 9th, and was adopted after an examination which lasted several hours. We verily believe that the hand of the Lord has been with the Society throughout.

The proposed Upper Niger and Soudan Mission is described on another page, in the article entitled "The Dark Continent." But not less interesting are the plans adopted for the development of the Lower Niger and Delta Mission, which is more immediately Bishop Crowther's work. The main point is that English missionaries are to be joined with their African brethren in the attack on the degrading Paganism of the country; and the venerable Bishop, who has taken part in all the consultations, heartily holds out the right hand of fellowship to white men who will enter on this work in a loving, large-hearted spirit.

The features of these different fields are admirably described by Mr. G. Wilmot-Brooke on another page.

For these various developments God has been pleased to raise up devoted men. Three Cambridge graduates have been accepted to accompany Mr. Hooper to East Africa, viz., Mr. G. L. Pilkington, Mr. G. K. Baskerville, and Mr. J. D. M. Cotter. The first Upper Niger party will comprise the Rev. J. A. Robinson, M.A., late our valued Secretary of the whole Niger Mission; Mr. Graham Wilmot-Brooke, who has now been formally, and thankfully, admitted into C.M.S. ranks as a full missionary; Mr. C. F. Harford-Battersby, B.A., M.R.C.S., who is well known in connection with the Children's Seaside Services and the Schoolboys' Scripture Union, and who will be the medical missionary; and Mr. Eric Lewis, B.A., who has long desired to join Mr. G. Wilmot-Brooke in Africa. Mrs. G. Wilmot-Brooke will accompany her husband, and reside at Lokoja, on the Niger; and we hope one or two other ladies may be sent also. The Secretaryship of the Lower Niger Mission has been offered by the Society to the Rev. F. N. Eden, M.A., Vicar of St. James's, Hartlepool, who has accepted the post, and will, we hope, be accompanied by a second clergyman at least. It was a memorable day when, on Dec. 3rd, all the new names were enrolled together.

Exeter Hall has been engaged for Monday evening, Jan. 20th, to take leave of both the East and the West African parties.

WE hope our friends will do their best at this beginning of the New Year to help on the circulation of the GLEANER. The sale has increased by 15,000 in the last two years, and we are printing 65,000 of the present number. But this is not enough: we want it doubled, trebled, and even quadrupled. Friends willing to help may have free packets (carriage paid) of this January number as specimens for distribution, on application to the Society's House.

WE would remind all friends that they are heartily welcome at the Prayer Meeting held at the C.M. House every Thursday, for one hour, from 4 to 5 P.M.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnevely, and late Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purgation of the work.

KEY WORDS.—"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").

Part I., Chaps. i.—vi. The Builders and their Work.

Chap. i.—The Call to Work.

VER. 1.—"THAT the Word of the Lord might be fulfilled." How many missionary words are there! "Ask of Me, and I will give thee the heathen," &c. "This Gospel of the kingdom must first be preached . . . unto all nations," &c. Thousands of words, and all must be "fulfilled." God is pledged to it.

"The Lord stirred up the spirit." Ah! it is the "stir up" which is needed. Kings must be "stirred up"; Churches must be "stirred up"; Christians must be "stirred up." We need the "stirred up" missionary spirit, like Paul's (Acts xviii. 5).

"Cyrus . . . made a proclamation." Cyrus=sun, and is typical of Christ (Isa. xlv. 28—xlv. 4). Our Sun of Righteousness has made a missionary "proclamation." Who will hear it?

"The voice of my departed Lord—Go, teach all nations—Comes on the night air, and awakes mine ear."

VER. 2.—"The Lord God of heaven hath given me all the kingdoms of the earth." Blessed truth! "All power is given unto Me in heaven and in earth; go ye therefore." So says "the Prince of the kings of the earth." India His, China His, Africa His, Arabia His, all His.

"And He hath charged me to build Him an house." This is "the good pleasure of His will." "That in fulness of times, He might gather together all things in one." "All the building . . . groweth unto an holy temple to the Lord." "Ye, as living stones, are built a spiritual house."

VER. 3.—"Who is there among you of all His people? His God be with him, and let him go up and build the house of the Lord." A searching missionary call. Called "His people," communicants, &c. "Who is there among you of all His people?" Are you really His—in truth as well as name? No volunteers for this? If you are His, *must* listen. "His God be with him." Thank God! do not go alone. "Lo, I am with you all the days." "Let him go up and build." Yes, let Him "go." Must be no hanging back. Command is clear, "Go up and build."

VER. 4.—"Whosoever remaineth (is left) . . . let the men of his place help him with silver, &c." Those who cannot "go" themselves must "help" these "left" ones to go; and "help" liberally with silver and gold, "beside the freewill offering." Ah, many have not even given the "freewill offering" of their own interest in the work.

VER. 5.—"Then rose up the chief of the fathers . . . priests . . . Levites, with all them whose spirit God had raised, to go up to build." A grand missionary "rising up." When shall we see bishops, presbyters, deacons, laymen thus rising up with one accord for missionary work? Ought not to be "Who shall go?" but "Who shall not go?"

VER. 6.—"And all that were about them strengthened their hands." Did not try to damp their ardour and hold them back. If "all that are about" each would-be missionary would only "strengthen his hands" by interest, prayer, and material help, how happy the missionary's lot would be.

"Beside all that was willingly offered." Not just a sovereign grudgingly given on Missionary Sunday, but a "willing" offering to the work, and, in addition, an extra donation by self-denial. One gives his asses, another his bullocks, another his jewels, another his savings, &c.

VER. 7.—"Also Cyrus the king brought forth the vessels of the house of the Lord." The consecrated vessels had been carried off and prostituted to alien service. Now the king restores them to their proper use. And in the Lord's "great house" we need vessels of service—instruments, ordinances. Our King rescues these from alienated use, and restores them to be "holy unto the Lord." "And he gave some apostles, and some

evangelists, &c., for the work of the ministry." To be "vessels unto honour—sanctified and meet for the Master's use."

Chap. ii.—The Register of Workers.

VER. 1.—"Now these are the children of the province that went up." God knows His missionary workers—those who obey the call—and has a special roll-call for them.

VER. 58.—"The children of Solomon's servants." Not true Jews, for ride 1 Kings ix. 21. Tares among the wheat. Not even the missionary army is free from impostors, aliens, worldlings.

VER. 59.—"They could not show their father's house, and their seed, whether they were of Israel." Not *bona fide* Israelites. Alas! that some in the missionary ranks cannot show their spiritual whereabouts. Not mere worldlings, yet not true children of God.

VER. 62.—"These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood." Even among the priests were some counterfeits. Even among higher order of missionaries some shams. Must, therefore, "seek their register." How terrible to be put from the work as polluted!

VER. 63.—"Should not eat of the most holy things, till there stood up a priest with Urim and Thummim." Debarred from the privileges of the office. Ah! no eating of the holy food for an unspiritual missionary. No part or lot in the spiritual feast.

VER. 64.—"The whole congregation." 42,360 + 7,337 servants + 200 singers=49,897. A goodly band. Where our 50,000 missionaries?

VER. 68.—"Some . . . when they came . . . offered freely for the House of God . . . they gave after their ability unto the treasure of the work." The workers must "offer freely." "Spend, and be spent." Every man, as he is able.

HOW THE MONEY IS SPENT.



HERE is a table showing the proportions of the Society's expenditure, under different heads, in three successive years. It will be seen that out of every sovereign expended, the proportion spent in the direct service of the Missions has increased from 15s. 10½d. to 16s. 5½d.; while Retired Missionaries, &c., decreased from 11d. to 9d., Collection of Funds from 1s. 7d. to 1s. 5d., and Administration from 1s. 1½d. to 10½d. As recent efforts to reduce Home Expenditure had hardly begun to take effect by March 31st last, it will be seen that the above reduction was going on before they began. At the same time, it must be borne in mind that the reduction is not of necessity a reduction in amount. It was so in fact; but this table only shows that the *proportion* of Home Expenditure is less. If a man whose private expenditure is £1,000 a year spends £50 on his dress, and another, whose expenditure is £100 a year, spends £20 on his dress, the latter spends more proportionately on his dress than the former.

Out of every sovereign expended by the Society in three successive years, there was spent upon—

	Year ending Mch. 31, 1887	Year ending Mch. 31, 1888	Year ending Mch. 31, 1889
	s. d.	s. d.	s. d.
Africa, West and East	2 11½	2 8	2 6½
Egypt	0 1	0 1	0 1
Palestine	0 11	0 10	0 11
Persia	0 2	0 2½	0 3
India	6 7	7 0	7 2
Ceylon	1 0	1 0½	0 9
Mauritius	0 2	0 2½	0 2
China	1 7	1 5	1 7
Japan	0 6	0 8	0 9
New Zealand	0 4	0 4	0 4
North-West America	1 2½	1 4	1 6
North Pacific	0 4½	0 5	0 5
Total in the direct service of the			
Missions	15 10½	16 2½	16 5½
Preparation of Missionaries	0 6	0 6	0 6
Retired Missionaries, Widows, &c.	0 11	0 10½	0 9
Total Mission Expenditure	17 3½	17 7	17 8½
Collection of Funds	1 7	1 6	1 5
Administration	1 1½	0 11	0 10½
	£1 0 0	1 0 0	1 0 0

THE DARK CONTINENT:

Out of It, and Into It.



UT of Africa, and *en route* for Europe—that is the triumphant close of one of the most heroic and brilliant enterprises in the history of mankind. Mr. Stanley will be welcomed with an enthusiasm as hearty as it is deserved. He went to rescue Emin Pasha and his Egyptian followers; and by invincible skill and patience he has triumphed over tremendous obstacles and accomplished his purpose, besides adding largely to our knowledge of the inmost recesses of the Dark Continent.

But while the great traveller, at the highest pinnacle of his fame, emerges from the black darkness of Africa, two little bands of men, unknown to the world at large, are preparing to go in. What are they going for? They are on an enterprise infinitely higher and nobler than Mr. Stanley's, high and noble as that was. They, too, "go to free the slaves"—to bring out the long-lost and long-deserted captives; but the rescue is one for eternity. No doubt they will have an experience not unlike Mr. Stanley's in one respect. Many of those whom he went to rescue preferred to stay where they were. He invited them again and again; he waited long for them; but they neglected their one chance of escape, and at last he had to march away and leave them behind. So will it be with our missionary brethren and those whose salvation they seek; but the promise is sure, that a remnant shall be saved, and they go to save that remnant.

Let us not forget that this is nothing new. Messengers of Christ are going into Africa; but messengers of Christ are there already—north, south, east, and west. Yes, and in the centre, too. Five months ago Mr. Stanley and his party, after weeks of toilsome marching, arrived at a settlement in Central Africa in which they saw an unpretending shed with a cross upon it. Instantly they knew they were among friends: there were Christian missionaries there. It was the C.M.S. station at Usambiro, at the south end of the Victoria Nyanza; and the missionary they found in charge (Mr. Mackay) was the very man to whom Europe had owed the information that Emin Pasha was alive and holding his own—which information led to Mr. Stanley's expedition.

But the letters from the Mission party at Usambiro are communicated on another page. We have now to do with the new mission parties about to enter the Dark Continent.

In the troubled condition lately of East Africa, there had been some hesitation what to do in response to Mr. Douglas Hooper's earnest desire to go back there with a party of men whom he hoped to get from Cambridge. At length, however, it was arranged that he should go up into the interior of the British East Africa Company's territory, say towards the country of Ulu, through which Bishop Hannington's last journey lay; and within forty-eight hours of this decision, three Cambridge graduates were led by his influence to offer to the Society. Then came the mails from the Nyanza which are noticed on another page; and not only was the need of reinforcement then seen to be urgent—we knew that already—but there appeared a probability of Uganda itself being soon again open to the Mission. Now there are men on the coast (chiefly at Frere Town) who were sent out more than a year ago for the interior, but had not yet been able to get up. Arrangements, therefore, are being made for a party to start for the Lake in the spring, when the rainy season is over. But the question of route is not an easy one, and there are other important points to be settled: so we can say no more now, writing as we do, early in December.

Meanwhile, a very important advance into the interior of the Dark Continent is, if it be the Lord's will, about to be

made on the West side. For more than thirty years it has been the Society's desire that the Niger Mission should stretch forward into the great Mohammedan states of the Central Soudan. Bishop Crowther has visited some of the sultans and emirs, as the kings are called; but hitherto the work among the *Pagan* population of the Lower Niger has absorbed all the energies of the Mission. Last summer, Mr. Graham Wilmot-Brooke, who has long been seeking to get into the Mohammedan Soudan, ascended the river to inquire into the openings for the Gospel in those lands. He came back deeply impressed with the great possibilities of a Mission there, if conducted on right lines; and in October he arrived in England and laid the whole case before the Society, with definite plans for the establishment of a regular C.M.S. Mission to the Central Soudan. The Committee have approved his proposals, and active preparations are being made for a party to go out in February next.

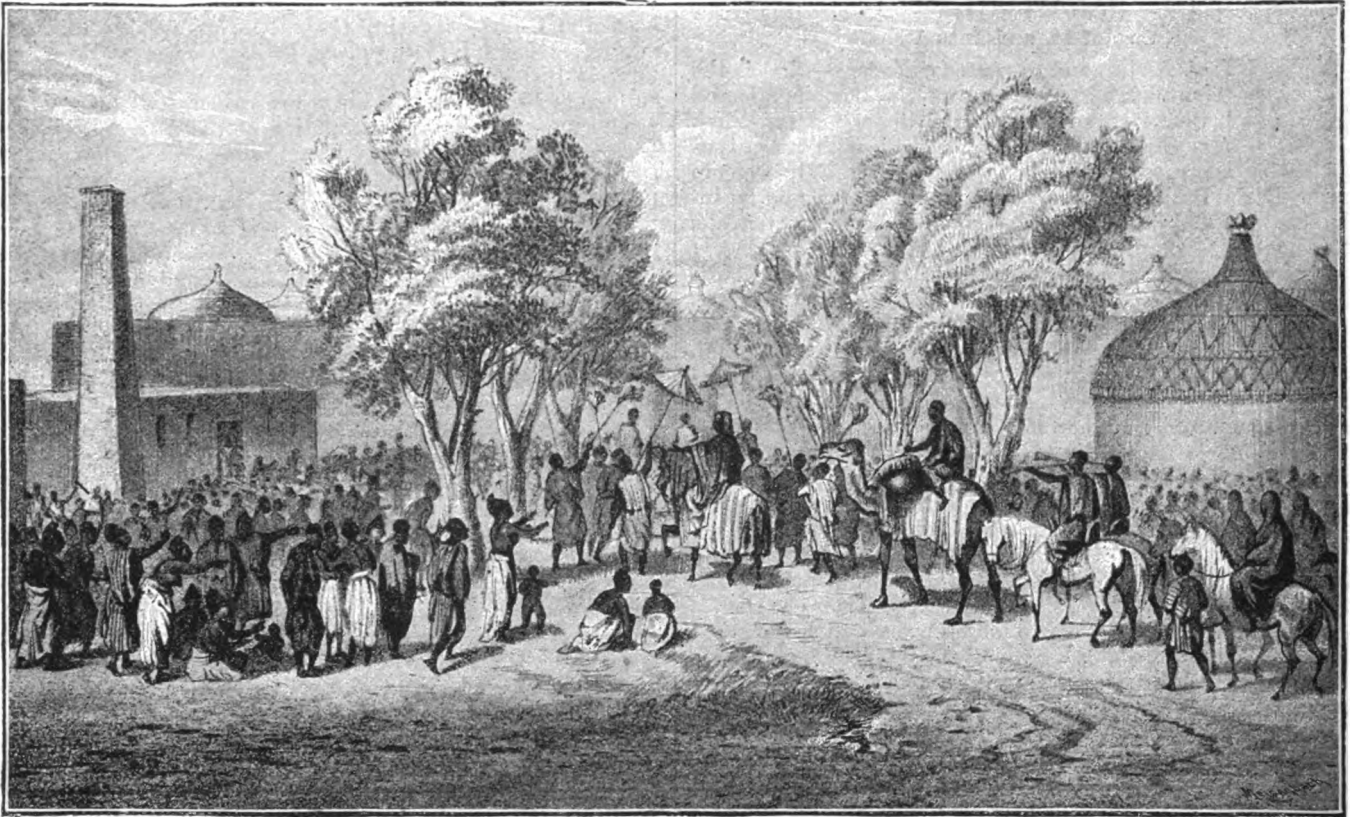
Many of the difficulties that are familiar to us in other African Missions do not present themselves in this new field. The people are quite different from those in the Delta of the Niger. They are not naked savages; they are well-clothed. They are not cannibals; their food is such as any European can live on. They dwell, not in dirty huts surrounded by mangrove swamps, but in substantial brick houses. They have much peaceful trade, and, to a certain extent, law and order prevail. Again, the climate is healthy; and the access is easy, for the Royal Niger Company's steamers go up and down the river—so different from East Africa, with its weary marches on foot and its troublesome porters.

On the other hand we have to deal with Mohammedans, who, so far from respecting white Christians as the Pagans do, think their own religion an advance on Christianity. And then by Mohammedan law, which prevails everywhere, both the convert from Mohammedanism and the missionary who has preached to him are liable to death. They may be imprisoned and executed by the government, or they may be poisoned privately with impunity.

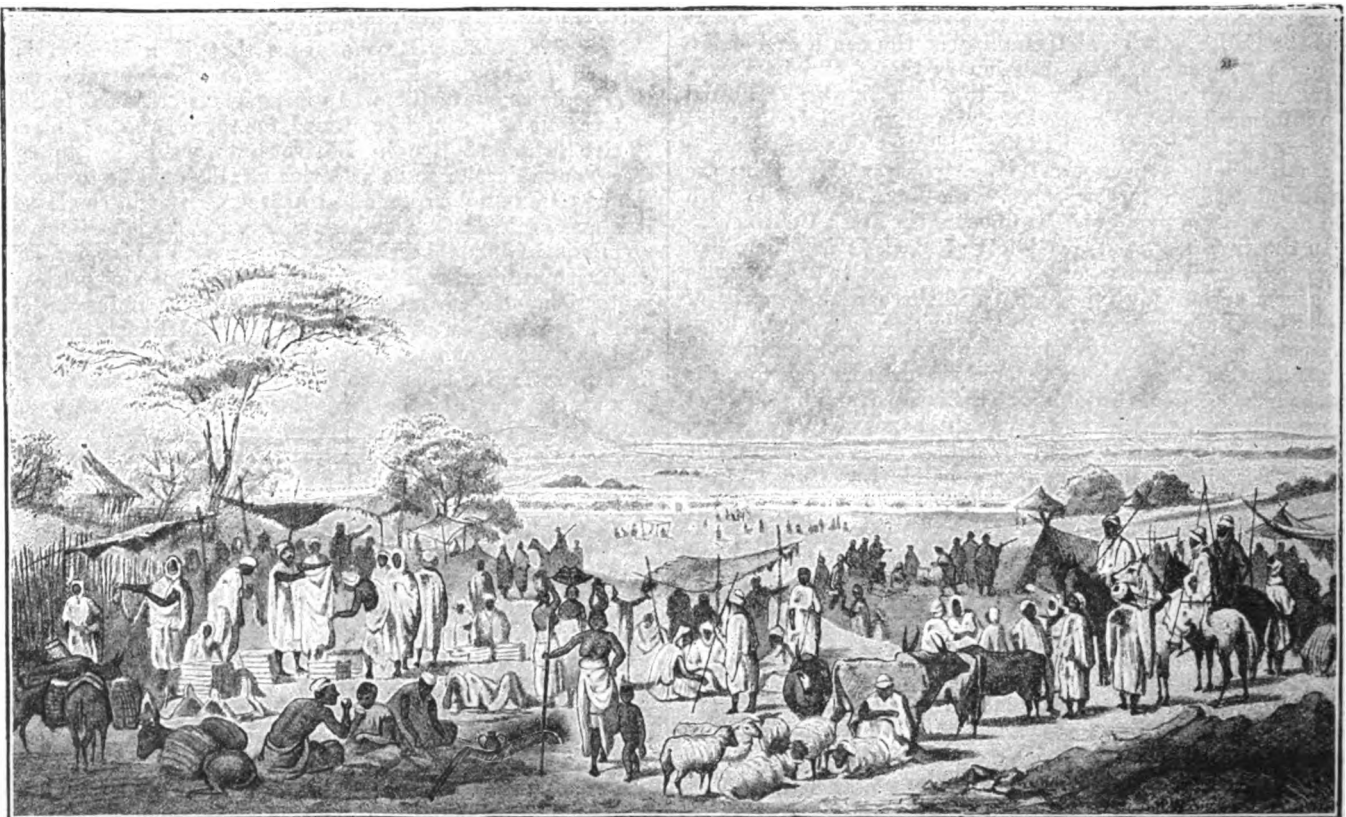
Now Mr. Wilmot-Brooke urges that if a Mission is to succeed in a country like this, the missionary must be among the people as one of them. In many parts of Africa to adopt Native "dress" would be absurd, for there is none; to adopt Native food and live in Native huts would be to court disease and death; to be a Native at all would be to degrade the Christian, not to raise the heathen. But in the Soudan it is quite different. Then, again, Mr. Brooke is anxious that no missionary should seek safety from peril by virtue of being a British subject, and looking to the British authorities for protection. He wishes to go to the Moslem and say, "You and I are both in equal peril of life and liberty; nothing will be done for me that would not be done for you; if you have to suffer for Christ, so have I." Here, again, the case is a special one. In the Turkish Empire a missionary could scarcely say this; in the Soudan, he can if he will.

For this Mission four brethren have been set apart (see page 1). Its expenses will partly be borne by themselves, and partly from a special fund which will be provided by Christian friends who have the Soudan upon their hearts. No "appeal" is made for money. Mr. Brooke and his comrades desire to look to the Lord only for the support of the Mission, assured that He will incline His people to give what is needed, in the shape of free-will offerings. Those who wish to have a share in the work can send their gifts to the Society, or to an Auxiliary Committee at Manchester representing a circle of friends interested in Mr. Brooke's enterprise.

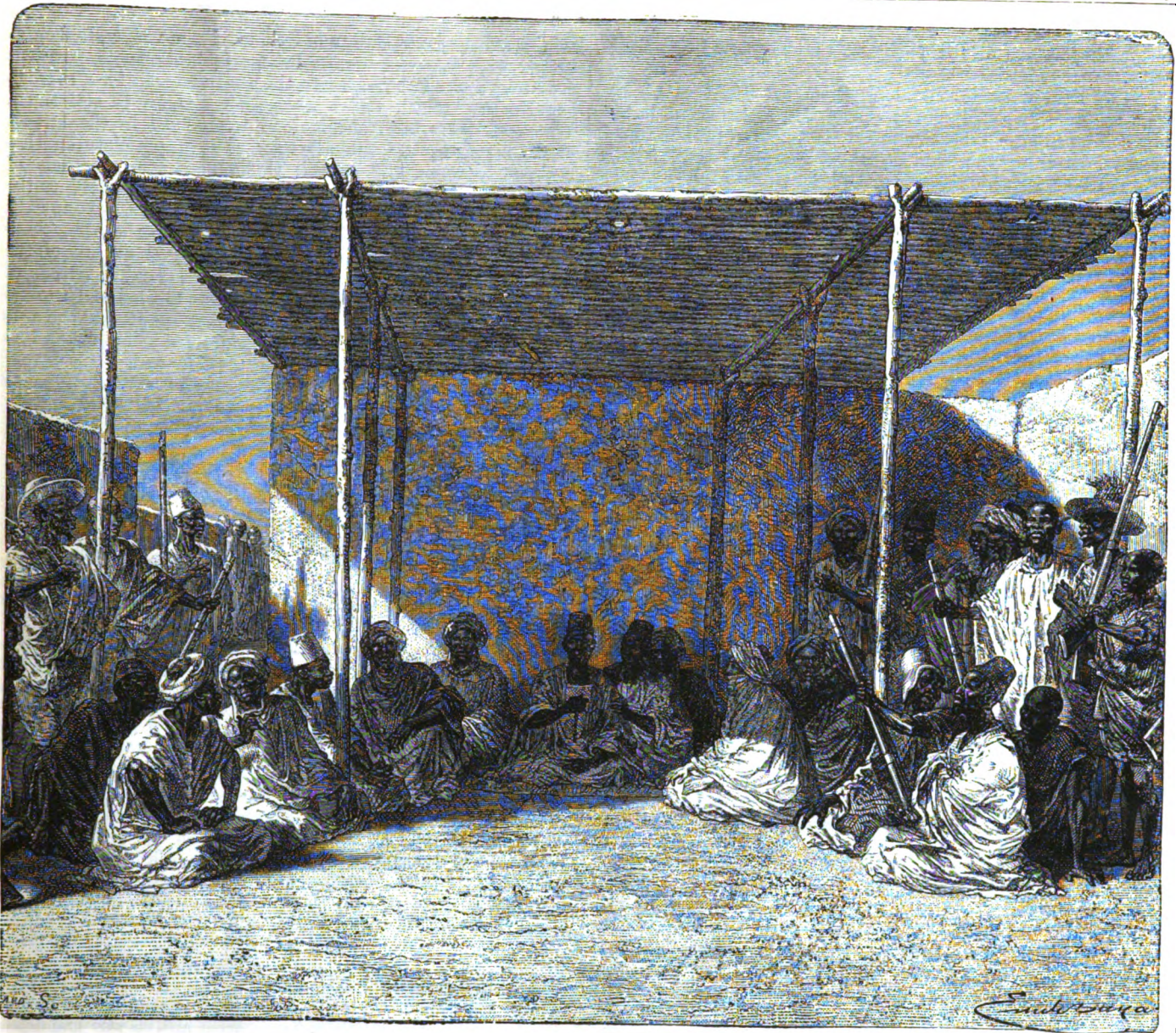
There is indeed, therefore, cause for thanksgiving and for prayer in connection with Africa. Will all our readers join in grateful praise and in fervent intercession?



SCENES IN THE SOUDAN: (1) THE SULTAN OF BAGHIRMI, CENTRAL SOUDAN.



SCENES IN THE SOUDAN: (2) MARKET SCENE IN THE CITY OF SOKOTO.



SCENES IN THE SOUDAN: (3) AHMADU, SULTAN OF SEGU SIKORO, HOLDING COURT WITH HIS FULANI FOLLOWERS.

THE NIGER AND THE SUDAN.

BY GRAHAM WILMOT-BROOKE.



FOR some time past the mission-work in East Africa has enjoyed the very great advantage of *definite* prayer and instructed sympathy from its supporters. And no wonder: long and graphic letters full of accurate details, and published with maps, have familiarised those who care to inquire with the actual state of affairs. The dangers of the march to the Nyanza, the Masai cattle-lifters to the north, the weary march through the thorny scrub in the desert to the south, are familiar to hundreds; Busoga and Kavirondo, Unyanyembe and Usambiro, suggest definite geographical ideas; the restless Masai, the apathetic Wanyamwezi, and the keen inquiring Baganda are all well known to many.

The Church Missionary work in West Africa has not had this advantage. Forty years ago the Yoruba Mission and

Abecokuta were household words in many circles, but very few people to-day know what is going on in that field; and as for the Niger—well, all they know about that, is that it must be a very unhealthy place, where no white missionary could live, and where there are doubtless some heathen villages amid vast swamps! What has been the result of this decline of interest? People have not thought it worth while to hunt up accounts of the state of affairs, they have not agreed as touching what they should ask, they have not made up their minds as to *what* they wanted, nor *why* they wanted it, and—and—while they let down their hands, Amalek prevailed.

For some years, but especially during this year, the work on the Niger has engaged the attention of the Committee, and the Society has determined on taking very energetic action to reinforce the existing work, and to make a strong forward move. The following notes of personal experiences on the Niger may help to explain the magnitude and the

interesting nature of the problems that are now being dealt with.

As we pass in steamboat along the West Coast of Africa, past the steep wooded mountains of Sierra Leone, past the low rolling hills of Liberia, and the surf-beaten promontories of red rock along the Gold Coast, we gradually see less and less of the land, which seems to sink down into the sea, only a distant line of cocoa-nut palms being visible, till we pass Lagos and enter abruptly on a new type of scenery. The white foam dashed up by the great rollers where the surf beats perpetually on a long sandy beach, with a row of dark green trees as background,—all this ends, and is replaced by one long line of dense gloomy mangrove forest, broken every few miles by a gap, sometimes wide or sometimes narrow, where one of the eighteen or nineteen mouths of the Niger enters the sea. As the ship nears one of these, the water turns yellower with mud, and when we turn inwards we enter a scene which for monotony would rival the ice-floes of Baffin's Bay. On every side dense forests of interlaced mangroves, seeming at high tide to grow out of the water; though at low tide are uncovered the vast stretches of evil-smelling black mud in which they take root, and in and out in every direction an interminable labyrinth of tortuous creeks. This is the region of the mangrove swamps, the lower half of the NIGER DELTA, and this kind of scenery extends some fifty miles inland along some 200 or 300 miles of coast line. The people are like their country, dirty, degraded, and far from prepossessing: ferocious cannibals for the most part, bound by countless cruel superstitions, the dread of witchcraft, the horrors of human sacrifice, and last of all dragged lower still by their contact with the white man, who everywhere, except in the territories of the Royal Niger Company, pours the poisonous trade gin into the country with a free hand. Yet in this dismal region, in these squalid little villages of dirty mud and straw huts crowded on any piece of dry ground, Christ has many true servants sealed with the Holy Spirit of promise, earnest evangelists of their own people.

If we ascend the river in one of the numerous steamers of the Royal Niger Company, we very soon, in a few hours, leave the interlacing creeks and poisonous swamps of the Delta behind, and enter on a new region. THE NIGER, now no longer split into some score of channels, flows along, a broad and noble stream, the high banks clothed at first with rich forest, but higher up, where the hills begin, presenting a lovely expanse of park-land. The squalid villages are seen no more; they are replaced by fine, clean, open towns, with thousands of inhabitants, under heathen kings whose courts sometimes exhibit some strange displays of barbaric etiquette. Though cannibalism is left behind, the curses of witchcraft ordeals and human sacrifices darken the land; the Ibos, the greatest tribe of the Lower Niger, being looked on as masters in demonology by all the tribes around.*

If we continue our voyage up river, the rolling hills of the Lower Niger give place, some 300 miles up, to strange, flat-topped mountain ranges; and we enter a new world, physical, political, social, and religious, as we reach the great Muslim kingdoms of the SUDAN. Here we border the territory of the great Haüsa nation, some fifteen millions in number, perhaps; a fine, brown-skinned race that has recently adopted Mohammedanism, and with it the art of reading and writing their own language in the Arabic character. The petty jealousies and squabbles of the heathen towns is left behind now; the busy hum of commercial life is heard throughout the do-

minions of the great Sultan of Sokoto. From vast walled cities of fifty, eighty, even a hundred thousand inhabitants, caravans are always streaming out—to the south to raid for slaves, to the North African states across the Sahara to sell them. Weavers, dyers, and shoemakers work hard in the streets of these great cities, manufacturing the ample clothing that the people wear, and exhibit this remarkable spectacle of African civilisation. From eight degrees N. latitude to the borders of the Sahara, and for 3,500 miles from west to east, this vast region of the Sûdan* stretches from the Atlantic to the Red Sea, with a population nearly equal to that of the whole of North America, under settled rulers, hundreds of thousands able to read and write, eager to read and re-read tracts in Arabic character till the very paper is worn to bits. Yet no one has troubled to send even a few tracts into their great cities.

The above rough sketch will explain the natural divisions of the country, and the general bearing of the following extracts from my journal during the spring and summer of 1889.

EXTRACTS FROM MR. G. WILMOT-BROOKE'S JOURNALS.

I.—The Niger Delta.

May 21.—Went off to-day to visit some mission buildings at the large Native town of OKRIKA, some twelve and a half miles from here, up a little creek, leading from the wide main channel of the river. Half a mile up, this little creek widens out into a broad pool, with several small islands, and on one side of the pool is the town. At low water, many yards of sickly-smelling black mud guard the shore all along, a very great number of canoes being moored to stakes planted in the mud. The people have coarse, savage faces; and they and their town have a very dirty, squalid look. A terrible outburst of cannibalism occurred here last autumn, 120 prisoners of war being cooked and eaten in one day! A place of worship, and a house for a missionary and schoolmaster, were built here some years ago at the instigation of some Native Christian traders from Brass.

June 3.—We left BONNY at daybreak in the *Henry Venn*, and reached OKRIKA about 10 A.M. It was a low tide, and the sickly black mud and the filth of the shore were emitting a horrid smell, as we found on our approach to the solid ground, while we were being carried by our men over the sticky black ooze, among the dirty, stranded canoes, and deposited one by one at the end of a filthy alley, leading between the tumbledown huts. We threaded our way across the town—some people staring at us, some scowling, and a very few abusing us; and soon we reached the large piece of open ground in which the Mission station is placed. The house is a very comfortable one, on piles, and is built of wood and iron. Here the Sierra Leone agent and his wife and dependents were living whom we came to relieve. The removal of their baggage took some hours, and it was dark by the time they were all off, and the steamer on its way back to Bonny, leaving us in the now deserted house, with an Accra carpenter, and our Haüsa lad, Belu. Our refurnishing was soon done—one chair, one box, one basket of food, two buckets of cooking utensils, and one bundle each, containing a blanket, a mosquito net, a change of clothes, a waterproof coat, and three or four books.

A contingent of Mission adherents had crowded together to see us; and, after a few words of welcome, through one of their number who knew a little English, they left us in peace to dine and sleep and think over our new situation. We were in ignorance of everything, even of what language was most spoken; all this had to be found out before we could get any idea what to do.

June 4.—Awakened at dawn by noise of guns firing off, in honour of some one who had died, and by the distant rattle of various Native drums. While Belu (our Haüsa lad) cooks our breakfast, we roll up our blankets and sweep the floor; and, after a quiet read and breakfast, we begin to look about us and see what the day's duties will be. Our house is a new one of wood, some ten feet above the ground, with an iron roof.

* Mr. Wilmot-Brooke's spelling, *Sûdan*, is the correct form. But we use the form *Soudan* elsewhere, as being more familiar.

* In the letters which recently appeared in the *Graphic*, entitled the "History of a Slave," by Consul Johnston, there was a fearfully true picture of heathen wickedness in Africa. The "hero" of the story, as many will remember, came from a tribe to the east of the Ibos, with manners and customs like theirs.

A wooden fence encloses a bare plot, some fifty yards square, in which stand our house, three small outhouses, and a well. The ground is cleared for about 100 yards all round the house, covered with low bushes or short grass, but cleared of forest, which, however, shuts in the view on three sides, while the low huts of the town fill the fourth. A large herd of the cows of the Natives graze on the short grass round the house, and a few ant-hills make an excellent playground for the Native children. The morning was all spent in cleaning the house and yard, and inspecting the very dilapidated wattle and daub church, built by the Christians and adherents some years ago, soon after public worship was first suggested and introduced by some Native Christians from Brass. It was not till the afternoon that the Christians and Church adherents arrived, by appointment, to the number of about sixty, of whom about five-sixths were men. I spoke to them on the meaning of cleaving to the Lord "with purpose of heart," each sentence having to be first given in very broken English before the interpreter could understand it.

June 5.—Various visits from Church adherents during the day, some very odd ones. One worthy man came for medicine, bringing a fellow-slave as his interpreter. He prefaced his statement of symptoms with what seemed to us to be a brief *résumé* of his religious views and experiences, but so far as we could make sense out of the very wonderful English of the interpreter, he seemed to press upon us that on one occasion he had successfully run away from the devil. His account of his symptoms would have been enough to alarm any doctor. "He had severe pain all over his body and limbs alike, at all times." Thus the day passed, each visitor contributing to my knowledge of the state of affairs. Some Native Christians from Brass appear to have been preaching here some years ago, and soon after they persuaded the heathen chiefs to build a place of worship, where a Native carpenter began to conduct services. An application was made by them to Bishop Crowther for a teacher to be sent to them. They were accordingly visited, and their little meeting-house was found full, the heathen chiefs acting as churchwardens. The congregations, which were usually over 500 at first, steadily decreased to about 120, and then came the fearful outburst of cannibalism, when a number of prisoners, over 150, it seems, were eaten at one time. On this occasion, the Church adherents, who had taken part in the raid, refused to give up the prisoners whom they had captured to be eaten, but concealed eleven of them, and subsequently restored them to their own country.

June 7.—Held class in the church to-day, 48 being present, one-third of whom were women. Calling over the names was rather an undertaking, as I had to take a lesson in pronouncing Ibo, and such names as *Shadrach Idasibiokoromabofore* are perplexing. My subject was, "Examine yourselves . . . whether ye be in the faith," especially with a view to witnessing to others.

June 9 (Sunday).—Conducting the Church of England service was no easy matter. The custom has been to employ the Ibo language solely in the morning, and the Idzo in the afternoon. So at daybreak our Ibo interpreter came to talk over his work and have prayer with me. We had 192 present at morning service, quiet, simple folk apparently, all slaves with the exception of two or three, and very, very different in manner from the typical church attendants along the coast. The service had to be worked thus: as my powers of reading Ibo were not very highly developed, I read the service in a low voice to the interpreter, who repeated it aloud sentence by sentence, with right pronunciation, to the congregation. The Lesson I had already written out in broken English, and explained to the interpreter. The leaders of the Church adherents seem to be really saved men, with thoroughly changed hearts, though they are all absolutely ignorant of Scripture, as far as I could make out; but their warmth and sincerity, and desire to learn, make them charming people to work amongst. In the afternoon we had over 150, and, with an Idzo interpreter, addressed them on "There shall in no wise enter in anything that is unclean," doing all that I could to make clear to them how solemnly God had pledged Himself to secure the eternal peace and joy of heaven, and how to that end He would finally be compelled to shut up to eternal destruction all those who had not repented, i.e., changed their mind—about the desirability of Satan's rule and the trustworthiness of the Lord Jesus Christ; pointing out at the same time that God's unsparing severity towards those who persisted in being suspicious of Christ was a necessary consequence of His loving, watchful care for the peace and safety of those who shall dwell in the happy home He has made ready for them.

June 10.—Had a small class to-day for inquirers, taking as subject, "Five changes in the life of a man as soon as he repents." Several real Christians attended also, some of them from the neighbouring town of Ogulama; so, after class, I went off with them through the forest, about a mile or so. The path was nearly all under water after the heavy rain, so it was a case of wading all the way.

June 11.—Heard many voices in the direction of the church at day-break, and looking out, saw some three dozen of the Mission adherents, who had come together by private arrangement among themselves, and were hard at work repairing the church. They had bought a quantity of thatch, and had cut logs, and brought all their tools, while one nice old Christian woman was directing a small band of children who were hoeing and clearing the ground. Spent most of the morning at work with them.

June 12.—The Ibo interpreter came at daybreak to announce that the chiefs whom we saw coming in yesterday had passed a resolution, which had been announced by public criers, that no one was to come to church any more on pain of having to subscribe to a fine of about £400, which would be laid on all church-goers. I said what I could to encourage him, and he went off; and in two hours the Church adherents turned up in greater numbers than yesterday, and worked hard till after sunset, completing all the needful repairs of the church. I worked with them all day—sometimes at making thatch, sometimes hoeing with the children, or with axe or pickaxe. The only break was when six men arrived from Aron, the Delphic oracle of the interior Ibo country, the head-quarters of the fetish worship. These were intercepted by the interpreter, and four of us broke off work and preached to them for an hour. They were very attentive, and their leader looked somewhat touched. After they had gone away we returned, and all set to work thatching till nightfall.

June 13.—The *Henry Venn* arrived to-day with a large party on board. Bishop Crowther and his son, the Archdeacon, Rev. J. Vennall and Mrs. Vennall, came round on a visit from Lagos; also Mr. Pratt, the Sierra Leone catechist, who came to take our place.

June 14.—Returned to BONNY, leaving Mr. Pratt at Okrika.

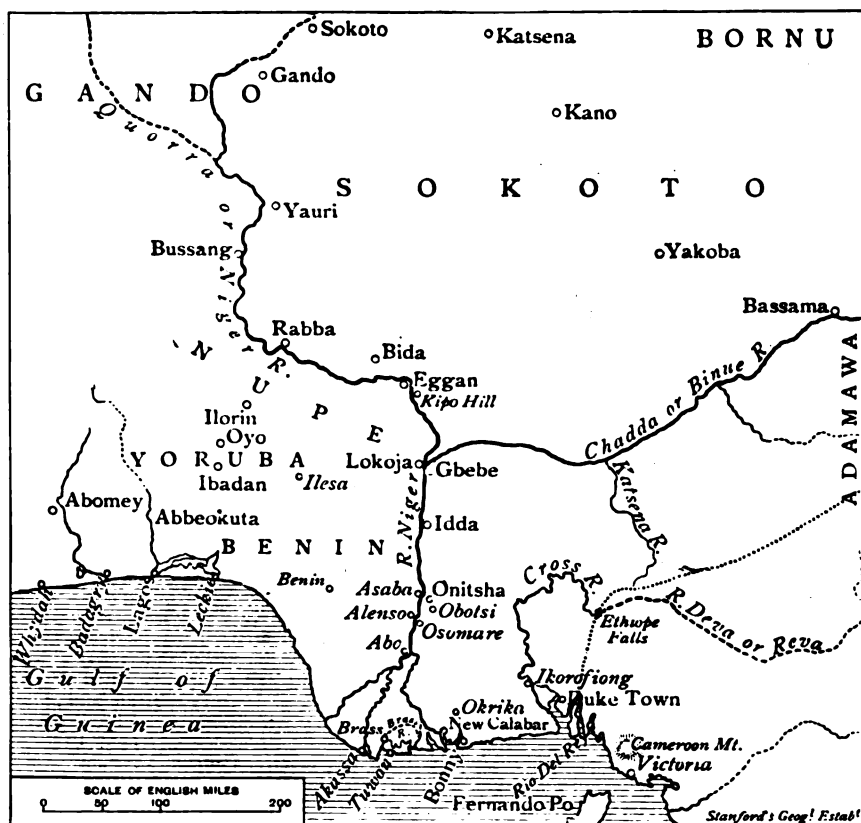
II.—The Lower Niger.

July 1.—Saw the welcome sight of the blue outline of the first hills, which lie behind Onitsha. As we approached them, their wooded sides, and the beautiful open park-land that sloped down to the red bank, all looked very beautiful in the bright sun; so different from the leaden sky and pouring rain, dark mangrove forest, and slimy mud banks, which we have just left. We reached OBUISHI about 1 P.M.; a large trading factory on the left bank, about three miles south of Onitsha. The large Native town of the same name lies some miles inland.

Everything around us bespoke a new region, a new climate. From the broad verandah one looked down on a beautiful flower garden, glowing with rich crimson and scarlet flowers from Madeira; then the high steep bank sloping down to the water's edge; beyond that, the glittering expanse of the Niger hurrying past in its somewhat narrowed channel. A little up stream, opposite Onitsha, a large camp of grass huts may be seen on a broad yellow sand-bank. This is the Igara Bank Market, where all up-river trading canoes, Hausas, Nupés, Igbiras, Igaras, must hand on their produce, as the laws of the river prevent them coming down any further. Behind this bank lies the wooded promontory on the right bank that conceals Asaba, the administrative head-quarters of the Niger territory. The air feels warm, but crisp and invigorating, most noticeably different from the coast climate.

July 6.—Very remarkable change in the scenery to-day. Strange steep-sided mountains, often with flat, table-like summits, almost altogether isolated one from another by level country. Though parched dry and brown in the dry season, these are now beautiful with rich green grass and a sprinkling of small trees, often more dense on the hillsides than on the plain. The banks are lower, so that from the roof of the steamer we could look over the surrounding country; the course of the river is encumbered with numerous treacherous rocky reefs. The mountains on the left bank fell back as we neared the Binue, leaving a level park-like plain, with some large villages along the river, and after 1 P.M. we passed GBEBE, a fair-sized town just below the Confluence, on the left bank, with a C.M.S. station; and soon after we passed the mouth of the broad Binue, and cast anchor below the bold flat-topped mass of the LOKOJA mountain. At the bottom of the wooded mountain-side lies the clean little Native town which is likely to be our home for some months at least. On the high bank stood or sat a score or two of graceful-looking Mohammedans in their flowing gowns of white or dark blue Native cloth, with little Phrygian caps of cotton, and very baggy blue trousers, many containing eight square yards of heavy Native cloth. Those somewhat better dressed than the poorer classes wear heavy turbans wound round the head and over the mouth and round the jaw, and are shod with sandals. This is the dress which we ourselves have adopted. On the top of the bank the Royal Niger Company have a very well-constructed factory, and to the south of the town the Roman Catholics have some costly premises. The Native town contains apparently some 3,000 inhabitants, and consists of a maze of clean little paths, winding in and out among high fences made of rough straw matting, which enclose small yards, with three or four circular mud-walled, grass-thatched huts in each. On the north of the town a spur of the mountain ends in a little hill, Stirling Hill, joined to the main mass by a saddle.

(To be continued.)



OUR THREE MAPS.

I.—The Dark Continent.



THE picturesque plan of Africa on the opposite page has been constructed, not for its geographical teaching, which is meagre enough, but for the impressive lessons it conveys. Its great drawback is that it does not paint the Dark Continent nearly dark enough. In some parts the white stars which stand for Christian Missions almost jostle each other; but how far that is from the reality! To give a truer idea of the facts, the Mission centres should be, not large stars, but minutely small specks. However, one part of Africa is represented most correctly. In the great black expanse of the Soudan there is not a single star; and true indeed it is that not a single missionary is labouring among the sixty millions of souls that are supposed to inhabit that vast territory. Henceforward let the Soudan have a frequent share in the prayers of the members of the Church Missionary Society.

II.—The Niger and the Central Soudan.

Here we have an outline map showing a large part of the immense field awaiting the messengers of Christ. It includes the sphere of the C.M.S. Yoruba Mission and Niger Mission; and it exhibits the great regions beyond into which, as God shall enable us, we now desire to penetrate. It will enable our readers to follow Mr. Graham Wilmot-Brooke's interesting account, in this number, of the three divisions of the Niger field.

III.—The Victoria Nyanza.

A year and a half ago, in July, 1888, the GLEANER gave a Map of Eastern Equatorial Africa. We now give a map on a larger scale, showing just the great Lake and its environs. This will illustrate the article on pages 10 and 11. We see the kingdom of Uganda; we see our stations at the south end of the Lake, Usambiro and Nassa; we see the Roman Catholic field, Ukumbi, where King Mwanga was for a time; we see Busagala, where the Christian refugees from Uganda found shelter; we see the Sesse Islands, whither Mwanga had gone, where the Christians had joined him, and whence they sent to our missionaries to go over and minister to them.

Of course our readers will bear in mind that the maps are on very different scales; and especially that the Map of the Niger and the Soudan covers an area more than twice as large as that covered by the Map of the Victoria Nyanza. Also, let it be noted that in the former map the land is white and the water shaded, while in the latter the water is white and the land shaded.

Let our prayer, as we ponder these maps, be in the words of the old hymn—

Kingdoms wide that sit in darkness,
Grant them, Lord, Thy glorious light,
And from Eastern coast to Western,
May the morning chase the night!





London, Stanford's Geog. Estab.

LETTERS FROM THE VICTORIA NYANZA.



EN months have elapsed since, in the GLEANER of March last, we gave an account of the revolution in Uganda and the expulsion of our missionaries. We have had nothing to tell since that, though we have repeatedly reminded our readers of the four brethren at the south end of the Victoria Nyanza, and asked for prayer in their behalf. Now, at last, long letters are to hand from them, which tell the story of the first eight months of 1889, down to Sept. 2nd.

During nearly the whole of this period, Mr. Mackay and Mr. Gordon were at Usambiro, and Mr. Walker and Mr. Deekes at Nassa, both places not far from the southern shores of the great Lake. Nassa is a station established by Bishop Parker, and occupied for some time by Mr. Douglas Hooper. The work there is quite in its infancy, just winning the confidence of the people while struggling with their language. At Usambiro it is much the same, though missionaries have been longer in the neighbourhood. The people of these countries to the south of the Nyanza are far less inquiring, and less teachable, than the people of Uganda (or Buganda) on the north side. Mr. Gordon writes:—

It is hard work here. It is the first work to beget in the minds of the people an interest in their own salvation. Many of the people about here wear charms, and seem to be, to a certain extent, religiously disposed. However, they are many, many years behind the Baganda, and it will be a long time before their minds are brought to see the importance of better things. Conversation with them on the most solemn subjects often only excites a burst of laughter. It is only the power of God's Spirit that can move the dry bones. We do need the breath of the Spirit of God to breathe upon these lifeless souls and to make them live. There must be many who are weary of sin and longing for peace, many, too, who are seeking for life, and who will listen to the voice of the life-giving Saviour.

It is difficult to know how to instruct these people. They like looking at pictures, and I try to explain to them important truths, and to show them illustrations of facts from the few pictures in my possession.

But with the two brethren at Usambiro are also some few of the Baganda (people of Buganda), who fled from the revolution. These seem to have been diligent under instruction, and three have lately been baptized. Mr. Gordon says:—

The few Baganda fugitives who are with us here are learning to employ their time usefully. They are learning to do manual labour and work on the station. They are also eager to learn to improve their knowledge. So I have a school for them for a short time every day, where they can better their reading with constant practice; also many are beginning to be able to write fairly well who could hardly form a letter when they came here. This work in the school cannot be carried out with full satisfaction, owing to the want of books (portions of the Scriptures in Swahili), and writing materials, copy-books, slates, pens, ink, &c. The Baganda read regularly with Mr. Mackay in the evenings.

On the first Sunday of this month I baptized three Baganda, Mr. Mackay being present. Two of the number have been with us for some time, having made their escape from Buganda in the way mentioned before. Before we were driven from Buganda, they used to be brought regularly by Paulo, one of the Church Council, to the station for instruction. The third was one of the messengers who were sent by the fugitives in Busagala. He asked to be allowed to remain here, and to receive baptism. All three of them seem to show by their conduct that they have received the gift of the Spirit.

Mr. Mackay has been at work on the translation of St. John's Gospel into the Luganda language. Meanwhile, the little *Eleanor* having become worn out and unsafe, after some years most useful service, he has been building another boat. How has he got the wood for it? He writes:—

Most of the loads of tools and boat fittings have arrived safely. The trees which I got felled and stripped of sapwood some months ago have been seasoning in the forest, as I had no means of bringing them here. We tried to carry the smaller ones, but that was a failure. So also with dragging on the ground. All the men I could procure (some thirty coastmen and Natives of the place) failed to drag a log more than an inch at a time. As the forest is from ten to fifteen miles off, I had to invent a better method than the only remaining one, viz., to have the logs sawn up where they lie. Accordingly I set to work to construct a

strong waggon of four wheels, wherewith to transport the logs entire from the forest to the station. This I have completed, and it answers admirably. Already we have fetched our first log weighing a ton and a half, and with no great difficulty. Our waggon is the first wheeled vehicle that ever was seen in this region since the world began.

Labour like this is a sad interruption to actual missionary work; but what is the remedy? Surely, more men! Listen to this appeal, from Mr. Mackay:—

The French Romanists have four men at Unyanyembe, four also in Usambiro, and eight at Ukumbi, or sixteen in all. Against this we have two men at Nassa, and two here, or four in all. Thus within the same area the Romish agents are to the Protestant as four to one. I sincerely hope that this is not the ratio which the Church of England, which has taken in hand the Christianisation of East Africa, means to maintain. Shame upon her if she can do no better than that! I have not reckoned our three other stations—Kisokwe, Mpwapwa, and Mumboya, each of which is occupied by a force of one man, because in that region the Romish agents number something like thirty to our three!

Please do not misunderstand me. I impute no blame to our Committee, nor to our Secretaries, for this state of things. We can only lay the facts of the case before our Committee, believing that its members will, in a far more effective manner than we could ourselves, bring home to the hearts of Churchmen the appalling inadequacy of our resources to overtake even the limited field which we occupy. What are our twenty thousand clergymen and our twenty million laymen doing in one little island that they cannot spare a hundred of the former and a thousand of the latter for the continent of Africa? Even this eleven hundred I should regard but as a tiny contribution from a Church which has such resources as ours, and only the nucleus of a mighty army to follow. Not only would they not be missed in England, but their departure would give a powerful impulse to living Christianity in every parish from which they came.

Let us now turn to Uganda, and its late king Mwanga, and the Christians who fled from the revolution which gave all power in the land to the Mohammedans. The bulk of them took refuge in a country called Usagala (or Busagala), on the west side of the Lake. Mr. Gordon writes, on June 10th:—

At Easter we were gladdened by the arrival of a small party of Baganda, who had been sent by our Christians from Busagala to see us. How glad we were to see them, and to hear from them of the present safety of the Christians!

We heard from these messengers that a greater number of the Christians than we had supposed had safely reached Busagala, the land of their exile. Many, too, in England will be glad to hear that all the members of the Church Council escaped death at the time of the murderous attack upon the Christians. It appeared that most of these had gone with the body of Christians to Busagala. One, called Shem, had reached an island where he had relatives.

One of the elders, called Nikodemus, a sub-chief in the days of Mwanga, had been chosen by the Christians to be their ruler, and to represent them and their cause at the court of their heathen king. He is supported in his difficult post by the other elders, whose names are Henry Duta, Paulo, Samwili (made a great chief by Kiwewa), Sembera Mackay, Thomas Semfuma, Zakariya, and Mika. There are other ex-chiefs besides who share this burden.

The members of the Church Council are mostly elderly, and their words have great weight with their younger brethren. Some of them were raised to high offices during the short period of rest and triumph that began the reign of Kiwewa, and these have still retained the dignity of their promotion, though they be in exile.

From these influential members of the Christian body we received several letters. All the writers expressed thanks for our safe arrival at Usambiro, and related their own troubles. They told of unhappy strife of words with the more numerous body of Roman Catholics, the strife on one occasion nearly leading to open conflict. Happily such an untoward event was avoided, and the parties pacified by members of the Church Council. They tell of much distress and much hunger. They prayed us to send them books, as very few of theirs were saved in the general confusion and wreckage of whatever was found belonging to the Christians.

Mr. Mackay adds that many of them were destitute of clothing, and he mentions the very interesting fact that he charged the cost of a bale of cloth which he sent them upon "the Tinnevely Fund," that is, the money sent by the Tinnevely Christians to their persecuted Baganda brethren after the massacres.

Meanwhile, Mwanga, who after his flight from Uganda,

had joined the French priests at their station, Ukumbi, on the southern shore of the Lake, had sent to our brethren asking them to help him to invade his old kingdom and regain his throne. This they refused to do, not so much because of his former cruelties (for he promised religious liberty), but because it is not the business of Christian missionaries to engage in war or political strife. At the same time, the messengers from the Christians in Busagala asked the counsel of our brethren as to their joining Mwanga. Mr. Gordon says:—

They asked advice on a most important matter, seeking to know whether they ought to join with their Roman Catholic brethren in the attempt to restore Mwanga to his throne. It appears that the Roman Catholics are bent upon this dangerous and foolish expedition. We gave the messengers letters, and also much oral advice. We showed them the danger and folly of the expedition, and assured them that we could take no part in such a movement. We would not allow the few Baganda fugitives living with us to go and help him, nor yet give our boat to Mwanga, as he had asked Mr. Mackay to do. We hope the Christians will take and follow our advice, and withdraw from all part in the conspiracy. We trust that many of them will obey and give no support to the undertaking. They will see that it is but a wicked device and deception to say that they mean only to dethrone the usurper and to fight for the heir of Mtesu. It rather means that they intend to make a crusade against Mohammedan Buganda, in order to take possession of the country and seize the chief posts for distribution among the Christians. They hope to be able to drive out the Mohammedans and establish the Christian religion by the strength of their arms. Such an expedition would be likely to merit the fulfilment of that saying of our Lord, "They that take the sword shall perish with the sword."

At the same time, Mr. Mackay wrote to the French Bishop warning him of the matter, and telling him "that we refused to allow our people to join in conspiracy and rebellion, because our Saviour's kingdom was not of this world." Unhappily the good counsel reached the Christians in Busagala too late. The chief who had lent their messengers canoes had been attacked by Kalema, the reigning Mohammedan king in Uganda, and they had rallied to his defence, and won two battles, in which some of the greatest enemies of the Christians at the time of the persecution three years ago were killed. Kalema, alarmed at their successes, committed an awful atrocity. Fearing that the victors might come and put one of the princes or princesses (*his own brothers, sisters, and children*) on the throne, he had them all burnt to death in the huts in which they were confined.

Mwanga now crossed the Lake, in a boat belonging to an English trader, with arms and ammunition supplied by him and the priests, and summoned all loyal subjects to join him. The Romanist Christians at once did so, and the Protestants, though much perplexed what to do, followed this example. It is hard to blame them, though one mourns that they felt it necessary to do so. Although defeated in the first instance by Kalema, Mwanga increased in power, owing to the islanders on the Lake, who have all the canoes, joining him; and in June last he was established on one of the islands, and most of the Christians (of both sections) were with him. From there he wrote to Mr. Mackay the following letter:—

BULINGUYE, June 25th, 1889.

To Mr. Mackay,—

I send very many compliments to you and to Mr. Gordon.

After compliments, I, Mwanga, beg of you to help me. Do not remember bygone matters. We are now in a miserable plight, but if you, my fathers, are willing to come and help to restore me to my kingdom, you will be at liberty to do whatever you like.

Formerly I did not know God, but now I know the religion of Jesus Christ. Consider how Kalema has killed all my brothers and sisters; he has killed my children too, and now there remain only we two princes [Kalema and himself]. Mr. Mackay, do help me; I have no strength, but if you are with me I shall be strong. Sir, do not imagine that if you restore Mwanga to Buganda, he will become bad again. If you find me become bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice.

I am your friend,

(Signed) MWANGA.

Although this letter is written in what seems a humble spirit, the Mission of course could take no more part with him than before in a war to regain his throne. But the letter was brought by a deputation of Christians, who brought also messages from the Christian body with Mwanga begging that missionaries would cross the Lake to encourage and instruct them. The French priests at once took steps to respond: what were Mr. Mackay and Mr. Gordon to do? The former thus writes, appealing directly, it will be seen, to the readers of the GLEANER:—

At Ukumbi there are sixteen Roman Catholic missionaries, sent by infidel France. Three of these mean to avail themselves of Mwanga's invitation, and are about to proceed at once to Sesse to look after their flock, and, as they assert to be their *dévoir*, do their utmost to pervert our people to Rome. Christian England, which takes "such a deep interest" in Buganda and Central Africa, has furnished the mighty force of two Protestant missionaries (Mr. Gordon and myself). How many out of our number of two are expected to be ready to respond to Mwanga's invitation, and go to supply the spiritual wants of the Protestant Christian Church in Buganda? Both of us are far too few for the work to be done at this station, Usambiro, which we dare not abandon. Are we then to abandon our people in Buganda, because our friends in England like to hear and read about them, but will not move a finger to come to their aid? Are the readers of the GLEANER satisfied to see the Romish Church not only *glean* amongst our people, but gather them all within her pale, and thus end the story of the Buganda Mission?

However, the invitation was not refused. Mr. Walker and Mr. Deekes were sent for from Nassa to join in conference on the question; and the result was that Mr. Gordon and Mr. Walker, the same two who were expelled from Uganda at the time of the revolution, left in canoes at the end of August for the Sesse islands, close to Uganda, where Mwanga and the Christians were. Assuredly, our fervent prayers will follow them.

The very day after the start, arrived Mr. Stanley, with Emin Pasha and his followers, on their way from the Albert Nyanza (far away to the north-west) to the coast. They were still at Usambiro when the mails left on Sept. 2nd. Apparently, Mr. Stanley, when he left again a few days later, brought down further news, as the *Times* telegram states that Mwanga had been baptized by the French priests.

GOD IS LIGHT.

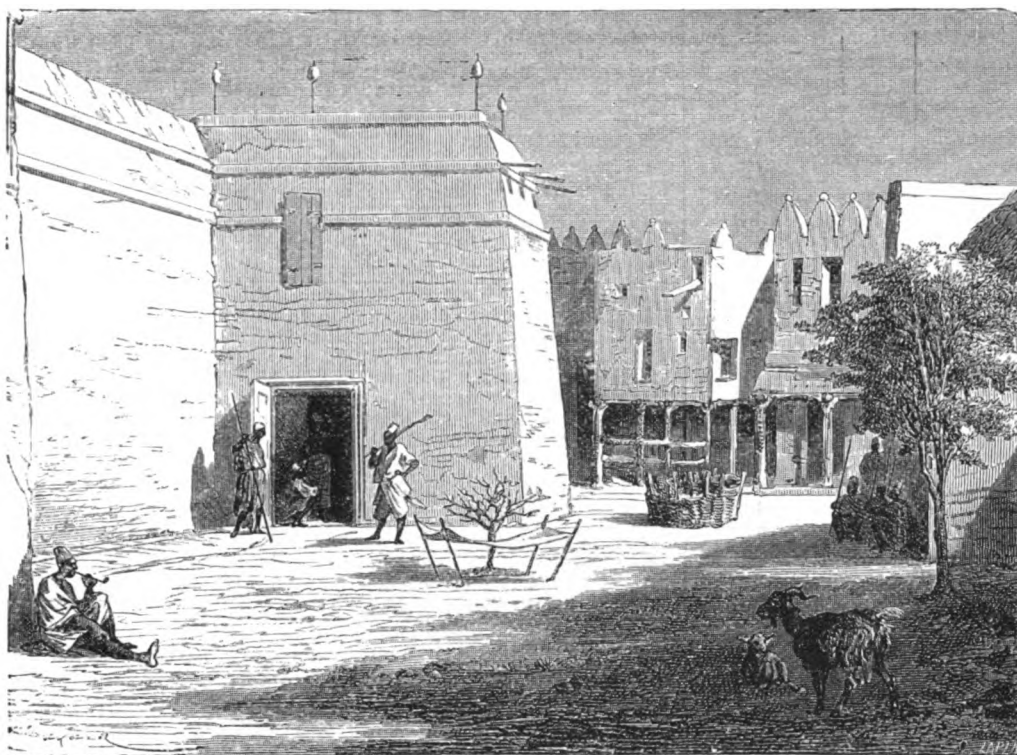
BY THE LATE REV. FRANK NEVILL, M.A.,
Principal of Fourah Bay College.

"This is the message, that God is Light, and in Him is no darkness at all."



OD is Light. But all the glory
Of that full unclouded light,
As it shines from times eternal,
Is too great for mortal sight.
Highest angels
Bow before the vision bright.
God is Light. In manger lowly
Lay the true, Incarnate Word;
Light of Light; behold the glory
Of the one Almighty Lord.
Joyful tidings!
Light of Life to man restored.
God is Light. The heavenly brightness
Cannot shine upon the soul,
When the love, the New Commandment,
Does not every thought control.
Brother-hatred
Darkness o'er the heart will roll.
God is Light. Should doubt and trouble
Gather in the year's highway,
There will light from God's own presence
Shine with clear unwavering ray.
Fiery pillar
Leading unto cloudless day.

(Written for St. John the Evangelist's Day, 1885, which in that year was also the first Sunday after Christmas, and the last Sunday in the year.)



SCENES IN THE SOUDAN: (4) A CITY OF THE SOUDAN.

The Exeter Missionary Mission.

EXETER, *Saturday, November 30th.*

DEAR MR. EDITOR.—Our glorious week for Missions is over. We have just closed the Loan Exhibition too, where everything has been conducted to the glory and praise of God, and many, many a heart touched and warmed and fired with zeal for the beloved cause of Foreign Missions. *Specially* C.M.S., of course!

What one missionary, the Rev. H. E. Fox of Durham, has been to us all, only the Great Day will declare. It has been simply "showers of blessing." The drawing together of so many Christians heart to heart has been extra delightful. I have been saying all the week, and *feeling* it too, "See how these Christians love one another." Our bodily strength has been great, and the weather most mercifully propitious.

EMILY P. LEAKEY.

A Magazine to be Commended.

WE wish to give a very cordial good word to *Our Boys' Magazine*, "A Monthly Paper for School-boys, edited by University Men," published at 13A, Warwick Lane, E.C. It was started four years ago by some Christian undergraduates at Cambridge, several of whom are well-known in connexion with the Children's Seaside Services and other good works, and two of whom, Mr. C. F. Harford-Battersby and Mr. G. L. Pilkington, have just been accepted as C.M.S. missionaries. That a downright religious magazine, boldly taking the highest ground spiritually, should have attained a circulation of 9,000 copies a month, among boys mostly in our Public Schools, is a wonderful thing. We doubt if any paper published is exercising a more important influence, considering who its readers are. We strongly recommend it.

NOTES ON THE SOUDAN PICTURES.

By GRAHAM WILMOT-BROOKE.

1. THE SULTAN OF BAGHIRMI, Central Soudan, eastern portion. (*See page 4.*)—This shows a Sultan of one of the lesser states of the Central Soudan re-entering his palace after a short campaign, amid the plaudits of the citizens of Masena.

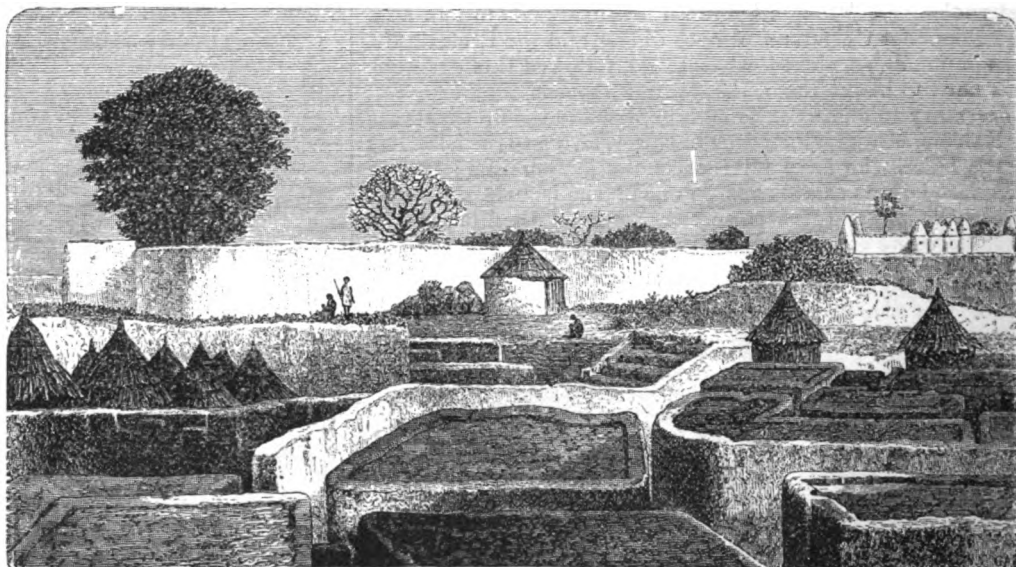
2. THE MARKET IN THE CITY OF SOKOTO. (*See page 4.*)—In the foreground are seen the well-dressed Haüsa merchants with their muffled faces. Behind is the city wall, and beyond it the level open country to the eastward.

3. AHMADU, SULTAN OF SEQU SIKORO, in the Western Soudan, holding Court with his Fulani followers. (*See page 5.*)—These Fulanis exhibit in dress and in surroundings a much lower type of civilisation than is seen among the Haüsas of the Central Soudan. What the Tartars were to the Chinese, the Afghan races to the Hindus, the Norsemen of Rholf the Ganger to the French under Charles III., or the Aztecs to the Toltecs, such are these rude herds-

men to the more polished merchant races to the Eastward.

4. SCENE IN A CITY OF THE SOUDAN. (*See above.*)—The high and thick walls are made of sun-dried bricks plastered over with mud, and often carefully polished by simple fiction. The men in the picture are wearing the tall cotton cap of the Fulas.

5. POORER QUARTERS IN A CITY OF THE SOUDAN. (*See below.*)—The picture shows the city wall in the background; also some of the mud-walled circular huts each forming one room, which are the type found almost invariably in the *villages*, and which are grouped six or seven together within each enclosure, to form such *small towns* as Egga or Lokoja in the southern part of the Soudan. The foreground shows the narrow lanes and small rooms with flat roofs which characterise the poorer quarters in the large *cities*.



SCENES IN THE SOUDAN: (5) POORER QUARTERS IN A CITY OF THE SOUDAN.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

THE Rev. H. Cole writes gratefully of the kindness, to him and his wife and child, of the German commander, Major Wissmann, who brought them down from Mpwapwa to the coast. He says, "Do not think we have come away through fear: we felt perfectly safe at Kisokwe. It is not a time to be leaving the Mission." Mrs. Cole and the child were to come to England, but he intended to go back speedily to his post.

The Rev. J. C. Price mentions that Major Wissmann took up with him to Mpwapwa five months' letters from England, and eleven months' periodicals, papers, &c. This shows how isolated our brethren have been all last year. He also writes warmly of Major Wissmann's kindness.

The important news from the Victoria Nyanza is given on another page.

JAPAN.

THE Rev. A. B. Hutchinson finds his new work at Fukuoka beset with many difficulties. He has practically no freedom of action. By his letters of permit he must on no account be more than a day absent from his place of residence, where he is bound to sleep. In fact the residential passports which have to be obtained before foreigners can live in any Native city give the holders no legal right to go outside the limits of the town or city for which they are granted. The result is that, excepting the work in the town of Fukuoka itself, he is cut off from the whole district committed to his care, and until the treaties are revised there seems no remedy for it.

OUR friend Miss V. M. Skinner's "Friendly Letter to Japanese Ladies" has been translated into Japanese by Mr. T. Ogawa, the C.M.S. catechist at Hakodate.

NORTH-WEST AMERICA.

ON August 11th, at York Factory, Hudson's Bay, the Bishop of Moosonee admitted to Deacon's orders Mr. William Dick, a Cree Indian. Dick's father was a Cree tripper in the employ of the Hudson's Bay Company, who was well known as by far the best walker in the country. William was baptized by Dr. Mason some years ago, and has proved himself an excellent and spiritually-minded Christian leader.

LAST summer Archdeacon Winter paid a visit to Fort Severn and Trout Lake, a six-weeks' journey from his station, York Factory, in the Diocese of Moosonee, to and fro, of 1,400 or 1,500 miles by water in a small canoe. He says:—

In the middle of the day the heat was almost insupportable, whilst at night it was freezing. Myriads of mosquitoes and sand-flies beset our path, giving us no rest, except when we allowed the smoke of the camp-fire to envelop us, or when nature herself interposed on our behalf, in the form of "Jack Frost" or his shadow. But why speak of these "little things" when calling to mind the magnificent welcome afforded me on arriving at Trout Lake—a grand salute of upwards of 300 rounds being a portion of it—and the glorious work in which I was engaged? Truly it was a blessed recompense to behold hundreds of Indians flocking to and crowding their church; the earnestness with which they entered into the services; and the eager desire to have their children made praying children, i.e. to have them baptized. And how my heart rejoiced when I saw the success that God had granted to the labours of our beloved catechist, William Dick.

OF the difficulties besetting him at Fort Resolution in the Athabasca Diocese, Mr. Spendlove says:—

I am alone, not a faithful Protestant to support me, a difficult task to procure necessary food and firewood sufficient for such a savage climate, dialects new to me and difficult to acquire, the Indians scattered far and wide around this mighty lake, and a strong opposition from Rome. There are about 2,000 of these poor creatures, whose pitiful condition demands our prayers and faithful service. Their moral, mental, and spiritual condition is pitiable indeed.

NORTH PACIFIC.

THE Rev. J. Field, of Hazelton, on the Skeena River, British Columbia, who came to England early in the year for a few months, arrived at his station early in September. The journey thither was a trying one. He had to wait ten days at the mouth of the Skeena River for a canoe, and the canoe journey to Hazelton took fifteen days more. "Miserable, wet days," Mr. Field writes, "they were, too. It was impossible to keep dry, and, worst of all, we had to camp in wet blankets in the open at night. The river is a wretched one, and most dangerous." During Mr. Field's absence Mrs. Field, with the assistance of the magistrate and Mr. Field's Native helper, had been able to hold services regularly, and had carried on the school work. The people all seemed glad to see their missionary back, and on the day following his return most of them went to church, which he took as an encouraging sign. Even the chief, "who is a rank heathen," was present. Mr. Field hopes that his going back amongst them may be the beginning of a new and brighter era in the history of the Mission.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Exactor*.

"I go a-fishing": A New Year's Word to Teachers.

IT is not often that we venture to take heathen customs as an example for Christian practice, nevertheless here is one that, taken spiritually, is eminently scriptural in its teaching. Doubtless all teachers as well as scholars read the most interesting account of "How Kings are Crowned on the Niger," in the October *Quarterly Token*, where it says no sooner is the king chosen and crowned, than the whole of the inhabitants "go fishing for the king." Just what the Christian ought to be, a fisher—"to catch men." Dear teachers, this year, 1890, I would ask you to think of your school as a sea where you have to fish for your King! Every time you go to school be prepared with bait and hooks and net. Something also more necessary than these—have steadfast faith in a present Jesus; for it is when Jesus (our King) is by us, *ordering* and blessing our words or actions, that we catch the *fish*. You may toil day and night *without* Jesus, and you will still have to say, as of the disciples of old, "*they caught nothing*." It was WHEN JESUS stood on the shore and gave the word, that the disciples drew a great multitude of fishes. "I go a-fishing," has been a term for Sunday-school teaching I have long been used to. I was on my way one day and met, coming in the opposite direction on *his* way, an intimate friend, a man of God, of well-nigh threescore years and ten. I knew he was hastening to work as well as I, so in passing I just said, "I go a-fishing"; his immediate rejoinder, with loving smile and kindling eyes, was, "We also go with thee"; and as he passed on, this aged saint continued, "Be sure to cast the net on the right side." Ah, dear teachers, you will indeed cast the net on the *right* side, when the Lord is present with you watching and instructing. Let me entreat you *not to doubt* about it. Make your little sea an earnest matter of prayer; make room for the Holy Spirit in your *own* heart, and thus have the presence of Jesus, and you need not doubt that your fishing will be *on the right side*. Go on, go on, casting your hook or your net, Sunday after Sunday, and you will be sure in God's good time to land many a fish, many a precious soul.

It seems strange that birds, beasts, flowers, and trees should be called according to their names in the Bible, but no fish are named, with the exception of the largest—the whale. Is it because the fish of the sea is a type of human souls? and "all souls are mine" (*see Ezek. xviii. 4*). And every soul, each soul is equally precious in God's sight, small or great, rich or poor, Jew or Greek, bond or free, Christian and heathen. Emerson says, "God loveth not size, a whale or a minnow are of like dimension in His sight." So, dear teacher, the soul of your brilliant, clever, quick-answering scholar, must not be more precious to you than the poor little dull stammerer, or the naughty one of the class. Possibly the minnow or the troublesome one may be hooked the first! A fisher who fishes for single fish must be very gentle and quiet, and *HIDE HIMSELF*. Here is a lesson for us. And when the piercing hook has caught the fish, draw it in with the "cords of a man" and the bonds of love. Speak lovingly and soothingly to the convicted sinner, loose the burden, or as Hosca says, "take the yoke (or hook) off the jaw" and free the fish, set him at liberty, "in the liberty wherewith Christ has made us free," to swim in the ocean of God's love. I think the prophet Ezekiel foresaw "the great multitude whom no man can number," when he prophesied, "And there shall be a very great multitude of fish, according to their kinds, exceeding many."

Let your lesson to the children this month be about Fish and Fishermen. How the Lord said His disciples should become "fishers of men" (*Matt. iv. 18, 19; Mark i. 16—20*). How men are compared to fish (*Mat. i. 14*). As fish are of various kinds (*Lev. xi. 9; Ezek. xlvii. 10*), so men are of various colours, and tribes, and nations. How there are bad and good fish (*Matt. xiii. 47, 48*), as well as bad and good men (*Matt. xiii. 49, 50*). Tell them of the two nets (*Luke v. 4—11*). One, the type of the present time. This Gospel, good news time, when it must be preached to every creature—in every fish pool we may fish—no'th, south, east, and west. The other the type of the saved—"none of them is lost" (*John xvii. 12; John xxi. 1—8*). Tell them how *they* too must become fishers for the Lord, and seek to save others.

Just one other word I should like to add. Will you, dear teachers, pray that we all may so love and reverence our King, that we may be more eager throughout this year to become "fishers of men" both at home and in foreign lands, that we may inherit the blessing of Zebulun and Issachar (*see Deut. xxxiii. 18, 19*), that we may "suck the abundance of the seas," fish from all lands, in our "goings forth," and the "treasure hid in the sands," in home work. Ever remember, first, that all "fish" are dead, until the "living waters" reach them, for souls are dead who have not Christ; and second, that soon the time will come, as Isaiah prophesies, "Every work in the fish pools shall cease" (*Isa. xix. 10; Spurrell's Translation*).



ONCE again we heartily wish all our Gleaners a Happy New Year. By this time we hope they have all received the little annual packet. It contains, besides the Motto Card for 1890, a Letter signed by three of the Secretaries, which embodies the leading points in the Report printed in our last number, and gives some counsels to Gleaners based upon the new Motto Text; also a Renewal Form, to be returned with the annual fee of 2d. and any freewill offering which it may be desired to send; and an Order Form for Publications. The Members' Manual, in accordance with the new rules before announced, is not now sent to every member, but must be ordered, and a penny remitted for it.

The heavy labour of making up and addressing eighteen thousand packets has again been done by a band of lady members, working day after day in a room set apart for them in the C.M. House. We thank them very heartily.

We have already received several letters expressing gratitude for the new Motto Text. If it please God to make it as much a message from Himself to many souls as that of last year was, there will be cause for much thanksgiving. We must repeat here what we have said about it in the printed letter sent in the little packet to all Gleaners. The Text is, "*That which they have need of . . . let it be given them day by day without fail*" (Ezra vi. 9). Let us observe—

(1) It is a *royal decree*. It was given by the King of Persia in favour of the Jews who were building the Temple of God. And those who are engaged in raising the great spiritual temple of living souls to the glory of the King of kings may take the words as from Him for themselves.

(2) It is an *adequate provision*. It provides for their need, whatever that may be. "My God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. iv. 19).

(3) It is a *daily provision*. Like the manna, one day's supply cannot be used for the next day. If we seek it day by day, day by day we shall have it.

(4) It is an *unfailing provision*. "Without fail." How often does God say "I will not fail thee." "Therefore will not we fear."

(5) It is a *provision with a purpose*. What purpose? The next verse tells us: "*That they may offer sacrifices of sweet savour unto the God of Heaven.*" This connects our new Motto with our last one. We have learned *where* to "offer our burnt offerings." We now learn *how* to offer them. We have nothing to offer: hence our need; but the supply of all our need is promised day by day without fail. Time, talents, opportunities, influence, money, bodily and mental and spiritual power, all are God's gifts, and all are to be used for Him.

Our Gleaners will be pleased to hear that the Committee have authorised the formation of a new Union for children. We have often been asked to start something of the kind; especially, and repeatedly, by the Rev. E. A. Stuart, who is the real author of the new scheme. A good many young

people are Gleaners, but we have never felt able to sanction a general invitation to children to join the G.U., as they would be only too ready to pay a penny and get a pretty card, without any real purpose to glean in the Lord's field, so that enormous labour would be thrown upon our office without corresponding result. But the new Union is to be worked *locally*, that is to say, blank cards of membership, &c., will be supplied from Salisbury Square in quantities, to be given out at the discretion of local friends; and there will be no enrolment of names at head-quarters. Further particulars will be given next month. The title, and other matters, are not yet quite settled.

LETTERS FROM GLEANERS. From a China Missionary.

SHAOUHING, September 28th, 1889.

MY DEAR FELLOW-GLEANERS.—You will have heard that Our Father has called Mr. Valentine home. Have you realised what that means? It means one missionary, as yet unable to speak freely, left in charge of an enormous field. Surely this is a call to some to come, and a call to *all* to help. Fellow-Gleaners, I beg your prayers; and I ask you when praying for Shaouhing to tell the Lord if you are *willing* to come. Perhaps He will send you.

EPHRAIM P. WHEATLEY, No. 11,233.

A Bible-class.

I have been much interested in hearing about a Bible-class at Lynn. It began seven years ago with three poor women, and now there are a hundred members. Every Sunday, when the Bible lesson is finished, the missionary box goes round, and the collection last year amounted to £7 17s. 6d. This was not all, for on one Sunday the collection was given to the Bible Society; another to the Jews' Society; a third to the general collection at church for the C.M.S.; and a fourth to a local object. I think these poor women and their loved teacher are like the daughters of Shallum (Neh. iii. 12), bravely taking their part in the work of the Lord.

S. C. E.

Circulation of Magazines.

Many of the poorer friends of the Society would gladly take in the *Intelligencer* as well as the *Gleaner* could they afford it. In some associations subscribers pay one shilling each. A list of six names and addresses is then affixed to a copy of the *Intelligencer*, and it is passed in rotation, each keeping it one week. If there are more than the number, the latest applicant has it for a seventh week, until a vacancy occurs, or more subscribers can be obtained to join in another copy. Profits, if any (and there are some when several copies are supplied from the office), are returned to the Society, via the "box" of the secretary, who takes all the trouble.

M.

When the Mails come in.

In a recent number of the *Gleaner* it was recorded of an old lady that she always put a thank-offering in her missionary box on the receipt of a letter from her son. Will not the personal friends and relatives of outgoing missionaries follow her example, and show their gratitude for the safety and welfare of their dear ones each time they hear from them, in a similar practical way?

GLEANER 11,934.

What to Read at Working Parties.

May I ask you to give a hint in the *Gleaner* to those ladies who are holding Working Parties for our dear C.M.S.? I think all do not realise what a splendid opportunity it is for: reading missionary intelligence, otherwise talking would not be allowed to degenerate into local gossip, and the last half-hour, or less, given to reading about missionary work.

GLEANER No. 1,762.

"Collection Sunday."

May I suggest to the readers of the *Gleaner* a plan my sister and I have for some time adopted in order to add to the contents of our missionary box. It is now usual in most churches to make a collection after every service; when, therefore, we are prevented by illness or any other cause from attending church, we put the money we should have given in church into the missionary box.

A CHEERFUL GIVER.

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

109. Prove from Genesis that the principal Egyptian meal was in the middle of the day; and from two circumstances in Exodus that the principal Jewish meal was in the evening.

110. Show from Ruth, 1 Sam., and Job, that Eastern females were not excluded (as now) from meals; and give two instances from the New Testament of a woman serving.

111. What is the only recorded instance in the Old Testament of asking a blessing *before* a meal? Quote two texts to show Our Lord's habitual practice.

112. Show from two texts that St. Paul followed in his Master's steps, both in *practice* and *precept*; and quote the command of Moses regarding blessing *after* meals.

113. What instance have we in the Old Testament of an earlier and a later invitation to the same feast? And what resembles this in one of the Parables?

114. Where in the New Testament do we read of "eating bread," and of "drinking wine," in the "kingdom of God"?

Monthly Gleaner Examination.

Questions on the December Gleaner.

1. Give a sketch of the life of Bishop Sargent.
2. Describe the character of the East Africans. Give an illustration from West Africa of the misery of Heathen Lands.
3. Describe the Special Mission Week at Fukuyama. What were its results?
4. Give an account of a visit to a Japanese home. What is the present attitude of the people of Japan towards Christianity?
5. Show from the life of Nehemiah some of the difficulties Christian workers have to encounter.
6. In what senses is "I am a debtor" true of all?

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Eliza Stafford, Nottingham, No. 442, May, 1889.
 Miss Turner, Oct. 16th, 1889.
 Miss R. Barwick, Brighton, No. 10, 425.
 Mrs. Robinson, Blackburn, No. 13,634, May, 1889.
 The Rev. C. Kushalli, Mauritius, No. 10,031, June 22nd, 1889.
 Miss Frances Maria Bally, Walton, Liverpool, No. 6,340, Oct. 30th.
 Mrs. Caesar, Senior, Highbury, No. 6,748, Oct. 31st, 1889.
 Mrs. Eliz. White, Canterbury, No. 12,693, Sept. 25th, 1889.
 Miss J. E. Androw, Newington Green Road, No. 5,065, Aug.
 Miss Ada G. Eliot, Weymouth, No. 7,095, Nov. 2nd, 1889, aged 20.
 Miss Phoebe Curle, Hendon, Sunderland, No. 9,116, Aug., 1889.
 Miss E. D. Betts, Ashby-de-la-Zouch, No. 4,224, Nov. 8th, 1889, aged 76.
 Miss B. Blake, Farnham, Surrey, No. 5,386.
 Miss Isabel Oakes, Penge, No. 15,701.
 Mrs. Wyley, Coventry, No. 10,243.
 Miss Amelia L. Peppercorn, Bournemouth, Oct. 24th, 1889, aged 23.

The London C.M.S. Unions.

ALL began their sessions during the last quarter, the LAY WORKERS' UNION leading off with their Annual Meeting on Oct. 7th, when a comprehensive and most valuable Report was read by one of the secretaries, Mr. T. G. Hughes. Addresses were given by Bishop Cheetham, who occupied the chair, and by the Rev. David Reith of Greenwich. Six Meetings and two Classes have been also held. Dr. B. Van Someren Taylor, of the Fuh-Kien Mission, addressing the members on Oct. 14th. On the 21st a Valedictory Meeting was held, and addresses given by the Revs. H. J. Hoare (a member of the Union), J. W. Fall, J. C. Parry, and Dr. Horder, all proceeding to the Mission field. Dr. Pruten from East Africa addressed the members on Nov. 4th, and on Nov. 26th the members were invited to meet the members of the C.E.Y.M.S., and were addressed by the Rev. B. Baring-Gould of the C.M.S., and Mr. R. Holmes White and the Rev. S. Barrass of the C.E.Y.M.S. The Intercessory Meeting on Dec. 2nd was conducted by the Rev. L. S. E. Trousdale of St. Andrews, Newington, the quarter's programme concluding on Dec. 10th with an address by the Rev. Henry Sutton, of Birmingham, on "How to prepare and deliver a Missionary Address."

THE LADIES' UNION held their Annual Meeting on Oct. 17th, when a Devotional Address was given by the Rev. E. A. Stuart of St. James', Holloway. A course of three lectures was delivered by Miss L. G. Petrie, B.A., on Hinduism, Parsiism, and Buddhism; and on Nov. 21st a most earnest Address was given by Mr. Graham Wilmot-Brooke, lately returned from, and shortly returning to, the Niger. On Dec. 19th the appointed speaker was the Rev. E. A. Fitch of Chagga, East Africa.

THE JUNIOR CLERGY were the last to commence work, not holding their Annual Meeting until Oct. 21st; when, after the presentation of the Report, a most powerful Address was given by Rev. A. Pearson of St. Margaret's, Brighton, on "Carmel—a Missionary Forecast." On Nov. 18th a crowded Meeting was held, when Africa was most earnestly pleaded for by Messrs. Douglas Hooper from East Africa, and Graham Wilmot-Brooke and Rev. J. A. Robinson from the Niger. On Dec. 16th an afternoon was arranged for members to give Ten Minutes Addresses.

C.M.S. Reading Union.

AT the commencement of a fourth year, Miss Fry is glad to say the number of readers keeps steadily increasing, and now reaches 123; over 200 have belonged to the Union. But as there are frequent unavoidable withdrawals, Miss Fry will gladly receive the names of any new members who wish to join. Two half-hours a week of reading about Foreign Missions, subject to a few simple rules, is all that is required of members. No subscription is necessary for joining the Union, but Miss Fry has a Loan Library, and also circulates the C.M.S. *Intelligencer* for one week's reading, monthly, for subscribers. About forty avail themselves of the latter privilege. A copy of the rules, and a list of books will be sent on application to Miss Fry, 55, Chepstow Place, Bayswater, W.

HOME NOTES.

THE venerable Bishop Crowther, who scarcely knows what bodily infirmities are, has undergone a slight operation for his eyesight, which has been successful, but may prove to be only a preliminary one.

SINCE the notice of acceptances of new men for missionary work in the last GLEANER, the following have joined the ranks of the Society's missionaries, for work in the Missions named. Mr. Graham Wilmot-Brooke, and Mr. Eric Lewis, B.A., of Corpus Christi College and Ridley Hall, Cambridge, for the Soudan and Upper Niger Mission; Mr. George L. Pilkington, B.A., of Pembroke College, Cambridge, Mr. George K. Baskerville, B.A., of Corpus and Ridley, Cambridge, and Mr. Joseph D. M. Cotter, B.A., of Trinity and Ridley, Cambridge, for Eastern Equatorial Africa; the Rev. Frederick N. Eden, M.A., of Pembroke College, Cambridge, Vicar of St. James's, West Hartlepool, who will take the secretaryship of the Delta and Lower Niger Mission.

Two unusually interesting missionary weddings took place on two successive Wednesdays in December, and may be regarded as happily crowning the prolonged conferences on East and West African plans (see page 1). On December 4th Mr. Douglas Hooper was married to Miss Edith Baldey, daughter of the Rev. F. Baldey, of Southsea, who had been already accepted as a lady-missionary of the Society; and on December 11th Mr. Graham Wilmot-Brooke was married to his cousin, Miss Margaret Brooke, daughter of the Rev. H. E. Brooke.

In the past few weeks several missionaries have arrived in England from the Mission field, viz.: the Rev. L. W. Jackson from South India, the Rev. H. Sykes from Palestine, Miss Nevill from Sierra Leone (owing to the lamented death of her brother), Archdeacon W. D. Reeve from North-West America, the Rev. A. E. Day from the Punjab, the Rev. W. H. Ball from Calcutta; and the Rev. W. E. Taylor from East Africa has arrived at Marseilles, where he will stay for a short time before coming to England.

A MOST successful "Missionary Mission" and Loan Exhibition was held at Exeter, from November 24th to 30th, the Rev. H. E. Fox, of St. Nicholas, Durham, being the Missioner. Service, with an address by Mr. Fox, was held every morning at the Church of St. Mary Major. The Exhibition of Curiosities was open daily, short lectures on the curiosities being given many times each day by missionaries and others. The Exhibition was publicly opened at noon on the Monday by Sir John Kennaway, the President of the C.M.S., who was supported by the Bishop of Exeter, the Mayor, and many local friends. Meetings of the District Secretaries, C.M.S. and Gleaners' Unions, were also held, and a special missionary meeting was held every evening. A united meeting, in behalf of the Foreign Missions of the Church of England, was held on the Day of Intercession, November 29th, the Bishop in the chair.

BEDFORD has also had a Missionary Mission, extending over eight days, which was to have been conducted by the Rev. J. B. Whiting of Ramsgate, but as he was too unwell to be present, his place was filled by the Rev. B. Baring-Gould, the Central Secretary of the Society, and other well-known missionary friends. Two Services and a Drawing Room Meeting were held each day.

SIMULTANEOUS Sunday School Addresses were held in Paddington Deanery on November 10th, when fourteen addresses were given in nine schools; in South London Districts on November 24th, when no less than sixty-nine sermons and addresses were given to sixty-seven schools; while in Islington Deanery, on Advent Sunday, nine sermons and forty-five addresses were given in thirty-two parishes and Missions; seven other parishes arranging for the Sundays before and after. In the majority of cases the preachers and speakers were members of the Lay-Workers and Junior Clergy Unions, and it is gratifying to note in the Islington list the names of two ladies, and in the Paddington that of another.

WE are sorry to learn that Miss Murray of Whitehaven, who from her sick-room has managed the C.M.S. Sale of Work there for the past thirty years, has been obliged to resign it to other hands. Miss Murray continues to take a lively interest in it, and many prayers will be offered for her, and earnest hope that she may hear of her work prospering.

C.M.S. Publications.

Will friends please remember that the *Gleaner* and *Juvenile Instructor* volumes for 1889, and the *Gleaner Pictorial Album* (in three vols. or the three bound in one), are specially suitable for New Year Gifts. The *Gleaner* vols. are 1s. 6d. and 2s. 6d., the *Instructor* 1s. and 1s. 6d., and the *Album* 5s. a vol., or complete in one vol. 12s. 6d. Reduction to Members of the Society. *The Story of a Missionary Penny* (price 1d.) is a capital booklet to send to children with New Year Cards. The Society has also published the following:—

A Missionary Bible Searching Almanack, in lithographed wrapper, price 1d.

Services of Song on "Dr. Krapf, the Pioneer Missionary in East Africa," and "The Slayer Slain: a Story of Native Life in Travancore." Price 6d. each, 4s. 6d. per dozen, or if a number be taken, a further reduction will be made.

There are, with the January one, three Sunday School Letters now ready. Nos. 1 and 2 are upon CHINA, No. 3 is upon the initials of the Society—C.M.S. The price of these Letters is 6d. per dozen, 3s. per 100, post free; single copies 1s. per annum, post free.

Topics for Thanksgiving and Prayer.

Thanksgiving for individual and national mercies of the past year. Prayer that the year 1890 may be one of individual ripening for eternity, of national prosperity, and that God's Word may have free course at home and abroad.

Thanksgiving for the proposed extension in Africa. Prayer for those who have consecrated themselves to the work (pp. 1, 15).

Prayer for the Niger Mission (p. 5).

Thanksgiving for the news from Central Africa. Prayer for the continued safety of the brethren, for the King and ex-King of Uganda and their followers; that the door into Uganda may again soon be opened (pp. 10, 13).

Prayer for Japan, North-West America, and North Pacific (p. 13).

Thanksgiving for accessions to the missionary ranks (p. 15).

Forthcoming Sales of Work.

Mrs. Lawson, 18, Elith Road, West Kensington. Sale in January. Holloway, St. John's. Mrs. A. E. Watling, 5, Dresden Road, Hornsey Lane, N. Sale Jan. 2nd and 3rd.

Mrs. J. M. West, Haslemere Vicarage, High Wycombe. Sale about Jan. 6th. Miss B. Wimbush, Fellow Corner, North Finchley, N. Sale Jan. 16th. St. Albans: Christ Church Juvenile Association. Sale Jan. 29th. Mrs. S. Silvester, Bengworth Schoolroom, Evesham. Sale end of Jan.

Contributions Received by the Editor.

To December 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: Miss C. E. Kingstone 10s., E. K. Botwood 5s., Miss C. Thwaites 5s., B. R. Thorne 9s. 10d., Mr. R. Williams 19s. 10d., A. Reynolds 6s. 8d., Miss Good 9s. 10d., Mrs. C. Cram 5s., Miss A. L. Humphreys 5s. 6d., Bishop and Mrs. Cheetham 10s. 8d., Emily Auster 5s., Miss C. M. Haig 5s., Mrs. Lord 5s. 4d., Canon Ripley 10s. 4d., Madame Bovy-Lysberg 10s., Mrs. E. Bolton 5s., Lady Forester 5s., Mrs. Powell Buxton 10s., Mrs. M. Hayter 5s., Miss H. C. Fitzpatrick 8s. 4d., Miss A. Roberts 10s. 2d., Mrs. Bosanquet 11 10s. 6d.; 293 sums under Five Shillings £18 17s. 3d.	28 14 3
For Our Own Missionary: Miss C. E. Kingstone 21s., Miss F. Halford 5s., Miss A. Wardlaw-Ramsay 21s., L. F. Hawkins 10s., Mr. R. Williams 20s., Mrs. Thompson 7s. 2d., R. Sinkin 5s., M. Mansel 5s., Miss E. A. Bartlett, 21s., Brockley and St. John's Gleaners. Drawing-room Meeting per Miss Snelling 17s. 9d., Gleaner No. 9, 81s. 5d., Miss Smithett 6s., Miss A. L. Humphreys 11s., Mr. F. Ketchlee 10s. 4d., Rev. A. C. Thistleton 5s., Mrs. Hunt's Bible Class 10s. 3d., Miss A. W. Lawson 10s. 4d., Mr. and Miss Heath, 20s., Bishop and Mrs. Cheetham 10s., Rev. W. J. Moran 5s., Mrs. Veysey 10s., M. E. Crossdale 5s., Rev. S. O. Ridley 7s. 6d., Mrs. Seed 5s., Miss C. M. Haig 5s., Mrs. Allbut 20s., Mrs. Lord 5s., Mrs. May 20s., Mr. Eugene Stock 21s., Lady Forester 5s., A. Reynolds 6s. 8d., Miss Wheeler 8s. 10d., Mrs. Thompson 10s., Gleaner No. 14, 530 10s. 4d., Miss George 11s., Miss Effie Buxton 10s., Miss Ethel Buxton 10s., Mrs. Powell Buxton 11s., Miss Speddy 5s.; 119 sums under Five Shillings £11 10s. 3d.	33 15 5
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883 Renewal Fees	7 19 2
Membership Fees	8 10 3
Total in connection with Gleaners' Union	£99 18 0

The Editor has also received—

For C.M.S.: "A Friend" per Miss White 10s., Miss Stevenson, £1, "Praise Offering, in memory of Rev. F. Nevill," £2, "One penny a day" £1 10s. 6d., for East Africa, A. Governors, 10s.	5 10 6
For the Harrington-Parker Memorial Church: "A Friend" per Miss White 10s., per Miss M. Havergal 12d., Miss G. J. Watson 6s. 1d., Mrs. Gillett 7s. 6d.	8 3 7
Total	£108 12 1

The Editor has also been requested to acknowledge: For C.M.S., Miss Allan £5, "An old Friend of the C.M.S. in Notts" £10, Mrs. Hardwicke, contents of missionary box, 9s. 3d., Miss Kendall £10.

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THE CHURCH MISSIONARY GLEANER.

FEBRUARY, 1890.

EDITORIAL NOTES.



E much regret that the GLEANER must go to press before the Farewell Meeting for our Africa parties at Exeter Hall on Jan. 20th has taken place, so that we cannot report it at all in this number. The February *Intelligencer* will have a report, and we hope many of our readers will see that.

This present number, again, we devote to Africa, that is to say, to the Niger and Soudan Missions. We advise our readers to keep this and the January number together, and often refer to them. The two together will give a fairly complete view of the field and the Mission; and the map of the Niger in January will be wanted just as much now. And may both numbers be "spread before the Lord" in fervent prayer by many of our friends.

The West Africa party has been added to since the January GLEANER went to press. The Rev. F. N. Eden, Vicar of St. James's, Hartlepool, whom we named last month as appointed Secretary of the Lower Niger Mission, has brought to the Society his curate, the Rev. H. H. Dobinson, B.A., who will accompany him. A layman formerly in the Cape Mounted Rifles, Mr. P. A. Bennett, also goes to the Niger; and Mr. Eric Lewis is to be accompanied by his sister, Miss Lucy W. Lewis.

On the other hand, at this very juncture, Africa again reminds us of the tribute claimed by Death from its little missionary band. On Jan. 3rd came a telegram from Bonny, "Kelsey dead." Mr. Kelsey was a young engineer in charge of the *Henry Venn* steamer, but also a thorough missionary, of whom Mr. Robinson and Mr. Brooke speak very highly. He was one of the well-known "Mpwapwas" of St. James's, Holloway, and was taken leave of at that memorable Committee meeting of July 3rd, 1888, when Dr. Pierson and Dr. Ellinwood of America were present (see GLEANER, Aug., 1888). Our dear young brother has gained an early crown; but he will be greatly missed on the Niger, and his death may well quicken our earnest prayers in behalf of the brethren and sisters now going off.

Mr. Stanley's remarkable letter on the success of Missions in Uganda, which appeared in the newspapers of Jan. 7th, will no doubt convince many minds that are unaffected by the letters of missionaries. But we wonder how many of our own friends, who do believe in the missionary cause, and who do love it because it is their Lord's cause, said, when they read Mr. Stanley's letter, "Yes, very interesting: but I have read almost all of it already in the C.M.S. publications"! We hear of one lady who was already a subscriber of £50 raising her subscription to £100 after reading the letter. We are grateful for this; and yet, is it not strange that she should not have done so before after reading the letters of the missionaries themselves?

But there is one thing about Mr. Stanley's letter which is really interesting. It is that he got his first information, not from the missionaries, but from the Native Christians he met on his march. There are some mistakes in his statements, but substantially they confirm what we have published. We hope, however, our friends will bear in mind that the Baganda Christians joining in Mvanga's attempts to regain his throne was against the advice of our missionaries. (N.B.—*Baganda* is the local form. *Waganda* is a coast term.)

We must always remember that it was a letter of Mr.

Stanley's in 1875 which led to the establishment of the Uganda Mission; and he might well be gratified, after an interval of fourteen years, to see a strong body of Baganda calling themselves Christians. But we must not think too much of the results he dwells upon. The great majority of the Christians he speaks of are Roman Catholics, and many unbaptized and uninstructed Baganda are no doubt included who have joined the converts. Let us pray that the true servants of God amongst them may be kept by His grace from all evil.

Mr. Stanley's appreciative references to Mr. Mackay have naturally given our friends much pleasure. He calls him "the modern Livingstone," and observes that he "never joined in the missionaries' attacks upon him." We are puzzled: when and where did any C.M.S. missionary attack Mr. Stanley? Mr. Mackay is only like all his brethren in that respect. Indeed, we do not remember any attack upon Mr. Stanley by any missionary, though it is very likely that he and the Baptists on the Congo (where he was for so long) may not always have agreed. If any of them ever did criticise him, he is the last man who should complain, for he does not spare his own criticisms: witness his "attack" on Mr. G. Wilmot Brooke for what Mr. Brooke had not said.

It has recently been observed what great services have been rendered to the cause of Foreign Missions by the two Theological Halls founded a few years ago by Evangelical Churchmen, Wycliffe Hall at Oxford, and Ridley Hall at Cambridge. The former was opened in 1877, and the latter in 1881. Over 300 University graduates have passed through them; and of these, thirty have joined the C.M.S., and three or four have joined other Missions. The great majority, it should be added, have been from Ridley. A slight murmur has been heard because institutions founded to help Church work at home have done so much for the foreign field. That is to say, the Church at home is not satisfied, because it only keeps seven-eighths! We are afraid to suggest what sort of proportion would be a really fair one for the great Heathen and Mohammedan World. Meanwhile, we do thank God for this instalment.

"Many," says the last Parochial Report of St. Mary's, Whitechapel (a wonderful pamphlet every way), "who think the East End full of murderers and thieves, would be not a little astonished to hear that we take a very great interest in Foreign Missions. The C.M.S. has wealthier supporters, but none more hearty than the Whitechapel people." There is a whole C.M.S. week every February, and a missionary festival in the summer. There is a Branch of the Gleaners' Union; there is a Young Men's Band called the "Kavirondos," after the country on the east side of the Victoria Nyanza, near which Mr. David Deekes has been working, who comes from this parish. Another candidate from Whitechapel, a "Kavirondo," is now in the C.M.S. Preparatory Institution at Clapham. The parish raises about £100 a year for C.M.S., almost entirely in the pence of the poor. There was actually a collection one Sunday night at one of the services in the common lodging-houses, and 7s. 0½d. was given.

Difficulties having arisen in the Palestine Mission, which can be most effectively dealt with personally on the spot, Archdeacon Richardson and the Rev. R. Lang have been commissioned by the Society to proceed thither at once. We commend them to the prayerful remembrance of our friends.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnevely, and late Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purgation of the work.

KEY WORDS.—*"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").*

Part I., Chaps. i.—vi. The Builders and their Work.

Chap. iii.—The Work Begun.

"GATHERED . . . as one man." Missionary work ought to be a work of united action. We ought to mean it, and to mean one thing. Oh! to see an army of missionary workers moving forward "as one man." "With one mind striving together for the faith of the Gospel."

"Builded the altar of the God of Israel, to offer burnt-offerings thereon." The work must begin at the altar. We have an altar—the Cross. Must begin our work at that altar with that sacrifice. And then, on that great Burnt-offering, and through Him, the missionary must offer the whole burnt-offering of himself, his soul and body, to God, for His work.

"The daily burnt-offerings . . . as the duty of every day required." A needed lesson. This work needs daily burnt-offerings; a daily putting of self on the altar; a daily consuming of the fat of self-will. And it is "as the duty of every day requires." The duty of one day may require a lying sick with fever; that of another, close application to language-study; that of another, a fatiguing journey, and so on.

"The continual burnt-offering." The extra offerings not to be neglected. Special seasons call for special self-denial.

"But the foundation of the temple of the Lord was not yet laid." After all, burnt-offerings must lead to practical results. No use going on talking of "consecration" unless we show our sincerity by setting to work "to build." In how many a "burnt-offering" meeting of Christians it is sadly true that "the foundation of the temple is not yet laid."

"They gave money also . . . to bring cedar trees," &c. Collecting material was the first business. Often the missionary's first work, and a needful work, is that gathering material—language-learning, &c. Must be well prepared and equipped for the work.

"In the second year of their coming . . . began." A grand thing actually to set to work—really to "begin" to "build" this spiritual temple. Often in the "second year of his coming" the missionary is able to "begin" actual work in the vernacular.

"The Levites . . . to set forward the work of the house of the Lord." "Joshua to set forward," &c. Need of being urged on in the work. That ought to be the missionary object, "to set forward the work of the house." Whatever else, that must go forward.

"And when the builders laid the foundation of the temple of the Lord, priests . . . Levites . . . sang together by course." A glad day. "Other foundation can no man lay than that is laid—Jesus Christ." Nothing like getting this foundation teaching deep. We ought to rejoice in being privileged to lay such a foundation.

"Because He is good, for His mercy endureth for ever." The old Jewish "Te Deum." Isn't God good to allow the missionary to preach in heathen lands; and isn't it mercy to be allowed to build on this foundation?

"A great shout." When the foundation of faith is laid in a new land, and the first stones are builded on it, isn't it natural to raise "a great shout" of joy and praise?

"Ancient men, that had seen the first house . . . wept . . . and many shouted aloud for joy." Sorrow over past fall and failure, and joy over present possibilities. The missionary may well weep over lost opportunities, and the thought of the defiled temple, but he must joy over the possibilities of grace, and the work successfully begun.

"So that the people could not discern the noise of the shout of joy from the noise of the weeping." A true realisation of missionary work—mingled joy and sorrow. "They that sow in tears shall reap in joy."

"A loud shout, and the noise was heard afar off." A missionary shout. Must make our testimony clear. Let all hear. "Witness" to a universe.

MISSIONARY INTEREST.

A Parting Word to Christian Workers from a Missionary starting for Africa.



hear much about missionary interest at present; many columns of the religious press, even occasional notices in the organs of worldly men, continually keep the subject to the front; while meetings rivalling in enthusiasm average political meetings supply abundant facts to those who attend them.

And yet, with all this writing and speaking, the conferences and drawing-room meetings, the fact that the great mass of the world is hurrying to its judgment without a ray of Gospel light seems to sit very easily on most of those who read or listen. Perhaps this may be more apparent to those who have seen with their own eyes what Satan is doing in uncivilised lands. It is very painful to come, as I have myself done four times, straight from scenes of Muslim or heathen darkness, to the bright, well-taught Christian circles at home, and when telling of the horrible scenes just quitted, the havoc wrought by Satan where he fears no rival king being proclaimed, to note the kind and ready hearing given everywhere, the very general desire to hear more, and to contrast this universal curiosity with the rare, rare instances of real sympathy with the uncivilised, or practical effort to give them that same chance of hearing the good news which the most ignorant and abandoned in our own slums have waiting within, at most, a mile of their doors. This feeling at times comes over the isolated worker among the heathen with overwhelming power. I specially recollect a time of great difficulty and trying isolation on the Mobangi, a northern tributary of the Congo, when I was detained for months at one spot on the river bank, unable to advance or retire, or get news of the outer world, with horrible scenes of blood being enacted continually at our very doors, surrounded for hundreds of miles by the fiercest and most shamelessly wicked savages. Week by week great canoes would pass up the river, filled with slaves, who, their captors unblushingly admitted, were taken to be eaten—a statement which I found out to be only too true when I went myself to the same places later on. Walking up and down among our huts in this weary waiting time, the mind turned from the wild scenes of wickedness around to the happy Christian circles in England, the innocent lawn tennis parties, music parties, &c., alternating with Bible readings and Conventions where God's desire for the heathen is fully set forth, and the results of neglecting them explained. Was it strange that, with the thoughts coloured by the desperate wickedness around, the remembrance of the prosperous ease at home should now and then recall the story of one who played his fiddle while Rome was burning? The letters of isolated missionaries lamenting the difficulty of getting fellow-helpers in the work sometimes seem harsh and censorious to those at home. Please bear with us; the letters are often written in great physical weakness, are called forth sometimes by a long succession of difficulties and disasters, and with no one by to remind us of the other side of the question. The paucity of results from such abundant missionary information seems to us sometimes as if much of the "missionary interest" at home were not altogether genuine.

Genuine or not, we must all admit this much, that unless some radical change comes over the Church in this country in regard to God's demand for personal service, a very great number of hundreds of millions more must drift into eternity before the light ever reaches their lands. Why is it that the tale of Satan's triumphs calls forth so very few to the fight? Why are appeals for personal help in 999 cases out of 1,000 put

aside without a second thought? A very familiar missionary text suggests some interesting thoughts on this head. How often we are reminded of the old appeal, "Come over into Macedonia and help us," and the immediate obedience which that piece of missionary information produced. What was the secret of it? For that is just the secret we want to learn now-a-days. The secret lay with the hearer, and in his own attitude of heart. He tells the Corinthian Church what that was—1 Cor. iv. 9—13: "God hath set forth us . . . as it were appointed to death, . . . a spectacle to the world, and to angels and to men. We are fools for Christ's sake, . . . we are weak, . . . we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; . . . being persecuted we suffer it, . . . we are made as the filth of the earth, the offscouring of all things unto this day."

We can all see at once how such an attitude of mind answers the many objections with which a personal appeal is thrust aside at an ordinary missionary meeting.

"But the climate would ruin my constitution."

Yes, "God has set us forth . . . as it were appointed to death."

"Is there any prospect of success against such odds?"

We are "weak."

"But are the people likely to respect our message, if we go to such places?"

No, we are "despised."

"Are they likely to allow us to work in peace?"

Probably not: we are "buffeted, and have no certain dwelling-place."

"But suppose actual violence is tried by the Natives, what protection have we?"

"Being persecuted we suffer it."

"But have we not got to think of the prestige of our country?"

"We are made as the filth of the earth."

Now, is it too much to say that to admit these views overturns the very postulates from which even young Christians often argue in choosing a career for life? Is it not usual to assume the following points? "I must not throw my life away (unless of course in the Army or Navy, where desperate courage would be applauded by all). I must avoid any sphere of work where early death would be very probable: I do not regard myself as appointed to death." Or again, "I must aim at getting a position of influence where I shall be free from any pinch of real need, and where I shall have the respect and consequently the ear of my fellow-men; I must not be weak and despised; only a fanatic would deliberately neglect to secure himself against hunger, thirst, or poverty in dress, or to provide himself with a settled home."

Now, whether we consider the above attitude to be desirable for the majority of us or not, we must all admit that it is not the attitude usually met with among Christian workers. And yet most of those who have been engaged in work in unevangelised parts would probably agree that no one can be expected to cheerfully obey the order "Go ye," unless they are willing to take the Apostle's view of life, to adopt his aspirations as their own. Is not this the reason why appeals for personal service are unheeded by the majority of those who are able to obey? We then who know something of the peculiar joy of preaching Christ, where He is not already named, would not in the first place urge the condition of the heathen on friends at home, but would rather go down to the root of the matter, which seems to be this:—

The popular conception of Christian life is to very many so agreeable to the flesh with its longing for comfortable or artistic surroundings, and congenial companions, so easily reconciled with the dictates of worldly wisdom, that when

foreign service is proposed with its dreary monotony, and apparently Quixotic aims, at once a number of questions are raised in the soul, and many inward struggles and conflicts have to be faced for the first time which ought to have been faced and settled long before, if the home life had been planned and lived on the principle, not only of not loving *the world* as an organised whole, but neither loving *the things that are in the world*. Is the full scope of this latter phrase generally realised? *Until it is, the heart is not ready for invitations to come out to the war*, and the answer to the appeal "Come over and help us," is almost a foregone conclusion. Therefore, whether service at home or abroad is to be our future lot, let us face the words of Christ, "If any man serve (minister to) Me, let him follow Me," let him come along the same path that I have trod. Our flesh naturally shrinks from this; we would like to persuade ourselves that in England there can be found some nineteenth century plan for ministering to Christ which does not involve renouncing all that we have and laying it down in sober earnest at Christ's feet. But no: "If any man serve Me, let him follow Me." "Lord, I will follow Thee whithersoever Thou goest." "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head. . . . The world hath hated Me."

Among such as have accepted *that*, missionary information is likely to produce offers of personal service from many, and to call forth among those of them who are led to remain in England such a quality of "missionary interest" as will help the workers abroad almost as much as bodily presence with them.

GRAHAM WILMOT BROOKE.

AT HIS FEET.

"All His saints are in Thy hand: and they sat down at Thy feet."—*Deut. xxxiii. 3.*



ACK to Thy feet, Lord, back to Thy feet,
I have run that message for Thee.
I have tried to tell of Thy dying love,
To teach of the glorious Home above;
O, Master, now teach Thou me.

Low at Thy feet, Lord, low at Thy feet,
Upon Thee alone would I gaze;
Until my whole being is calmed and stilled,
To listen to Thee, and my soul is filled
With wondering love and praise.

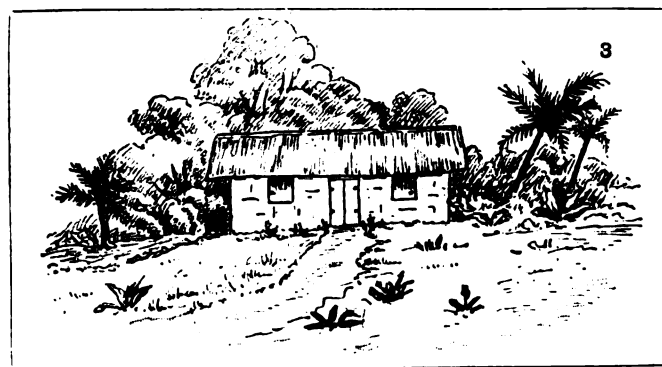
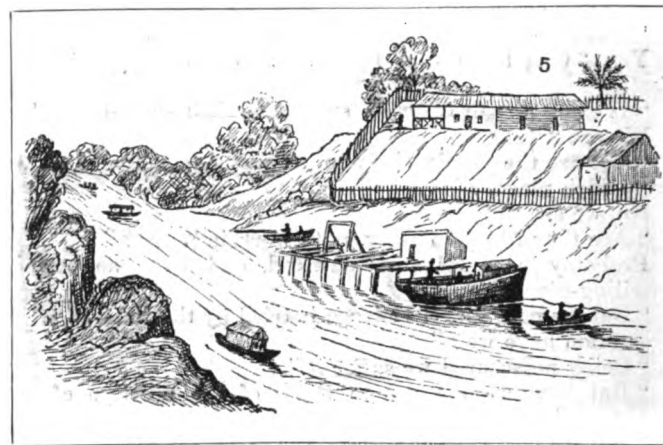
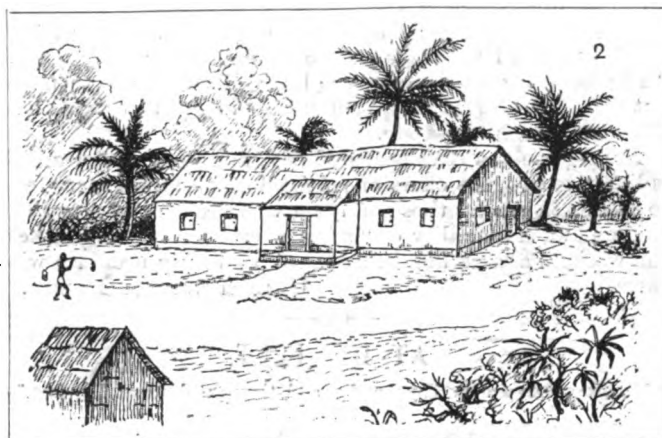
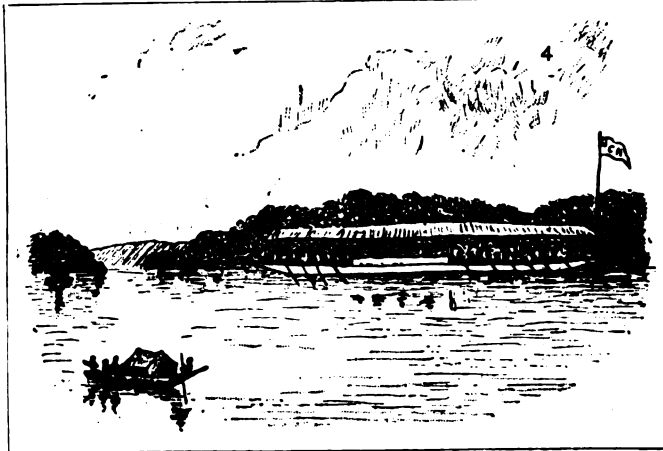
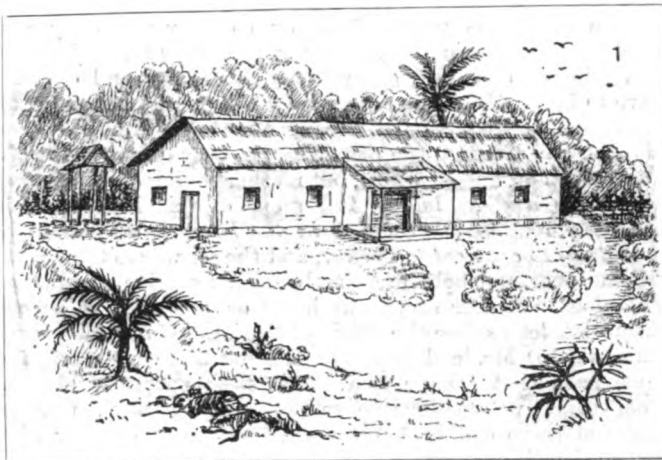
Still at Thy feet, Lord, still at Thy feet,
Those whose gleanings on earth is o'er;
They have toiled in faith through the "little while,"
Now they dwell in rapture beneath Thy smile
For ever and evermore.

ALICE J. JANVRIN.

A Burmese Gift for Uganda.

BESIDES our C.M.S. medical missionaries, Dr. S. W. Sutton at Quetta, and Dr. H. M. Sutton at Baghdad, a third brother, Dr. F. W. Sutton, went to Burmah under the S.P.G. He is now in England, and he lately sent to C.M.S., for Uganda, £1 6s., the proceeds of needlework done by Burmese girls, with the following letter:—

One of the most hopeful parts of the S.P.G. Mission at Shwebo in Upper Burmah, from which my wife and I have unfortunately been compelled to return, is a boarding establishment for girls (Burmans), who are for the most part orphans. My wife used to conduct the sewing class, and took the opportunity of telling the children of Mission work in other parts of the world, especially in Africa. They became very much interested, and were highly delighted when my wife pointed out to them that they could help the Mission by their needlework. We accordingly gave them work of various kinds to do that we should otherwise have had to get done in Rangoon or elsewhere. The class was only a small one, and the girls, varying in age from six to fifteen years, had only learnt to use a needle for about eighteen months, some not so long as that.



PICTURES FROM THE NIGER DELTA.

BY THE VEN. ARCHDEACON D. C. CROWTHER.

[The sketches on this and the next page were made by Archdeacon Crowther while accompanying his father, Bishop Crowther, on the journey of which the latter gives an account on page 22. The following are the Archdeacon's descriptive notes.]

1. A CHAPEL built by Native converts at Urata. It measures 37 feet long by 17 wide, is built of wattle, daubed with red mud, and has four windows on each side and three door entrances, all painted green.
2. A chapel at Urasfon. Same construction as No. 1, but slightly smaller and better finished.
3. A small prayer-house at Urawada. Size 15 feet by 10 feet.

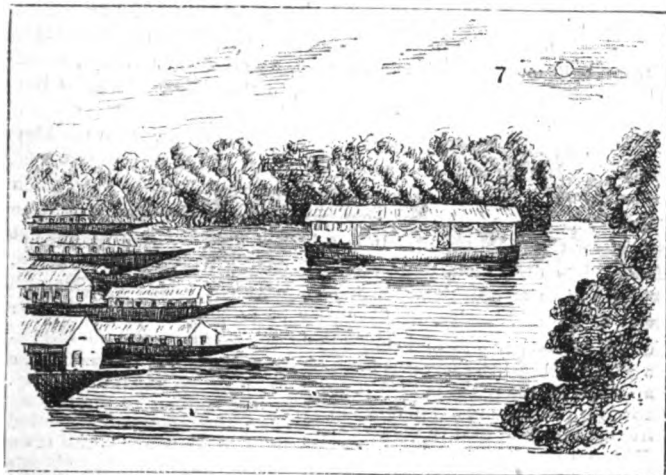
These three places are close to the Kwa district. The Kwa people have no objects of worship. They hang charms over their doors to protect them from evil, and they believe in the spirit of their fathers, and in a god called Awasi; but no idols are put in the homes to worship.

On our return from a visit to a chief, we took a walk at the back of the village, and were led by the Bonny converts to an open place, where

there were two mausoleums, the first being in honour of a rich man, the other of a rich woman. We peeped in the first, and saw nothing but broken pots and calabashes, and some old Madras handkerchiefs and Native cloths, and the second the same. But as we were moving on, a convert asked us to advance nearer, which we did, and a horrible sight met our view. There, in this house lay the skeleton of a woman, the legs protruding outside, the body with ribs sticking out, and the dried up flesh stretching from bone to bone. The body was in a sitting posture, and the skull with its ghastly teeth had rolled on one side of the floor. It was a sickening and depressing sight. No one spoke. The gloomy and damp surroundings, the stillness around, and the sad object before us directed our minds to the prayer, "Lord have respect to Thy covenant, for the dark places of the earth are full of the habitations of cruelty." This woman was a human sacrifice, offered not long ago to the dead rich woman.

4. This sketch shows the Bishop and his party on their way to Azumiri. The canoe is one of the best gig canoes belonging to the Bonny converts. It was propelled by some of their best paddlers.

5. This is a factory belonging to one of the English firms at a village called Obaku.



6. Outside Azumiri stream we came upon two steam-launches at anchor, belonging to two firms established in the town. The launches are shown in the sketch.

7. Bonny traders are not allowed to build on shore at Azumiri, but do their trade in canoes matted over, and in sheds erected at the water-side, to which on market-days scores of young girls and women may be seen carrying on their heads calabashes of palm-oil placed in hampers, which they take to the wharves for sale (see No. 11). As there was no place for us to stay in on shore, we had to pass the night in our boat.

8. On entering Azumiri town one comes upon a fetish-house, with a high conical roof, called Okonko. In this place is held a secret society, like freemasonry, and here laws are made and enforced, in fact the Okonko is the ruling power of Azumiri.

9. This is a chapel at Akwete, erected by the Bonny converts. It was opened by the Bishop on May 19th, 1889. It is a fanciful building erected on piles about seven feet from the ground. The front gable is filled in with native planks, carved with devices and fretwork. The whole building does credit to the carpenter, who is a native of Akwete. There were 179 persons present on the opening day.

10. The lodgings of Bonny traders are all built on piles in rows on each side of a stream, which has a clear, sandy bottom and a depth of a few inches only. Canoes come up as far as they can, and casks are rolled in this shallow stream to the town about twenty minutes' walk, to be filled with palm oil.

No. 11 is explained in No. 7.



IN THE NIGER DELTA.

Bishop Crowther in the Mangrove Swamps—Seventeen Days in a Canoe—Bonny Christians among the Heathen—Horrors of Paganism.



LAST month we had a vivid description of the mangrove swamps, of the Delta of the Niger in Mr. Graham Wilmot Brooke's journals. We saw how the converts from among the degraded heathen had carried the Gospel with them when they went for trading purposes to Pagan towns that had never been visited by regular Mission agents; and we shall none of us forget the touching account of what God's grace, almost without man's intervention, had effected at Okrika. Let us now look at some extracts from a journal of Bishop Crowther's, describing his visit to some other of these towns in the inmost recesses of that strange district, with its fetid black mud and

its network of sluggish streams. We shall again see how the African Christians—no doubt very imperfect themselves both in knowledge and in godliness—have been the pioneers of missionary work. This is exactly like the Acts of the Apostles. It was not the case, as some think, that the

believers who "went everywhere preaching the word" were missionaries. They were private people, like Aquila and Priscilla, engaged in their various callings, but testifying of their Lord and Master wherever they went. If Christians now-a-days would do that, what blessings they would be!

This Journal is illustrated by Archdeacon D. C. Crowther's sketches reproduced at pages 20 and 21.

BISHOP CROWTHER'S JOURNAL.

May 7th, 1889.—After necessary arrangements for Sunday services, both for St. Stephen's and St. Clement's, Bonny, were made, and having got the loan of Chief Warribo's boat, and the chiefs having given us the services of one or two each of their men, being good paddlers to take us up, myself, Archdeacon Crowther, Rev. J. Boyle, and an interpreter started from the Mission Station for Chief Warribo's plantation for the evening. Two hours' pull across the creeks towards Opobo, brought us to Warribo's farm for the night.

Wednesday, May 8th.—We started early this morning for Opobo River. Five hours' pull brought us to Mbatse Creek, which branched from Opobo River, making an average time of seven hours' pull from Bonny across to Opobo River, through a network of zigzag creeks, a distance of about forty-two miles across.

Thursday, May 9th.—At 9.30 A.M. made a start for Ura-ta Market up the river, and arrived at the mouth of the spring which runs from the market town to the open stream. About half an hour's pull through the winding passage of the spring inland brought us to the Ura-ta markets, of which there are four at moderate distances one from the other, with which Bonny converts are trading in palm oil and palm kernels. We were taken by surprise to meet a fleet of so many large trading canoes at these trading places, some carrying as many as eight or ten large casks of palm oil at a trip. Ura-ta market may be reckoned at twelve hours' direct pull from Bonny. Here we first realised the fact of the information we often received, namely, that the Bonny converts have put up sheds where they met together for prayer every Sunday, for religious purposes and observance of the Sabbath in the midst of their heathen countrymen. But a step in advance for improvement has been taken. These praying sheds or rooms being found to be too small, they have given place to chapels large enough to hold a congregation of nearly 300 worshippers every Lord's day. Where the land is high and dry, they are built with wattle, well bedaubed with clay, which made them appear like mud walls, ventilated with sufficient windows for the comfort of the attendants. The doors and window-shutters were made of native split boards where they could be got, or with boards of broken-up packing cases, in which goods were brought to the markets for trading; with such materials, such of them as understood something of carpentry constructed reading desks, tables and benches for the furniture of the chapels, which will not disgrace any like places of religious worship in country places in a Christian country.

The converts having heard of our intended visit, deferred from using these chapels till our arrival. We three—myself, the Archdeacon, and Rev. J. Boyle—being present on Sunday, the 12th inst., solemnly opened these chapels as places dedicated to the worship of the only true God in the midst of places erected for the worship of imaginary deities, as the place where God promises to be present in the midst of those who may assemble to worship Him in spirit and in truth. This more central and upper chapel of Ura-Afon was opened at the morning service at 10 A.M., which was attended by a congregation of 183 Bonny converts and adherents, and 75 Natives of Kwa people, the real tribe of the country, making a total of 258. At the afternoon service, the Ura-ta chapel was opened, attended by 155 Bonny converts and adherents, and by 7 Kwa people, including the chief of the village, making a total of 162; in both chapels collections were made, after the example of Bonny Church.

The Ibo and Kwa languages are spoken at this place, hence two languages are required to be learnt by any teacher who may have to do with the people of this district; but the Ibo is the most prevalent among them, which is spoken by the Bonny converts.

A little more about these Kwa people is told us in Archdeacon Crowther's explanation of his sketches, page 20. Now see what the Bishop says of another place called Azumiri:—

Azumiri will be about nine hours' pull from Mbatse Creek in a light fast canoe, and sixteen hours' direct from Bonny. Here we were welcomed with great joy by the Bonny converts, who had been expecting our arrival. Our canoe was made fast alongside others in the lake, when some of the influential converts took the lead on landing, to intro-

duce us to the king and chiefs of Azumiri. Fifteen minutes' walk from the waterside brought us to the market-place, outside the entrance into the town, built on a gradual rising ground, well drained and dry; but it happened the king was absent from home, so that we could not see him that afternoon.

Tuesday, May 14th.—We landed in the morning on a visit to the king and chiefs, when we met them at the king's house, and were introduced to them by our leaders as missionaries who have established a Mission at Bonny, as well as in other countries, and are come on a visit to Azumiri for the same object. It is a known fact that one cannot get an immediate reply from the authorities on the West Coast of Africa, without a time of consideration and consultation with the influential parties of the community, whether they be princes or princesses, war chiefs, or persons of well-to-do in trade, as well as priests and priestesses, who are considered the servants of the gods, to consult them and divine what would be the result of such a novel introduction into the country.

However, we were received and entertained according to the custom as friends, and promised to see us the next day, after they had consulted together on the subject. We were permitted to walk about the town and look round, after which we returned to the waterside. The objects which we came in contact with vividly verify that remarkable passage of Scripture, "The dark places of the earth are full of the habitations of cruelty." Sheds in which the skulls of persons who had been killed as sacrifices to the gods and devoured, or killed to be buried as deeds of honour, with their rich or influential masters or mistresses, to be their servants and attendants in the world of spirits, are strung up in rows by hundreds, in open streets, to be seen and respected by all passers by. Again, a little distance on the outside of the town is a village of the outcast mothers whose misfortune was to give birth to twins. After the infant twins had been barbarously destroyed as unnatural beings, the mothers are cast out, and forbidden to go into the town to have any dealings in the community, except a relative or friend might have a wish to visit any of them of their own accord.

Besides these, there are numerous sacred places for the worship of the gods, whose names it will take time to know. A short distance before one comes to the market-place, is a sacred grove called Mkpa, the memorial of the dead. After the funeral ceremonies had been duly performed, some choice articles which had been used by the dead when living, such as a wrapper-cloth, beads, plates, or drinking-mugs, pipes, &c., or a box containing such articles, were brought out and exposed in rows on the border of the sacred grove facing the road from the town to the waterside, as memorials of the dead. I counted about two dozen of such articles in a row-exposed, some of which were torn, and the crockery smashed. The reason for tearing and smashing these articles I was told was, because some of the Bonny traders, who considered these exposed sacred articles as the results of superstition from ignorance, had carried some away and bartered them for produce.

Wednesday, May 15th.—We have been kept in suspense in our request for a piece of ground for our Mission establishment at Azumiri. The king and chiefs wanted us to give a sure promise that we would not interfere with their old customs as practised by their fathers. To this we simply replied that as we were God's messengers, we have to tell them what He has commanded all mankind to do, and what they should not do; that in spite of the command, "Thou shalt not steal," if any one should dare to steal, who should bear the consequences? God's religion uses no force. That this was applicable to all their cruel and barbarous actions was plain to them, yet they hesitated to give immediate reply.

Ultimately the chiefs agreed to give a bit of land for a mission station, being satisfied by the independent testimony of a Bonny chief who visited the place with the English Consul, and who told them that the Bishop and his brethren were "the most desirable persons they could receive into their country."

At another place, called Akwete, they spent Sunday:—

We were lodged in one of the trading houses, built on posts at the waterside, belonging to the Bonny converts. Right opposite our lodging was the chapel, built at the same construction, about 6 ft. from the swampy ground, boarded round with country-split boards, and when these failed, with broken cases, in which trade goods were packed for the markets; the doors and windows and benches were made of the same materials, as well as the floor; to this staves of old casks, or broken hogsheds of tobacco were made use of, which, firmly nailed together, was strong and safe enough to seat a congregation of upwards of 200 worshippers. This chapel was opened on Sunday, the 19th inst., and was attended by 138 Bonny converts and adherents, and by 41 Akwete people, among whom were counted 7 chiefs, making a total of 179; and at the afternoon service by 101 Bonny people and 42 Akwete, total 143.

The Natives of Akwete were so impressed, that they expressed a doubt whether this chapel could hold future attendants, which must necessitate a much larger place in the town hereafter.

The Bonny converts felt very thankful for our visit, which greatly supported and encouraged them in their feeble efforts to induce their heathen countrymen to join them in the public worship of the only true God, the Maker of heaven and earth, and Who would have all men to be saved through the mediation of His dear Son, Jesus Christ, Who died to save us from eternal punishment.

Here is a glimpse of African Heathenism :—

About four days before our arrival at Ohambebe, an old rich woman was dead and buried. The proceedings of the burial were stated as follows. When the grave was dug, two female slaves were taken, whose limbs were smashed with clubs. Being unable to stir, they were let down into the grave, yet alive, on mat or bed on which the corpse of the mistress was laid, and screened from sight for a time. Two other female slaves were laid hold on and dressed up with best clothes and coral beads. This being done, they were led and paraded about the town to show the public the servants of the rich dead mistress whom they would attend in the world of spirits. This was done for two days, when the unfortunate victims were taken to the edge of the grave, and their limbs were also smashed with clubs, and their bodies laid on the corpse of their mistress, and covered up with earth while yet alive. We can only imagine what would be the feelings of these unfortunate victims. Some of the Bonny converts attempted to rescue these last two females by a large offer of ransom to buy bullocks for the occasion, but it was refused them. Can there be any doubt as to the urgent necessity of sending Christian teachers among this poor ignorant people who are slaves to Satan, and yet glory in their shame? After these atrocious deeds were performed, volleys of trade cannons were fired for days in honour of the dead. I counted ten of these cannons in the street opposite the house of the dead, about four or six pounders each.

Bishop Crowther concludes as follows :—

Friday, May 24th.—Having accomplished these visits up the river and the creeks, this morning we started for Bonny, where we arrived in the afternoon, after an absence of seventeen days, in health and good spirits, for which we have great cause to be very thankful to the God of Missions, to whom we owe our protection, and the measure of success obtained.

THE MISSION FIELD.

WEST AFRICA.

WE regret to announce the death of Mr. H. E. Kelsey, the young engineer of the *Henry Venn* steamer on the Niger. Mr. Kelsey was a member of the Rev. A. E. Stuart's congregation, Holloway, and was one of the band of Mpwapwas. He went out in 1888.

EASTERN EQUATORIAL AFRICA.

THE Zanzibar mail which arrived on Dec. 26th brought letters from Frere Town and Mpwapwa. The Rev. A. G. Smith, who is Acting-Secretary at Frere Town, writes that all there were well and happy in their work. Miss M. W. Harvey sends a gratifying report of her girls' school, which has an average morning attendance of ninety. Miss Barton is making rapid progress in learning the Swahili language, and gives valuable help in Miss Harvey's school. The Rev. H. Cole, who, it will be remembered, came down from Mpwapwa with his wife and child under Major Wissmann's escort last November, writes in high terms of the work at Frere Town. He had visited Rabai, and describes the church there as a "delightful building and the worshippers numerous."

The letters from the interior are from the Revs. A. N. Wood and J. C. Price. The former was at Kisokwe, the latter had gone back to Mpwapwa. Mr. Wood, whose letter is dated October 25th, writes :—

I am taking care of Mr. Cole's place while he is away. It is deemed advisable by us to remain here for a short time. We would gladly be in full active work, itinerating, &c.; as it is, we can only go out for short visits to the surrounding villages, and go on with our translational work.

Mr. Wood also writes that Bwani Heri, the Arab who has been fighting the Germans, had threatened to kill him.

Mr. J. C. Price has removed to Mpwapwa again, the chief having given him a tembe [Native hut] which will answer his purpose very well temporarily till he can put a flat roof on the walls of part of the old Mission house, for which the Wagogo are supplying him with wood. Mr. Price has heard that now there is a military station at Mpwapwa the German

East Africa Company are intending to establish a store or shop there. He writes :—

This is not good news to me. It will doubtless be a convenience, but it will almost for certain mean the introduction of the "spirit curse" into the country, with all its terrible consequences. The native beer is bad enough, and sometimes its evil is felt even in our small band of believers, but what will our trouble be when the stronger temptation comes? But His grace will be sufficient for us, and in proportion to our need.

A telegram which appeared in the *Times* of Jan. 7th, states that Mr. Cole had started for Mpwapwa with the Rev. J. E. Beverley, who, it will be remembered, has been detained at Frere Town for some months awaiting an opportunity to go into the interior. Mrs. Cole and her little child have come to England.

PUNJAB AND SINDH.

OWING to various causes, in most instances to sickness, the frontier stations of the Punjab and Sindh Missions have been grievously bereft of European missionaries within the past few months, or are about to be so. Peshawar has lost the Rev. A. E. Day, who has come home owing to urgent family circumstances; and the Rev. Worthington Jukes will leave this spring. Dera Ismail Khan will shortly miss the Rev. W. Thwaites; and Dera Ghazi Khan has had to lose the Rev. A. Lewis, who has resigned owing to domestic reasons and the state of his health. Both the missionaries at Quetta, Dr. S. W. Sutton and the Rev. H. Grey, are on their way home on medical certificate.

At the Lahore Diocesan Synod, which was held at Lahore Nov. 5—8, papers were read by the Rev. R. Clark and by W. Mackworth Young, Esq., C.S. (member of the Punjab and Sindh Corresponding Committee), on "The best means of promoting true religion in the Diocese"; and B. H. Baden-Powell, Esq., C.I.E., another member of the Corresponding Committee, read a valuable paper on "Agnosticism." Several of the missionaries took part in the discussion.

SOUTH INDIA.

THE Rev. J. Barton landed at Madras on Nov. 15th, and left on the 20th for Palamcottah, where he was warmly welcomed the following day.

WE regret to state that Mrs. Stone has been seriously ill with malarial fever. She was taken from Bezpada, where her husband, the Rev. J. Stone, is now stationed, to Madras, at the end of November, in a very prostrate condition. A telegram to her friends just before Christmas brought the welcome news that she was improving.

CEYLON.

THE Bishop of Colombo confirmed in October eighty-two Singhalese Christians at different centres of the Cotta District, and forty-one Tamil candidates at Christ Church, Galle Face, Colombo, on October 25th. During November he visited some of the districts of the Tamil Coolie Mission, and confirmed fifty Tamils there, making 172 C.M.S. Native candidates.

MID-CHINA.

Two ordinations were held by Bishop Moule in September and October last. On Sept. 22nd Nyi-Liang-ping of Hang Chow was admitted to Deacon's Orders, and on Oct. 20th Dzing Teh-kwong and Sing Tsao-sing of Ningpo were admitted to Priest's and Deacon's Orders respectively.

NORTH-WEST AMERICA.

A LONG letter, dated July 20th, was received on Oct. 4th from Bishop Bompas of Mackenzie River. He is thankful to feel again in good health, and no longer desirous of retiring from the work, which at one time he thought he would have to do. He pleads for reinforcements for the Mission and for assistance for himself. Referring to himself the Bishop writes, "I am like another Alexander Selkirk, become almost ready to start at the sound of my own voice."

THE Bishop of Saskatchewan and Calgary, Dr. Pinkham, made a tour of visitation to nearly all the C.M.S. stations in the Diocese of Saskatchewan during May, June, July, and August, during which he travelled over nearly 6,000 miles in small boats and by waggon over the prairies, and confirmed nearly 300 Indians. The following is one of the facts mentioned in the Bishop's journal of the tour. At Chunawawin he confirmed sixteen, and administered the Holy Communion to thirty-three. He says :—

"The zeal and earnestness of the people—Indians—here, many of whom seemed to be suffering from scrofula, are quite remarkable. One of their number, who cannot read, has for months been in the habit of going during the week to a young man, a cripple, who can, to obtain Bible knowledge from him to enable him to preach on the following Sunday; and then the two have taken the services, the cripple had saying the prayers and reading the Lessons, and then this good man preaching the Gospel as he has learnt it to his friends and neighbours. Mr. King (officer of Hudson's Bay Company), who was there the preceding Sunday, assured me that these services were well attended, and that there was the utmost good order and reverence at them."



A FULANI KING OF A HAUSA PROVINCE.

PICTURES FROM THE CENTRAL SOUDAN.

NOTES BY GRAHAM WILMOT BROOKE.

THE Illustrations in the last GLEANER represented many parts of the Soudan, from Bambarra to the West, to Baghirmi to the East, and they showed the uniformity that is a marked feature of the Soudan, if we travel from East to West and not from North to South. This month they are all from the Central Soudan.

A Fulani King of a Hausa Province.

This and the two engravings on the opposite page are taken from H. H. Johnston's thrilling book, the *History of a Slave*, descriptive of the Central Soudan. These Fulani kings of the provincial cities are likely to be the most formidable opponents of the Gospel in the Soudan. The muslin turban worn over the chin, and pulled up when marching to cover the mouth and nose, is so adjusted to keep out sand, and keep the wearer from thirst.

Country Village, Central Soudan.

In these pleasant little places the Fulani seldom reside, but on the other hand very few of the agriculturists can read, so the itinerant missionary has less chance of leaving his mark.

Fulani and Hausa Merchants.

These are the people who come straggling into Lokoja, five, ten, or twenty together from all parts of the Hausa provinces; the great caravans breaking up before reaching the Niger or Binue, and the merchants dispersing in small parties to dispose of their wares and to collect slaves.

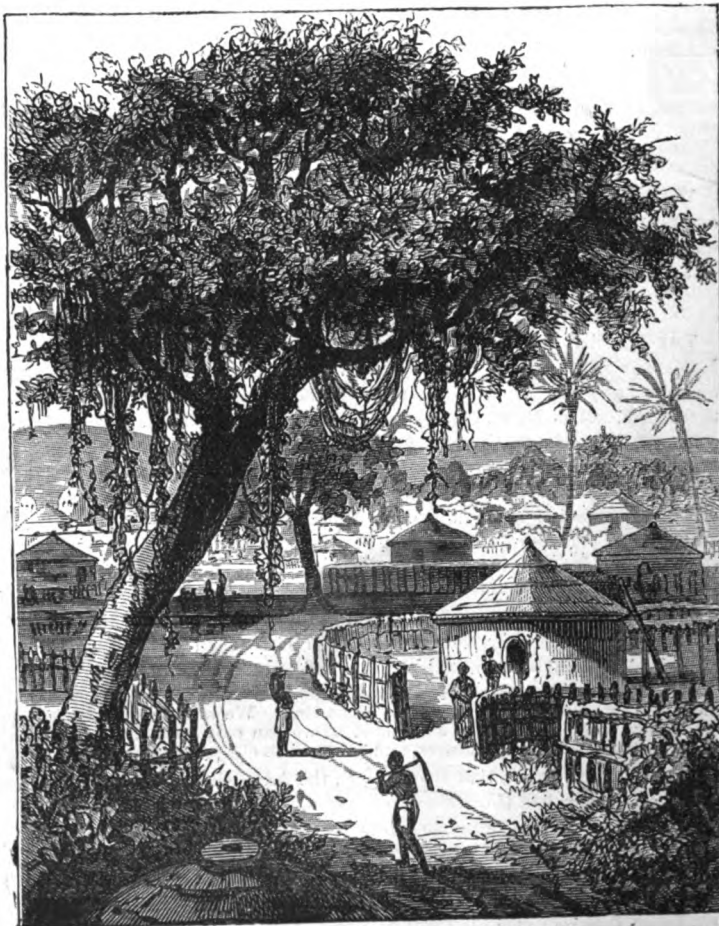
Street in a Hausa City.

This is the general type of the great commercial cities lying north of the Niger and Binue, which begin to be met with within three or four days of the river.

Lokoja. (See page 28.)

Over 300 miles up the Niger, the base of the Soudan Mission, a town of some 3,000 inhabitants, nearly all of them merchants, it nestles in a hollow at the foot of a great mountain. A gently sloping spur from the mountain encircles it on the south, where the fine building is situated which will form the C.M.S. hospital. The north

end is sheltered by a steep little isolated hill, Stirling Hill, from the side of which, half-way up, this picture was photographed. We are looking south-east. In front are the thatched roofs of the heathen quarter; five-sixths of the town are out of sight to the right. Far down, along the bank, the white roof of the Royal Niger Company's offices can be made out. In the centre, beside a large grass island which is entirely covered when the river rises in August, lies the *Henry Venn* at anchor; behind, across the stream, half hidden by a low spit of land also covered at high water, lies the Binue, and on the far shores which slope up to the hills some miles back lie many Pagan villages of the Igbirras and Basas, who have hitherto beaten back all the Muslim marauders who have gone against them. Down the



COUNTRY VILLAGE, BORNUE, CENTRAL SOUDAN.

left bank of the Niger, just within the field of the photograph, lies the town and Mission station of Gbebe, the southernmost station of the Soudan division of the Niger Mission.

Egga. (See page 28.)

Nearly eighty miles further up the River Niger, more populous than Lokoja, this is a fair sized unvalled town of rather poor huts, crowded together on a small patch of land raised a little above the level of surrounding plain, which at high water, as shown in the picture, is turned into a vast marsh. The picture shows a few of the huts in the foreground, some steamers of the Royal Niger Company at anchor in the creek; behind it the northern part of the marsh, and behind that again, a mile and a half away, the broad stream of the Niger, flowing close under the hills. On the central hill, Kipo Hill, the C.M.S. planted a station, but of late years the Emir of Nupe, whose capital Bida is not far off, has laid waste and depopulated all the country, so that at the present moment there are not half a dozen people at the site of the old station. From Egga to Kipo Hill takes an hour and a half. There are several mosques in Egga, in which the "Mallams" preach every Friday. There are very few Hausas in Egga, but a fair sized Hausa town, Agayé, lies behind the hills north of the river.

◆◆◆
Stanmer Missionary Box.

THE readers of the GLEANER will be interested to hear of the great success of the above box during the past year. The late Earl of Chichester had it under his care for about fifty years, and it is now receiving diligent attention from the present Earl and Countess. In 1888 the contents amounted to £34, and it has recently been opened again and found to contain the unprecedented sum of £74. This happy result has been produced by contributions of various kinds, such as sales of milk and pigs, a bad debt recovered, discounts, sale of hymn-books, &c. If only all our missionary boxes were remembered in this eminently practical and liberal way how vast would be the increase in contributions from this source! May all be stirred up by this example to "go and do likewise" in the coming year.

E. D. STEAD.



FULANI AND HAUSA MERCHANTS.



A STREET IN A CITY OF THE SOUDAN.

CHRISTIANITY IN AFRICA.

(Based on the article in the *Church Missionary Atlas*.)



CHRISTIANITY in Africa no doubt dates from the return to their homes of those Hellenist Jews and proselytes from "Egypt and the parts of Libya about Cyrene" who heard St. Peter preach on the Day of Pentecost. In the history of the early Church no city is more famous than Alexandria. Thence came Apollos; there Mark the Evangelist is said to have laboured; thence went forth Pantænus as a missionary to India; there dwelt Clement and Origen and Athanasius. The great cities of Carthage and Hippo remind us of the names of Tertullian and Cyprian and Augustine. In the fifth century there were 560 bishoprics in North Africa.

The Coptic Church in Egypt, and its daughter Church in Abyssinia, still exist, though in a sadly depressed and corrupted state. Of the ancient North African Church not a vestige remains. It was clean swept away by Mohammedanism in the seventh century. Bishop Wilberforce, in a striking passage in one of his speeches, attributed its fall to the fact that *it was never a missionary Church*. "The whole of that northern belt of Africa was contented to be a belt bright with Christian light;" . . . "she stood there and made no sign to the heathen below her; she did not gather them into the Church; she did not reproduce the Church in a Native Church." Egyptian Christianity sent missionaries to India, and it still abides, though but a wreck of its former self; North African Christianity sent none anywhere, and her candlestick was removed altogether.

Passing over eight centuries, we come to the Romish Missions established by the Portuguese when they began to colonise the Congo and the Zambesi. No missionaries were ever more zealous than the Jesuit and other priests who poured into Africa in the sixteenth century; and no outward and temporary success was ever more remarkable. Almost the whole population of the kingdom of Congo, and of Loango and Angola, became nominally Christian, as well as large numbers in Mozambique. What is the present condition of those countries? Hardly any part of Africa is so degraded. Even nominal Christianity no longer exists among the Natives of the Congo, or of Loango; and in Angola those who call themselves Christians are as heathenish as the heathen. Of the Mozambique and Zambesi districts, the Rev. H. Rowley, of the S.P.G., gives a sad picture as an eye-witness. He speaks of "the few ignorant and generally immoral priests still to be found amongst the Portuguese in Africa," and adds, "I fear they are a shame to humanity—to say nothing of Christianity." He attributes the "utter relapse of the Native Christians into heathenism," and the "melancholy deterioration of the Europeans," to these causes:—(1) the "reckless and wholesale administration of baptism"; (2) "unholy accommodation of Christian truth and observances to heathenish superstitions and customs"; (3) the neglect of education for the young; (4) the attempts to prop up waning influence by a pretended exercise of miracles; (5) the cruel punishments inflicted for the slightest deviation from the prescribed rules of the Church; (6) the slave-trade, which Romanism fostered in Africa. A marble chair was to be seen until lately on the pier at Loanda, from which the Bishop used to bless the slave-ships. In the present day the Roman Catholic Missions are extensive, and many of the missionaries are able and self-denying men.

The first Protestant Missions were those of the Moravians in *West Africa*. In 1736 they began work on the Gold Coast; but missionary after missionary succumbed to the climate, and after thirty years of patient effort the enterprise was abandoned. In 1752 the S.P.G. sent a missionary to the

Guinea Coast, and in 1765 an ordained negro; but no permanent work was established. In the closing years of the century the Baptist Society and the Glasgow Society sent evangelists to Sierra Leone, but some proved unfit men, one or two died, and there were none left when the Church Missionary Society began its now world-wide Missions by sending two men to the Susu country, near Sierra Leone. The Wesleyans soon followed, and the extension of their work along the coast to Yoruba and the Niger has gone on in the same way as that of the C.M.S. These two societies now divide between them the large majority of the Native Christians in northern West Africa. Other important Missions on that coast are those of the American Societies in Liberia and the Basle Society on the Gold Coast. The English Baptists had a Mission at the Cameroons; but they have been obliged to abandon it since the Germans annexed that territory. In West Africa south of the Equator the Protestant Missions are of recent date. Since the determination of the course of the Congo, the Baptists, English and American, have made that river their special field. Bishop Taylor, of the American Episcopal Methodist Church, has led a party to Angola; and the American Board (Congregationalist) has a Mission in Benguela. Further inland will be the new Balolo Mission organised by Dr. Grattan Guinness; and Mr. F. S. Arnot's Mission at Garanganze.

The Moravians were the pioneers also in *South Africa*, where they established themselves in 1792. The London Missionary Society followed in 1798, and with the history of its important work are associated the great names of Vanderkemp, Moffat, and Livingstone. The Scottish Mission, now under the Free Church, and whose centre is the well-known Lovedale Institution, began in 1821. The Wesleyans also have an extensive organisation. But the special feature of South Africa is the work of Protestant Societies on the Continent of Europe. There is an interesting Mission of the Société des Missions Evangeliques, connected with the French Protestant Church, among the Basuto tribes. The Rhenish Society, the Berlin Society, the Hermansburger Society, the Dutch Reformed Church, the Norwegian Society, and the Finnish Lutheran Society, have Missions stretching from Damara Land on the west to Zululand on the east. The earliest Church of England Mission in South Africa beyond the limits of Cape Colony was that of the C.M.S. to Zululand, undertaken in 1837 at the instance of Captain Allen Gardiner. The missionary, the Rev. F. Owen, was compelled to leave after a year or two's trying experiences of the savage cruelty of the Zulu king, Dingaan, the predecessor of Cetewayo; and the Society never resumed the work. Extensive Missions have since been established in Zululand, Kaffraria, Natal, the Orange Free State, &c., under the auspices of the S.P.G.; and South Africa now boasts of six bishoprics, viz., Capetown, Grahamstown, Maritzburg (Natal), Bloemfontein, Zululand, St. John's (Kaffraria), and Pretoria (Transvaal).

Missionary work in the *North-East and East of Africa* began with the C.M.S. Mission in Egypt in 1826, which was extended to Abyssinia in 1830. The expulsion of the missionaries from the latter country led to the foundation of the East Africa Mission in 1844. Abyssinia is now the field of a Swedish Mission, and Egypt of the American United Presbyterians. In 1859 the Universities' Mission to Central Africa was established under the inspiration of Livingstone, and began its work on the Zambesi; but in 1864, after the death of Bishop Mackenzie, it was transferred to Zanzibar, whence it has since branched out again extensively on to the mainland. The United Free Methodists have a Mission near Mombasa. The modern enterprises of the C.M.S. on the Victoria Nyanza, and in the countries between that lake and the coast, of the London Missionary Society on Lake Tan-

ganika, and of the Scotch Churches on Lake Nyassa, date from 1874-5-6, when the news of Livingstone's death and the letters of Mr. Stanley roused Christian England to fresh exertions in behalf of the Dark Continent.

In *North Africa* (excluding Egypt and Abyssinia), there is the Mission of the recently founded Kabyle or North Africa Mission, and two or three independent bands of workers, notably that headed by Mr. Baldwin in Morocco.

In 1885 two American Societies published statistics of Protestant Foreign Missions, based upon, and enlarged from, tables compiled by Dr. R. Grundemann. These gave, for Africa, 600 missionaries, 7,000 Native teachers, 576,000 Native Christian adherents, 160,000 communicants, 190,000 scholars. But Madagascar is included, and also (apparently) a good many colonists in South Africa. Probably the number of missionaries should be reduced to 500, and all the other figures halved.

THE NIGER AND THE SOUDAN.

EXTRACTS FROM MR. G. WILMOT BROOKE'S JOURNALS (*continued*).

III.—Lokoja, and the Mohammedan Soudan.

[*N.B.—Lokoja itself was described in the extracts printed last month.*]



JULY 7 (Sunday).—Lokoja, though so small a town, has a very fair number of Hausa traders in it, from all parts of the Hausa States. Among these a Native clergyman has laboured with great perseverance for a good number of years, being a very good Hausa scholar. With him accordingly we went off in the afternoon to address the principal Hausas at the door of the mosque. About thirty of them were present, and the whole scene was very picturesque. Behind us was the mosque, a large mud hut. Beside us was the reception-house of the Hausa governor of the town, a circular mud-walled house with a raised mud gallery running round it under the projecting eaves. Here our audience sat or lounged, their sandals all in a row in front of them; their ample turbans wound over the mouth and round the neck, concealing the expression to a great extent. They received with great warmth our announcement that we wanted to come and live amongst them, and wear their style of dress and eat the same food, and listened with great attention and wonderful forbearance while we laid stress on the utter impossibility of man ever paying off by his own works the vast debt of honour which he owes to God; and then we showed how successive prophecies, from Adam onwards, had foretold how Christ must die for man's sins, and finally closed by insisting on Mohammed's appeal to the Scriptures as an authoritative message from God, that he did not question their inspiration or authenticity, and that the Scriptures we read from were identical with those he referred to. We said we had much to tell them; we could not do it in one day, we must come and live among them and tell them all about it; would they receive us if we did? They answered with great warmth of manner, and after a great deal of handshaking and farewells we returned to the ship.

July 21 (Sunday).—We went to a small market place, as busy to-day as on other days, of course. The notes of Mr. John's celestina soon attracted a small crowd, about thirty or forty men crowding round us, besides the market women just behind. They were most quiet and attentive while we spoke on Isaiah liii., urging that we were not taking tampered documents; we took this as it had been preserved by the Jews for 2,400 years, the Jews who had rejected Christ. Who was this "Arm of the Lord," by whose punishment we were to be healed? It was some one who was rejected by His own people, who did not resist when men fought against Him, who was led to the slaughter, and who nevertheless after He had made His grave with the wicked, had yet prolonged His days to do good. Let them call together all the learned in the country, we said, all their teachers who had read tales of the prophets: where would they find a record of one except Jesus of whom all this could be said? So Jesus *had* died, and that for our sins. When we had finished, several said, "It is all Jesus, Jesus, Jesus; He does everything.

Are you going to say nothing about Mohammed?" We took this line because Islam is built on the rejection of the atonement by denial of the crucifixion.

August 1.—All the morning spent at study of Hausa. After the afternoon lesson went down to the Zaure or council-house of Musa, the Hausa governor of the town, to spend the afternoon in listening to cases being tried, to practise myself both in listening to Hausa, and to learn the Native modes of thought. This is the Hausa quarter of the town, and this is the principal part of it. An irregular open space with some large shady trees, under which sit a few groups of idlers, is surrounded by the fences of various courtyards. In one corner of the square is an oblong mud shed, the mosque. Beside it is a large circular hut, with a passage through it into a courtyard behind. This is Musa's council shed. A low mud platform runs round it under the projecting eaves, on which Musa may be seen seated on a ramskin, with the principal Mallams around him. A Mallam is just what a Scribe was among the Jews in the time of Jesus. In front of him sit or lounge the plaintiffs, defendants, and spectators. I pass across the square, greeting any acquaintances among the groups under the big trees, slip off my sandals under a small tree six or eight yards off, and just bowing and saying "Your excellency," to which he replies, "Well, are you well," dive under the low eaves, and slip to the place they have kept vacant for me, beside Musa; a slave coming up sinks down in a sitting position and puts his hands on the ground in front of him, but for me to do so would be thought affectation or ignorance. I then sink down cross-legged, get out my note-book, and begin to listen. As soon as I catch a new word I write it down, in Arabic so that the Mallams can see the nature of my notes, and as each case is finished I ask Musa, who speaks English, the meaning of the words I am in doubt about. This is giving me an opportunity for insight into Native ways such as no white man has enjoyed here before, I believe; for strangers come from Bida or elsewhere and give their salutations and talk about their news, and if they are pure Hausas I can follow nearly all they say.

August 4.—Two Yoruba men, Muslims, came to call on us. One of them showed the most absurd amount of gratitude for the extraction of a thorn from his foot. We then began talking to them about the Gospel, Belu translating in Yoruba. Mr. Shaw had a long talk with one of them on spiritual things some days ago. However as one was certainly drowsy, and the other looked so too, I said, "I will tell you the rest when I call on you the day after to-morrow." To my surprise the old man ejaculated, "God preserve me alive till then; how do you know I won't be dead: all that you tell me I will believe, for we are ignorant, we have to work all day, and we have no chance to learn. But they tell us Jesus is the Son of God, but we know God is not so; he does not beget a child, and has no wife." Certainly Islam is a strong foe: the very fact that most often melts the sinner, "God so loved, that He gave His only begotten Son," that is the very statement which Satan has taught each Muslim from his childhood to regard with abhorrence and indignation.

August 8.—Great noise all day; this is the feast of Bairam, or Salla-n-Laiya as the Hausas call it, i.e., Worship of the Passover, to commemorate the ram with which Isaac was ransomed when Abraham was about to offer him. Muslim commentators often say it was Ishinael, but the text of the Qur'an does not seem to bear it out. What a glorious text if only I could preach. All the people in their holiday best, with swords and turbans, marched in procession to salute the prince Al Hāji, and then went out of the town to sacrifice. Perpetual drumming and gun-firing. Musa sent a deputation with a present of a leg of mutton to us.

August 12.—Abrupt and complete change in my day's work, now that I am alone [Mr. Shaw having left for England]. Furniture of the room simplified to one chair and one table (for writing), a chest of drawers, a cupboard, two bookshelves, and nine grass mats. Get up at 6 A.M. Prayers with Belu at 8 A.M. Then write out a Gospel address, with Belu's help in Hausa, till 10 A.M. Then a light meal (one course). Then continue a little Hausa book which I am writing with Belu's help, "The Testimony of the Prophets, which they bore to Jesus the Messiah." Composing, translating, correcting, and transcribing this in Roman and Arabic, is very useful in familiarising me with the expressions which I shall need.

August 18 (Sunday).—Felt unwell in the afternoon, and by night time was down with a very violent attack of my old foe haematuric fever, with which my system has been thoroughly impregnated for the last year. I fondly hoped that four months at home had got it out of my system.

August 27.—Have been eight days in bed. Feel utterly exhausted. This is a very different matter from the ordinary African fever, which may be had scores and scores of times without seriously affecting the



VIEW OF LOKOJA, AT THE CONFLUENCE OF THE NIGER AND THE BENUE.

constitution, but this kind needs to be dealt with very carefully, and I have now been so unfortunate as to have four attacks within a year. This fever is not to be charged to the climate here. I originally contracted it a year ago on the Congo. A wetting on the island of Fernando Po seems to have caused the second return, and the third followed soon after at Lagos. This is the fourth, but I am surrounded by every luxury I require, and my host, the Rev. P. J. Williams from Sierra Leone, and his wife, show me the utmost possible kindness.

September 7.—Down again with hæmaturic fever—fifth attack. Major MacDonald very kindly sent me up a supply of wine. Probably should not have survived without this.

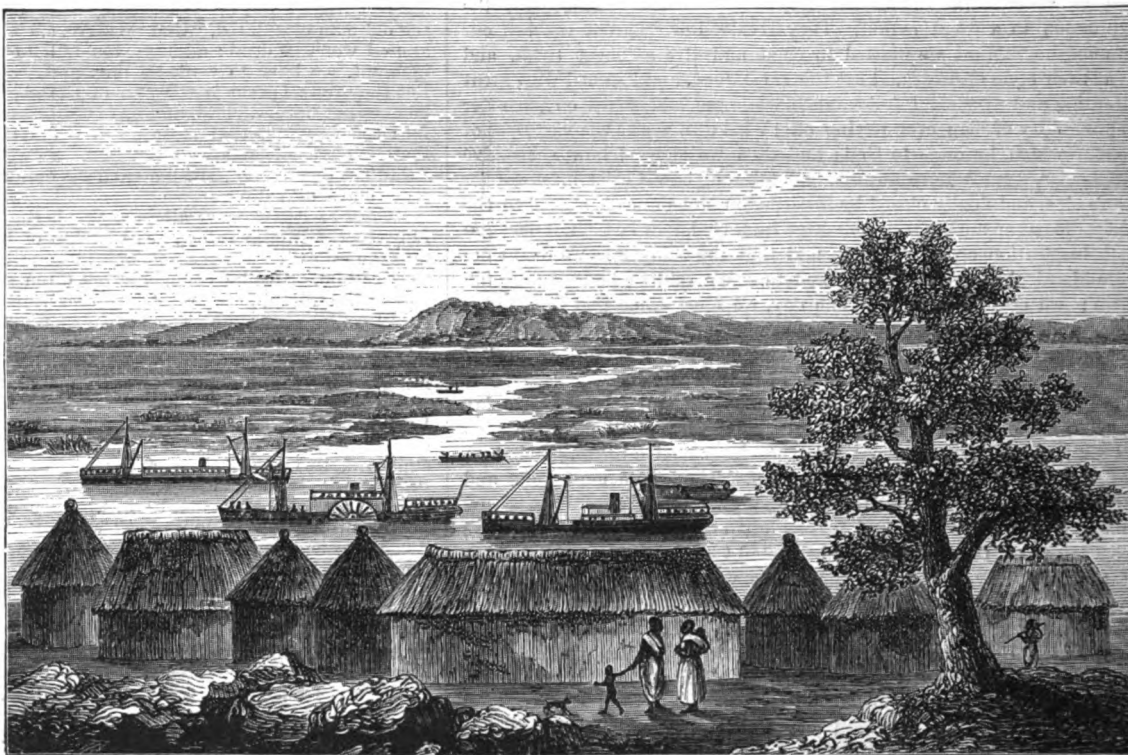
September 12.—Sufficiently recovered to lie out in the verandah. Had five visitors—four of them Mallams. Hamza is flippant on eternal things, and always begins to hum the Korān if I begin on some searching question. To-day he brought a Mallam from the North—a nice fellow, who said he had heard in his town that there was an Arab at Lokoja, come from Arabia; and, going to Musa's, he had seen me sitting in the council silent, in a blue robe. Inquiring about me later, he had learnt I was a European, and so had asked Hamza to bring him. He listened with eager attention as

I pressed upon him that as he did not even know the meaning of the Arabic Korān, he was like one groping in the dark. I then read him all I had written of my tract on the need of an atonement, to which he listened eagerly. A few days later I overheard this same man say, in a low voice, to a friend:—“I heard all the words on the paper, and, as I heard them, my blood grew cold; and so would they do through all the country if they were made known.” As I heard it I felt such a thrill of hope, as Gideon must have had as he listened to the Midianite's dream.

Three more visitors in the afternoon. I read them the tract, and was overjoyed to hear their exclamations and eager questions at the crucial points.

September 23.—Farewell for a few months to Lokoja and its many kind people.

“An Open Door.”—At a recent Missionary Convention at Eastbourne the subject for consideration was “An Open Door,” Rev. iii. 8, which was divided into six heads. Thus, “A great door and effectual,” 1 Cor. xvi. 9; “An Open Door and many Adversaries,” 1 Cor. xvi. 9; “A Door of Utterance,” Col. iv. 3; “The Door of Faith,” Acts xiv. 17; “A Door of Hope,” Hosea ii. 15; “The Door of the Heart,” Rev. iii. 20.



VIEW OF KITO HILL, FROM EGGA, UPPER NIGER. (From a Sketch by Archdeacon Crouther.)

PRINCE ALBERT VICTOR IN TINNEVELLY.

LETTER FROM THE REV. JOHN BARTON.

IT has been a fortunate thing for Tinnevely that it happens to lie on the nearest and most convenient road from Madras to one of the best hunting-fields in South India, the forests of the Western Ghats in the territory of the Maharajah of Travancore; and so it came to be included in Prince Albert Victor's programme.

Arrangements were accordingly made by the representatives of the two Missionary societies, the S.P.G. and C.M.S., in consultation with the civil authorities, for a gathering of Native Christians at a point on the Courtallum road some three miles out of Tinnevely, opposite Mr. H. Schaffter's house, as the Prince passed through to Travancore; while on his way back, a week later, the Collector arranged for a second gathering of all the schools in the neighbourhood to greet the Prince in his own compound. Both demonstrations proved most successful, the only thing to be regretted being that, on each occasion, the glimpse which was obtained of the Prince as he passed along was necessarily so hurried.

The first of the two demonstrations took place at 7.30 A.M. on December 3rd, and long before that hour an assemblage of about 3,000 Native Christians, of whom about 1,000 were school-children, had gathered at the appointed spot, and formed a long line of some 250 yards, and three or four deep on each side of the road, the central portion being marked off by flag-posts connected by coloured ropes and festooned with gay streamers, with triumphal arches at each end, adorned with the usual *pandal* decorations of plantain and cocoanut, and appropriate mottoes, such as "Long live Prince Albert Victor." As the Prince's carriage was seen approaching in the distance, the children began to sing a lyric specially composed for the occasion by Thomas Kavarayat (King of Song), a Native Christian poet. On reaching the centre of the enclosed space, where the missionary party and the Native clergy and principal Native gentry were assembled, the Prince alighted from his carriage, and was addressed on behalf of the Native Christians present by Bishop Caldwell, who informed His Royal Highness that the gathering there assembled represented a community numbering 95,000 souls under Christian instruction, of whom 77,000 were baptized, and ministered to in spiritual things by a body of 113 ordained Native clergy in connection with the Church of England. As the rules laid down by the Government of India for the Prince's tour precluded the presentation of any formal address, a brief statement giving a history of the Tinnevely Native Church from its first commencement was handed to the Prince by the Bishop, who received it most graciously, and expressed in a few brief words the interest he felt in meeting such a gathering, and his sincere congratulations to those by whose exertions so successful a result had been brought about. The Prince was then decorated with a garland presented by a little girl, granddaughter of Mr. Ganapati Pillay, a former teacher in the Preparandi Institution, and for some years past holding good positions under Government as a Tahsildar, and more recently steward to the Zemindar of Ettiyapuram—after which he mounted the fresh carriage that had been prepared for his use, and with many gracious bows of farewell, and cheers from the assemblage, he proceeded on his way to Courtallum.

It is interesting to compare the statistics of the Native Church at present with those of 1875, when a similar, though more numerous, demonstration took place at Maniachi as the Prince of Wales passed through to Madras. Then there were 1,100 Christian congregations; now there are 1,636. The number of Native clergy then was 64; now it is 113. Then the number of Natives under Christian instruction amounted to 60,600; now it is 95,567, of whom 77,171 are baptized. Then the number of communicants was 10,378; now it is 20,024. Then the number of children attending Christian schools in the district was 12,315; now it is 23,524.

Thus in the short space of fourteen years the number of Native clergy has increased by 109 per cent., of Natives under instruction by 57 per cent., of communicants by 93 per cent. In 1875 the contributions of the Native Christians for religious purposes amounted to Rs. 32,483; in 1888 these have reached Rs. 32,483. Such a rate of progress ought surely to awaken feelings of deepest thankfulness in every Christian heart; while at the same time they constitute a call to increased watchfulness lest with the numerical increase in the Native Church and its greater independence of European control, there should be any decay of spiritual life among its members, and, above all, among its spiritual leaders and teachers.

* Not given in original. The C.M.S. figures were Rs. 27,648. We have not seen the S.P.G. figures.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Exeter*.

"Praying-Children."

"PRAYING-children" is the beautiful name the North American Christian Indians call the baptized. (*See Note 1.*) I want every one of you in my class to be "praying-children" in truth; you are all baptized, but do you pray? "*Children, stop your breath for three seconds;*" there now, that will do—do not laugh any more, for I want to tell you something very solemn. If you do not breathe, your body cannot live, *you must die!* Now your souls *must breathe* too, or *they will die*. Is your soul breathing? or is it weak, and "ready to die" for want of breath? What is soul-breath?—you, Tom? you, Jessie? you? PRAYER is soul-breathing. Montgomery's hymn says, "Prayer is the Christian's vital breath"; and in the Acts—chapter ix.—you will read, that directly the persecuting Saul of Tarsus was born again, *his soul began to breathe*; for the Lord Jesus Himself said to Ananias, "BEHOLD, HE PRAYETH," using these emphatic words as *an evidence of the truth of his conversion*. From age to age, ever since, "Behold, he prayeth," is the testimony to a new-born soul; or when the blessed angels rejoice over a repenting sinner, whether it be an English Sunday-school boy or girl, or one in Frere Town or New Zealand, in Tokio or Fuh-chow—all the same, they all and each begin to pray. Have the angels repeated this of you? Have they rejoiced over you?—"Behold, she prayeth." In Acts ii. 41—42 we are told of three thousand souls that were born again in one day, and it is said of them that they "*continued steadfast in PRAYERS.*" Dear children, believe teacher, PRAYER—morning and evening prayer—is your strength. They that wait on the Lord, or continue in prayer, shall daily renew their strength (*see Isaiah xl.*). Your souls will be "ready to die," as the Lord Jesus told His Church in Sardis, unless you strengthen them by watching unto prayer (*see Eph. vi. 18; Rev. iii. 2*).

There are many ways of praying:—1. Private prayer; 2. Family prayer; 3. Prayer before meals; 4. Public prayers; 5. Ejaculatory prayer; 6. Prayer "without ceasing." (*A word on each.*) There are many ingredients in prayer. The *Lord's Prayer* contains them all—1. Adoration; 2. Petition; 3. Confession; 4. Praise. Of all these things the poor heathen have no idea. The poor Hindu performs puja (*explain puja*), but he does not pray. He keeps on repeating the name of his god, just as the worshippers of Baal did (*see 1 Kings xviii. 25*) when they cut themselves, saying, "Oh, Baal, hear us"; only these cry "Ra-am," "Ra-am," "Ra-am,"—nothing else. The poor Hindus know nothing of prayer, or asking their god for what they want! Other heathen can prostrate themselves before a big, ugly idol, but they do not pray; they can burn a lot of incense paper, or use incantations, but they know not how to pray. (*See Note 2.*) It is only when their souls are "turned from Satan to God," "from darkness to light," that they begin to breathe in prayer, and then they delight in it as much as we do—indeed, their simple faith in answers to prayer may well put us to shame. (*See Notes 3, 4.*)

Children, if your souls have not yet begun to breathe, will you at once ask God to teach you how to pray?—to ask for the Holy Spirit for Jesus Christ's sake. I cannot wish you any better gift.

Notes.

1. Archdeacon Winter, when visiting *Trout Lake*, says, "Truly it was a blessed recompense to behold hundreds of Indians flocking to and crowding their church, the earnestness with which they entered into the services, and the eager desire to have their children made '*praying-children*,' i.e., to have them baptized; sixty-seven children were baptized."

2. A boy in a Mission School in India came to the missionary privately to ask him to teach him to pray—"We know nothing of prayer; oh, teach me." He was told to kneel and ask God to give him His Holy Spirit (*just as you are, dear children*). "You will be sure to receive the Holy Spirit if you seek for Him, and search with all your heart." The lad did so in simple faith, and received the Spirit. He prayed openly—his father beat him; he prayed on—his father took him from school; he prayed still; after many, many trials he still prayed on—his soul *must breathe*—and at last his father determined to conquer the boy. He held him fast, and threw boiling oil over the lad's knees. "Father," said his son, in agony, "You can keep me from kneeling, but my heart will still pray on!"

3. Mr. Elwin, China, says: "One day some people came to a man called 'Peaceful Times,' saying, 'We hear your Jesus can cast out evil spirits.' They brought a poor mad woman, whose feet were bound with iron chains. No sooner had 'Peaceful Times' prayed, than they believed, and took off the chains, saying, 'Is not Jesus willing!'"

4. A young girl—a Santal Christian—had to go into the jungle to pick sticks. She greatly feared the leopards and tigers prowling about. She could not see any sticks; her fears increasing, she prayed, "Father, show me the sticks." She said she heard in her heart, "Go in that direction," and she found them quickly. Her faith in God was rewarded.



RENEWAL forms and fees, in many cases with accompanying contributions, have been pouring in. New enrolments also are numerous. Our number reached 20,000 on Dec. 6th, and 21,509 on Jan. 10th. Two members of the staff of the C.M.S. House have been incessantly occupied in the work of sorting and entering, besides some of our volunteer lady helpers, who have rendered essential service.

Some will ask, To what purpose is "this waste" of time and labour? Why keep up the enrolment of individual members, with all the trouble of altering addresses, &c.? Our reply is, No one would ask the question who read all the letters. As we have read them, we have felt, Yes, it is worth all the labour. The UNION is stirring up hundreds and thousands to livelier interest and more fervent prayer. Still, our friends might do their best to save trouble, whereas in point of fact they have given a great deal. But we prefer to put our grumble on this point in smaller type, *vide* next column.

But we have been very thankful for the many testimonies received showing how the new Motto Text is valued. It is read, however, in curiously different ways. Some have supposed the "need" of the heathen to be referred to, and the text to be a command, "Let it be given them"; and one friend adds, "The words 'day by day' tell us that what is done by fits and starts cannot produce the same results as continuous effort." An excellent thought, but the verse will not bear it if we have regard to the context. Another friend also takes the motto as a precept to us Gleaners, telling us to supply the daily needs of our missionaries; and another makes it a call to supply the Society's need of men and means. But most of our friends see that it is virtually a promise from our King to supply *our* need—but our need for a specific purpose, viz., that we may "offer sacrifices to the God of heaven." One friend suggests turning it into a prayer—"That which *we* have need of . . . let it be given *us* day by day without fail." Here is what the new Vicar of a great London parish writes:—

"Thanks for your beautiful Motto Text, so helpful: what more so to me?—for it came as I was just settling down to minister to 22,000 poor people. The needs, temporal and spiritual, are very great. Your verse came like a voice from the Lord."

And we must also give the words of a missionary brother who has been a *Gleaner* correspondent before, the Rev. Henry Sykes, of the Palestine Mission:—

"I expect the great thing will be to *have need*, i.e., to feel and realise the need of the well-nigh innumerable things that we might substitute for the dots left in the verse as printed for the UNION ('That which they have need of . . .'). It is certainly a blank cheque from the King's cash-book. The Royal Master and Chief Husbandman make us less perversely self-sufficient, and give 'more grace' to draw on 'the riches of His grace.'"

Gleaners have written to us from time to time, inquiring as to the best kind of frame for their Cards of Membership. Suggestions have also reached us from some of our more ingenious members who have made frames for themselves,

but they have mostly had the drawback of being expensive to make. The want has now been met. An undergraduate of Cambridge has sent in a specimen of one which he had himself made for missionary sales, and which had sold well. It is simple but neat, of light polished wood, Oxford shape, glass back and front, so that both sides of the Card can be seen, and it is put together without nails and screws. This is an advantage, especially to our lady members. It can be had from the Society's House, price 1s. net, or 1s. 3d. post free. We recommend it to our members.

A clerical member of the UNION has offered three prizes, of the value of £2, £1, and 10s. respectively, for the best three sets of brief outline addresses on the following five subjects:—(1) Missionary Motives, (2) Missionary Commands, (3) Missionary Calls, (4) Missionary Prayers, (5) Missionary Recompenses. Each competitor must send five outlines, one on each subject; and no outline must exceed five hundred words in length. The outlines must be sent in to the Editor of the *Gleaner*, Church Missionary House, Salisbury Square, E.C., by March 1st. The competition is confined to members of the GLEANERS' UNION.

A Grumble from the Editor.

WE must frankly tell our Gleaners that they—or many of them—have caused us a great deal of needless trouble this year. For example, many Renewal Forms are very defectively filled up. Names are vaguely given. Our friends would be amused at the number of "Miss Smiths" we have in the books. But suppose a Renewal Form returned signed "J. Smith," or "E. Williams." How are we to know who that is? There are scores of "J. Smiths," and several "E. Williams's." It will be replied, "Surely the G.U. number will identify the name": but in very many cases the number is not given! "Then will not the address settle it?" In some cases even the address is not given! and in some cases it is a new one, the member having moved and not told us! Suppose we have in the books "Edward Williams, Liverpool," "Emily Williams, Exeter," and "Edith Williams, Kensington," and suppose "Edward Williams" renews all right, but of the other two one signs "E. Williams, Brighton," and the other does not send at all. Then we can only find out which of the two is "E. Williams, Brighton," by writing to both, at the addresses in the books. Suppose "Emily Williams, Exeter," replies that it is not she who has moved to Brighton; and suppose the letter addressed "Edith Williams, Kensington," comes back "not known": are we to assume that it must be Edith Williams who has gone to Brighton and has sent her Renewal Form? Well, but suppose we have three other names on the roll only as "Miss Williams"—it *may* be one of those three! And yet there are more insoluble cases than this.

The Branches, with their secretaries, whereby we hoped to save so much labour, are the most troublesome of all! although *some* secretaries have done splendidly, looked up all their members, and sent in complete lists and accurate accounts. When there is a little leisure we must prepare a paper of directions for secretaries for their future guidance.

We wish friends would always *use the forms*. We get, for example, a long and very encouraging letter; but it contains, embedded in its pages, an explanation of the postal order enclosed (often inadequate or inaccurate), two changes of addresses, particulars of four renewals (say in one family), requests for three new enrolments, orders for new Prayer Cycle papers, an intimation that Mr. A. will take two *Gleaners* instead of one, a request that Miss B.'s next monthly copy may be sent to a different temporary address, an inquiry about some magic lantern slides, a question as to a missing missionary box, an application for counsel as to how to deal with some criticism or objection, and a demand for a deputation! That letter has to go to at least seven departments in the C.M. House, for it is only by division of labour that our great machine can work at all. It may take two or three days to get round and be dealt with properly in all, for it is only one among, perhaps, two hundred others; and before it gets back to the unfortunate Editorial Secretary, he gets an indignant post card (or even telegram) asking why the letter has not been attended to! Here, on the other hand, is another letter, in which the various forms are used, and in which the explanation of the remittance, the changed addresses, the orders about *Gleaners* and Cycles, &c., &c., are on different slips. These are quickly distributed to the different departments, and each can deal with its own at once, generally on the same day.

At all events renewals should be kept quite distinct from new enrolments, and both of them quite distinct from publication orders.

It would also save much confusion if no member would send his renewal fee till he gets the renewal form, and then send it back with the form. Those who remitted without waiting for the form meant it kindly, but it embarrassed our ladies. Of course, if any member does not get a form in due course, he should write and say so.

[We have no space this month for Letters from Gleaners.]

Local Branches of the Gleaners' Union.

We ought to have noticed before a new venture of the St. Helens (Lancashire) Branch of the G.U. for the furtherance of the Mission cause. A band of thirty-five members of Church Choirs, Sunday-school Teachers, have carefully worked up a Missionary Service of Song, Canon Eyre of St. Helen's acting as reader, and have arranged nearly a dozen performances in neighbouring villages, the proceeds to be devoted to the C.M.S.; but the main object is the spread of missionary interest.

Miss C. Harding, of the C.E.Z.M.S. Normal School, Calcutta, writes:—"We had a meeting on the 1st of November [the G.U. Anniversary Day] of the Calcutta Gleaners. We were not going to be behind London. Forty-three were present, and three new members joined. Mr. Bowman gave us a very nice address, and we had a social tea afterwards." She asks for the enrolment of twenty-eight new Gleaners, all Bengali Christian girls, daughters of pastors, &c., who are being trained as teachers.

The Carlisle Branch, desiring to form a Missionary Library for that city, held a "book reception" in the Young Men's Hall on Dec. 10th. Eighty missionary books were given, and more promised; and money contributed to buy others. The Library is to be opened in February.

Several new Branches have been formed, which must be noticed hereafter.

Monthly Gleaner Examination.

Questions on the January Gleaner.

1. Explain the stars on the dark map of Africa. Begin with Egypt, descend the east side, and go up the west side to Algiers.

2. Nyanza Mission.—(a) What have the missionaries at Usambiro been doing? (b) What have the Christians of Uganda been doing? (c) What has Kalema been doing? (d) What has Mwanga been doing?

3. Notice the difference between the two chief sections of the Niger mission-field as regards physical features, customs, religion; also the situations and surroundings of Okrika and Lokoja.

4. Apply Ezra i. 3 to missionary work, and illustrate it by an incident in the Niger Delta.

5. Who are the Rev. F. N. Eden, Rev. W. Dick, Rev. H. Sykes, Mrs. Hooper, and Mr. T. Ogawa?

6. What did Mr. Brooke teach the Idzo people about Rev. xxi. 27? and what did Mr. Mackay teach the Baganda about St. Matt. xxvi. 52?

[A few successful candidates completed their twelve months in October and November. Their names will be given next month with those who completed theirs in December.]

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

115. What two illustrious descendants of Abraham married Egyptian wives? and what son of a Jewish mother and an Egyptian father came to a terrible end?

116. When Canaan was being subdivided, what tribe had too much, and what tribe had too little?

117. Mention four distinct visits which the Lord Jesus paid to Bethany.

118. Where in the New Testament is the honourable word "pillar" used of an individual, of three Christian leaders, and of the whole Christian community?

119. Find the words "GAVE HIMSELF" used of the Lord Jesus twice in Galatians, once in Ephesians, and twice in the Pastoral Epistles?

120. Find from the four Evangelists the seven things which the Lord predicted would be done to Him at Jerusalem.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Eleanor Edge, Chester, No. 15,691, Aug., 1889.

Mrs. George Sutton, Wingham, Kent, No. 1,909.

Miss Alice Scrivener, Boston, No. 745, Sept. 30th, 1889.

Miss Fillery, St. Andrew's, Newington, No. 15,314, Oct. 27th, 1889.

Mrs. Hopkins, No. 11,807, Nov. 3rd, 1889.

Miss L. E. Hayward, Goodnestone, Kent, No. 1,427.

Miss Witham, St. John's, Highbury Vale, No. 13,241.

Mrs. Keeling, West Gorton, Manchester, No. 3,452, Sept., 1889.

Miss K. E. Brown, Great Clacton, Colchester, No. 7,356, Nov. 11th, 1889.

Elizabeth Newman, Keynsham, No. 6,966, Nov. 29th, 1889.

Mrs. Deacon, St. Saviour's, Fitzroy Square, No. 16,149, Oct. 21st, 1889.

Mrs. Horton, Fareham, Tants, No. 11,250, Sept. 10th, 1889.

Bishop Sargent, Tinnevely, No. 8,085, Oct. 11th, 1889.

Mrs. James, Sandown, No. 16,013, Dec. 1st, 1889.

Rev. H. Wolstenholme, St. Helen's, No. 325.

Miss Louisa Critchley, St. Helen's, No. 8,168, Dec. 20th, 1889, aged 20.

Miss Margaret Mitchell, Keswick, No. 4,872, Dec. 25th, 1889.

HOME NOTES.

On the Epiphany, Jan. 6th, the C.M.S. Committee held their usual New Year Communion Service at St. Dunstan's. Canon Stewart, of Coulsdon, preached the sermon on St. John xiv. 23.

On January 16th, a Conference of clerical and lay members of the C.M.S., was held at Sion College. A devotional address was delivered by Archdeacon Perowne; the Rev. E. A. Stoart spoke on the Gleaners' Union; the Rev. H. Sutton on Ladies', Lay Workers', and Junior Clergy Unions; and the Rev. G. A. Allan on County Unions. Discussion followed.

SINCE our notice of acceptances last month, the following have been added to the Society's Roll:—the Rev. H. H. Dobinson, B.A., of Brasenose College, Oxford; Mr. Philip A. Bennett, Miss Lucy W. Lewis, and Miss A. L. Wright. Mr. Dobinson is a son of the C.M.S. Treasurer at Carlisle, and curate to the Rev. F. N. Eden, who has accepted the Secretaryship of the Delta and Lower Niger Mission. Mr. Bennett is a young layman who has been for some time under preparation for Africa. He was for three years in the Cape Mounted Rifles, and has also been in Basuto Land. Miss Lewis is a sister of Mr. Eric Lewis mentioned last month, and will accompany her brother to the Upper Niger. Mr. Dobinson and Mr. Bennett are appointed to the Lower Niger. Miss Wright will go to the Yoruba Mission to assist Miss Tynan.

THE Rev. J. H. Keen, formerly of the North-West America Mission, who has worked for some years in the Bishop of Bedford's late parish of Spitalfields, has been appointed to the North Pacific Mission.

THE Rev. E. S. Carr, who has been a few months in England for the benefit of his health, sailed for Tinnevely on Jan. 2nd. On Jan 9th the Rev. J. Hind, M.A., and Dr. W. W. Colborne, appointed to the Japan and South China Missions respectively, sailed for their spheres of work.

WE are sorry to say that our C.M.S. Central Secretary, the Rev. B. Baring Gould, slipped down on January 6th, and dislocated his elbow. It was a very painful accident, and has kept him away from the Association Secretaries' Conference in Salisbury Square.

WE under-stated in our last the number printed of the January GLEANER. It was nearly 70,000, as the localised issues have increased. Among the new localised editions is one at Manchester, produced under the auspices of the C.M.S. Lay Workers' Union in that city.

THE new Union for children is to be called the LITTLE SOWERS' BAND. Papers about it can be had on application to the Secretaries, C.M. House, Salisbury Square, Fleet Street.

MANY friends will be glad to know that it is proposed to renew the "February Simultaneous Meetings," which were attended by so much success and blessing in 1886—7. The plan is to arrange them for the northern counties, the Province of York, in February, 1891; for the Central and Southern Counties, the Province of Canterbury, in February, 1892; and in London, in February, 1893.

WE are glad to hear that one of the boys at the Children's Home, Percy Walter Simmons, son of the Rev. J. D. Simmons, of Ceylon, has recently obtained an Exhibition of £20 a year at the South Eastern College, Ramsgate.

THE Secretaryship of the Africa Prayer Union, until recently held by T. F. Victor Buxton, has been undertaken by Miss Greer, St. Elmo, Trinity Road, Scarborough, to whom all communications should be addressed. It will be remembered that this Union was formed in 1888 at the suggestion of some friends of the late Bishop Parker at Cambridge. Each member is (1) to pray definitely, on one day in the week, for the spread of the Gospel in Africa; (2) to read regularly about one or more of the African mission-fields; (3) to correspond with some African missionary. The subscription is one shilling a year, and a quarterly paper is sent to each member.

A FEW hundred copies of the C.M. Sheet Almanack for 1890 remain unsold. Any friends who would like to make the Society's work known by distributing these, may have them at the reduced rate of 5s. per hundred, and at proportionate rates for smaller numbers.

THE CHURCH MISSIONARY GLEANER.

MARCH, 1890.

EDITORIAL NOTES.



WE are now within one month of the end of the Society's financial year. Seeing, however, that about half the entire income is received in this last month of March, it is obvious that any forecast taken now must be quite uncertain. But we may say that up to Jan. 31st there was, on the ten months, compared with the similar period last year, a decrease of £6,788 under the head of legacies, and an increase of £4,312 from other sources, making a nett decrease of £2,476. But last year's receipts had the advantage of £5,736 contributed to wipe off the previous year's deficit; so these two sums (£8,212) must be further made up if the total of "Ordinary Income" is to equal that of last year.

We desire to "take no thought (i.e., anxious thought) for the morrow." "The Lord will provide." But He expects to be asked; and if we approach Him in believing prayer this month, we may confidently look for the hearts of His people to be inclined to pour in, even in the last week, offerings sufficient for all our need.

We have been asked by two or three correspondents to appoint a Week of Self-denial for contributions to the missionary cause, similar to that recently arranged by the Salvation Army. We are sure that a Week of Self-denial, or a Year of Self-denial, or a Life of Self-denial, kept for the Lord's sake, spontaneously, will be acceptable in His sight; but it seems to us that any such period appointed by authority would be likely to foster giving that is anything but spontaneous. "So and so is going to keep it: therefore I must"; "If I don't join, it will be noticed"; and so forth—are not expressions like these likely to be common? Fifty years ago, a Queen's Letter used to be read in churches annually, directing that a collection be made for the S.P.G.; but we do not think our sister Society has suffered by its withdrawal. It is true that if the C.M.S. issued such an invitation, there would be no obligation to obey it, such as the nation would feel if it emanated from Royalty, or the members of the Salvation Army if it came from General Booth. Still, we prefer the freewill offerings of those whose hearts God has touched. Not that freewill offerings were not heartily given in both the cases referred to; of course they were; but a good deal of what was given could not be so described. Nor, again, can it be disputed that many subscriptions to C.M.S. are given from motives that are not the highest; but then annual subscriptions are not to be regarded as special acts of self-denial.

"Hilarious" is not exactly the word one would connect with Christian work. Yet it is a Bible word. In 2 Cor. ix. 7, "God loveth a cheerful giver," the word "cheerful" is in the Greek, *hilaron*. An American magazine prints the following comment upon it:—

"There is no mistaking the import of the word. God loves a whole-souled, 'hilarious' giver—one who is not ashamed of the cause to which he gives—one who, with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and above all, in the God who directs the work, gives freely, heartily, and *with a swing*! To the sense of duty from the law of Christian service, shall we not by God's help add this crowning grace of spontaneous, hearty, *hilarious* Christian giving of time and money for the cause of our Master?"

A correspondent points out that every household in the United Kingdom spends on an average 8s. per week in drink, and gives on an average $\frac{1}{4}$ d. to Missions; and he makes

certain suggestions for getting every household to give more. But is this the right way to view God's work, and the support of it? We speak of "Christian England" statistically; but in what proportion of households is God loved and obeyed? Is it reasonable to expect those who are in point of fact, either openly or in effect, in revolt against the King of kings, to contribute to the extension of His kingdom? No doubt many do so without giving a thought to the inconsistency of their conduct; but if we want to count heads with a view to a sort of voluntary rate, we must be careful how we count them. What we do really need is a far higher standard of self-denial in those who are really Christ's loyal servants.

The East Africa party sailed on Jan. 23rd, and the West Africa party on Feb. 8th. It would be out of place now to describe the great Farewell Meeting at Exeter Hall, which took place on Jan. 20th, after our February number went to press; but on the next page we give some brief fragments of the departing brethren's farewell words, and will only here add that the meeting was a memorable one indeed, for the dense crowds, for the combination of brightness and solemnity in the proceedings, for the felt presence of the Master Himself. The President was in the chair; Mr. Lang introduced the missionaries; and, besides them, the speakers were the Rev. H. C. G. Moule, of Cambridge, and the Rev. C. G. Baskerville, of Birmingham (father of one of the East Africa men). The official instructions of the Committee were given the following day, at a very solemn meeting in the C.M. House, lasting over two hours, when a special address was given by the Rev. W. H. Barlow, Vicar of Islington.

This number of the GLEANER is devoted to Ceylon. It is a great change to come from the stirring African scenes and incidents and plans that filled our last two numbers, to one of the quietest of all C.M.S. Missions. But no Mission has supplied us from year to year with more signal examples of the power of grace upon individual hearts and lives than Ceylon; and we want the readers of the GLEANER to know more and care more about it. We are only sorry that such meagre accounts have as yet come in of Mr. Grubb's recent special services. We know they have been greatly blessed.

If a great country is to be "evangelised" systematically, that is to say, if the Gospel is to be sufficiently preached for every person to have heard and understood it, what is the best way of effecting this? Is it by pouring in hundreds, or even thousands, of ardent Englishmen and Englishwomen? It would be a grand thing to do this, provided the men and women sent were fitted for the work, both by spiritual experience and by the capacity of mastering the language and understanding the people. But is there not a still better and more effective method? Suppose that in one province of (say) Japan, five hundred of such missionaries were going about from village to village and from house to house; and that in another province only fifty were at work, but at the work of training and guiding four hundred and fifty Native evangelists: which province would be evangelised most speedily and most effectively? Observe, it is not a question of conversions: that is God's work. It is a question of evangelisation, which is man's part. Some will ask, why cannot we have both methods? By all means; and the more well-fitted English evangelists the Church sends forth the better. But our point is this, that the missionary who

is doing the greatest work for the evangelisation of a heathen land is the man who prepares, and sends forth, and sustains by his counsel and instruction, faithful evangelists who are natives of the country.

Oxford has always been far behind Cambridge in missionary interest. Yet Oxford has one thing which has no parallel at Cambridge. Canon Christopher's Annual C.M.S. Breakfast is unique. Nowhere else can be seen such a gathering of distinguished men to hear missionary addresses. This year, not only was the Bishop of Oxford present himself, but the chief speaker was the Archbishop of York; and a long list of eminent names shows how Heads of Houses, Professors, Tutors, &c., gathered at Canon Christopher's invitation. The Archbishop praised the C.M.S. for not doing much in the way of its own defence against critics. Good work, he said, was the best defence, and of that he found plenty in the Society's publications.

We wish to recommend very strongly a new book by Miss Hewlett, of the St. Catherine's Hospital of the C.E.Z.M.S. at Amritsar. It is a tale of Indian life, entitled *None of Self and All of Thee*. It gives a most vivid picture of Native life in the Punjab; of the diverse missionary agencies which are silently telling upon the Native mind; and of the trials and conflicts of those who come out for Christ's sake. It should be read at every missionary working party; but not there only. It is a book for men as well as women; for the learned rector as well as for the simple Sunday-school teacher.

SOME WORDS AT THE FAREWELL MEETING.

AT the Farewell Meeting at Exeter Hall on Jan. 20th, to take leave of missionaries departing for Africa,

The Rev. H. C. G. Moule said: It was one of the easiest of things to promise prayer for our brethren; but not one easy to keep. Our promise should be grave, purposeful, real; a promise of intelligent prayer, such as would realise the things on which prayer should be spent. "We will pray that amid the stifling atmosphere of heathenism and Mohammedanism they may be kept in the fresh air of the influence of surrounding heathendom."

Mr. Graham Wilmot Brooke said: They would not be able to do much at once, but they would need our prayers at once. The time of waiting, spent in learning the language, was very trying for the spiritual life.

The Rev. Eric Lewis asked for prayer for Spirit-taught converts, because they would be able to do ten times the work that Europeans could; and also that they themselves might live and walk in the Spirit, so that they might have such converts.

Dr. C. F. Harford-Battersby said he had determined, as a small boy, never to be a doctor, and, as an undergraduate, never to go to Africa; yet God had called him to both.

The Rev. F. N. Eden quoted a saying of Dr. Bruce's, "If you wish for a double blessing on your friends, your family, and your parish, go out as a missionary, and leave them behind"—and said he could already testify to its truth, from the blessing upon his own parish in consequence of his dedication to missionary work.

The Rev. H. H. Dobinson said it was Luke xxiv. 46, 47, where our Lord puts missionary work on the same level of importance as His own death and resurrection, that had led him to become a missionary.

Mr. Douglas Hooper based the claims of Africa on the three clauses of the Creed, "I believe in God the Father," "And in Jesus Christ His only Son our Lord," "And I believe in the Holy Ghost." He asked for prayer that they might have continuous, not intermittent light; that they might be kept assured that they were where the Lord wished; that they might have physical strength; and that they might be kept believing and expecting.

Mr. G. L. Pilkington said he was going out (1) because he knew the Lord had saved him, and nothing could separate him from the love of Christ; (2) because the Lord's command was laid upon him; (3) because since He is King, we have but to do His will, and we shall be safe. He was not going lightly, but he was going with a light heart.

Mr. G. K. Baskerville gave two texts, "My God shall supply all your need," and "Who then is willing to consecrate his service this day unto the Lord?"

Mr. J. D. M. Cotter asked for prayer that they might be kept faithful to Christ, and trustful in Christ.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnerelly, and late Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purgation of the work.

KEY WORDS.—"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").

Part I., Chaps. i.—vi. The Builders and their Work.

Chap. iv.—The Work Hindered.

"THE adversaries." There will always be adversaries in such work. Light is not acceptable to darkness. The natural man does not like the testimony against him of a living temple to the living God.

"Let us build with you, for we seek your God as ye do." Satan's favourite way of opposing aggressive evangelistic work. Tries to bring about a compromise. The heathen flinch at the distinct, exclusive character of Christianity. "No difference." "All mean the same thing," &c., &c., &c.

"Ye have nothing to do with us, to build an house unto our God." A right good answer. "No compromise—no fellowship." A good round "No" ought to be the rejoinder to all overtures of this kind. What has the idolater or unbeliever "to do" with "him that believeth in Jesus"? and what are their "sacrifices" but abominations to the "Holy One"?

"Then the people of the land weakened the hands of the people of Judah, and troubled them in building." Distinctive testimony of the "no compromise type" always provokes opposition. This "troubled" kind of "building" is hard, hard work. No wonder if "hands" are "weakened." Yet it must be expected.

"Hired counsellors against them to frustrate their purpose." Most true missionaries know something of the shifts which men will resort to in order to "frustrate" the great "purpose." Open air meetings interrupted by cavillers, schools opposed, &c., &c. Never mind! "The counsel of the Lord, that shall stand."

"Wrote . . . an accusation." A thoroughly Eastern mode of opposition. Writing an accusation on the chance of its being effective. Nothing to lose, but possibly something to gain by it.

"A letter against Jerusalem." How many letters are written against the Lord's missionary work!—letters of criticism, of contempt, of hostile intent. Always so, "everywhere it is spoken against," and—written against.

"Building the rebellious and the bad city, &c." The old accusation, "rebellious," "bad." That strange perversion of the truth which represents the Gospel of love and holiness as inimical and evil.

"If this city be builded, then will they not pay toll, &c." Tactics not unfamiliar in the history of the Church. Used against Christ before Pilate, and against His followers before the Cæsars. "Teach customs which are not lawful for us, being Romans." "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar."

"This city is a rebellious city, and hurtful unto kings . . . moved sedition, &c." The appeal to self-interest. If the Gospel prevail, will be "no portion" for the world "on this side." (See next verse.) Truth, a little perverted, becomes worse than falsehood.

"Search hath been made, and it is found that this city hath of old time made insurrection, &c." Alas! that there should be any ground for such charges. The history of Judah's kings far from spotless. "What manner of persons ought we to be?" But apart from that, the appeal to self-interest a potent one. World hates Church, and seeks occasion to persecute it.

"Give ye now commandment to charge these men to cease." "The kings of the earth do set themselves," &c. Opposition soon becomes aggravated. The missionary is commanded "to cease." "Commanded them not to speak at all nor teach in the name of Jesus."

"Made them to cease by force and power." Physical, violent hostility. Often it is that brute force is used against missionary work. The "strong man armed" fights for his palace, the "mighty" for his "prey."

"Then ceased the work of the house of God." A sad, sad word! Human infirmity too real a fact! Moreover, often the missionary is powerless to prosecute his work, and can only wait. Last chapter ended with joyous progress; this ends with sorrowful inactivity. Ups and downs:—a true feature in missionary work.

THE SOCIETY'S MISSIONS.

XII.—THE CEYLON MISSION.*



HE Island of Ceylon, which in point of size is rather smaller than Ireland, is one of the loveliest islands in the world. From its position at the apex of the Indian Peninsula, it enjoys two monsoons in the year, and the abundant supply of moisture thus obtained clothes it with perpetual verdure. In its great forests 416 timber trees are known, and these are often overgrown with parasitical foliage and exquisite blossom. There is a great variety of climate in different parts of the island. In the maritime provinces, which consist of undulating plains, the climate is tropical; but in the mountain region, which gives a general elevation of from 6,000 to 8,296 feet, above the sea, the average temperature is 62°, never exceeding 70° in the shade, while the nights are often frosty.

The principal seat of the Government is at Colombo. With a population of 120,000, the town is well provided with hotels, churches, fine Government House, and other public buildings. Four hours by rail brings us to the city of Kandy, 1,600 feet above the sea-level—a town of 22,000 inhabitants.

In Kandy are the great repositories of Buddhist lore, the Wiharas or colleges, in which their priests are trained, and also the far-famed Delada Maligawa, a temple containing a piece of yellow ivory, two inches long, and as thick as a first finger, which is supposed to be one of Buddha's teeth, and as such receives the most devout worship from Buddhists of all nations. An account of this temple and the imposing ceremonials connected with the exhibitions of the tooth was given in the GLEANER for January, 1887.

The huge bell-shaped dagobas of solid brickwork, enshrining some relic of Buddha, or of his saintly followers, are among the marked features of Singhalese Buddhism. They are found in many parts of the isle, but especially in certain districts, now all overgrown with forest, where once stood prosperous, stately cities. The chief of these was Anuradhapura, which flourished about B.C. 500, and, with its tanks and gardens, covered an area of 256 square miles. Here and there we come on huge images of Buddha, not often represented alone, or by three figures exactly alike, as in China, but by three figures, of which one is standing, one sitting in contemplation, and one reclining as if in sleep, the latter typifying the unconscious state of "Nirvana," which is the aim and end of all Buddhist desire.

Of the various races who people the isle, a small number of utterly uncivilised *Veddahs* still inhabit the jungles on the east coast, where for more than 2,000 years they have retained their primitive manner of life. They are supposed to be the descendants of the aborigines—the Yakkhos, or devils, as they are called in Native legend. These were conquered by an invading race from India. The descendants of these conquerors bear the name of *Singhalese* (from *singha*, a lion). They are Buddhists. The northern part of the island and some part of the eastern and western coasts are occupied by *Tamils*, some 595,000 in number, probably immigrants, originally from India. They adhere to the Brahminical faith. But both Singhalese and Tamils practise in addition the devil-worship of South India. Others of the human family are also to be found in the island—the descendants of the Portuguese and the Dutch, of mixed blood, usually called *Burghers*, the former much degraded, the latter often wealthy and respectable; *Malays*, Mohammedans by faith, imported into the island by the Dutch as mercenaries, and the busy *Moormen*, probably descended from Arabs, who conquered some sea-coast towns in the 11th century, and

intermarried with the women of the land. These Moormen are the most energetic inhabitants of the isle, and the most enterprising traders.

The total population of the island, according to the census for 1885, is 2,825,000. This comprises Singhalese, 1,920,000; Tamils, 687,000; Moormen, 182,000; other Native races, 13,000; Burghers, 18,000; Europeans, 5,000. The census of 1881 reckoned 268,000 "Christians," of whom 162,270 were Singhalese, 82,220 were Tamil, 32 were Malays, 3 were Moormen, and only one Veddah professed Christianity. The remainder were Europeans and Burghers.

The Christians were classed as follows:—Roman Catholics, 208,000; Episcopalians, 22,000; Wesleyans, 20,000; Presbyterians and Congregationalists, 13,000; Baptists, 5,000. Though the figures here given are taken from the official census, it is well to note that the total number of Protestant Christians of all sects who are recognised adherents of any Mission does not exceed 35,000. Here, as in other parts of the world, many who would be no credit to any creed can assume the name for their own ends.

European influence first appears prominently in 1505, when the Portuguese subdued the maritime provinces. They brought in with them Roman Catholicism, which found many adherents among the pliable Singhalese. In 1656 the Dutch succeeded in expelling the previous rulers, and, after a century of warfare, established their supremacy, and proceeded to enforce by heavy disabilities a general profession of Protestant Christianity. Many heathen temples, especially in the north of the island, were demolished; the erection of new ones was prohibited; and, unless registered in the baptismal roll, no Native possessed a secure title to land, nor could he obtain Government employment. This attempt to promote the Gospel by means utterly alien to its spirit, produced, as might have been expected, an outward conformity to Christianity, with a secret adherence to Buddhism and Brahmanism—all the more resolute, because it was stimulated by persecution. In 1796 the Dutch were superseded by the English, who at once repealed this coercive policy; and the consequence was, that of 342,000 professing Protestant Christians, almost all returned to Buddhism.

A country in which religion had been thus misused, presented the most difficult of mission-fields. But as early as 1801 the infant C.M.S. determined that one of its spheres of work should be the Island of Ceylon. It was not, however, until 1814 that the Committee were able to begin their long contemplated efforts in Asia at all. They then sent out four missionaries, of whom two, Messrs. Norton and Greenwood, were in the first instance appointed to Ceylon. But the vessel in which they sailed was obliged to put back for repairs, and before she finally started the Committee were led to alter their destination to India instead. In 1817, however, the Revs. S. Lambrick, R. Mayor, B. Ward, and J. Knight were sent to Ceylon, Mr. Lambrick settling at Kandy, in the centre of the island, and Mr. Knight at Jaffna, in the extreme north, while Mr. Mayor and Mr. Ward, after trying two or three places, tentatively fixed on Baddegama, in the south-west of the island. The next station taken up was Cotta, in the west, 1822; Colombo, the capital, was occupied in 1850; and the Singhalese Itinerancy and the Tamil Cooly Mission in the Central Provinces were begun in 1853 and 1855 respectively.

Among the missionaries who did valuable service in developing work, but who are not now labouring, may be mentioned the Rev. W. Adley, of whose life a short notice appears on another page, the Rev. R. Pargiter and the Rev. C. C. McArthur, who afterwards became Association Secretaries, the Rev. R. Bren, afterwards tutor in charge of the Society's Preparatory Institution at Reading, and the Rev.

* The first half of this article is condensed from *Notes on Ceylon*, by Miss C. F. Gordon-Cumming (C.M.S. House, price 2d.).



THE MISSIONARY STAFF AT JAFFNA. (See Note on opposite page.)

H. D. Buswell, who since 1866 has laboured in the Mauritius. All these were identified with the work at Jaffna. At Baddegama, the Rev. G. C. Trimmell, A. H. Powell, C. Greenwood, and G. Parsons laboured successively: at Cotta, the Revs. S. Lambrick, J. Bailey, Isaiah Wood, J. F. Haslam, and C. C. Fenn; at Colombo, the Rev. G. Pettitt, who inaugurated the work there, and the Revs. H. Whitley, C. C. Fenn, J. H. Clowes, and H. Newton; at Kandy, the Rev. W. Oakley, who laboured more than fifty years without once coming home.

The difficulties and opposition met with by the earlier missionaries were great. The people, with the high-handed policy of the Dutch still festering in their minds, regarded the missionaries as outcasts, and considered it pollution to admit them to their dwellings. A common sight was the natives bathing themselves and purifying their houses after a missionary's visit, and it was usual for a pundit (language teacher) to go to the tank and bathe on his way home after giving his morning lesson at the bungalow. This exclusiveness of the natives existing, it is not surprising that seven

years elapsed before fruit was seen. The first convert to gladden the missionaries' hearts at Jaffna was Mr. Adley's horsekeeper, who was baptized at the close of 1825. Three years later there were ten Christians there, and after the lapse of another ten years they numbered only twenty-five, and amongst them there was not a single woman. So it was also at other stations.

Having thus briefly sketched the beginning and growth of the Society's Missions in the island, we may notice briefly the work at present carried on.

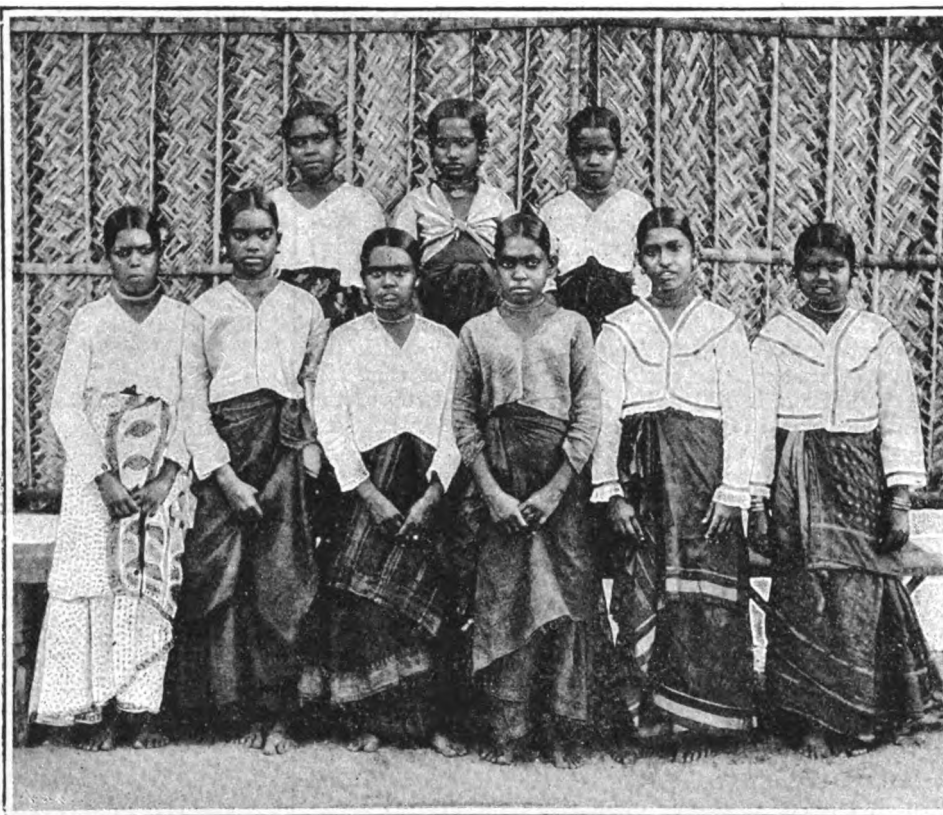
I. WESTERN AND SOUTHERN PROVINCES—Colombo, Cotta, Baddegama.

Colombo is the residence of the Rev. E. T. Higgins, the Secretary of the Mission, who has for thirty-seven years been connected with the Society. To the duties of the Secretaryship he adds the ministry of the English congregation worshipping at Galle Face, and the oversight of the Singhalese evangelistic agents and schools in the city. Work amongst the Tamils is carried on by the Rev. D. and Mrs. Wood,

OUR JAFFNA GROUPS.

THE groups on this and the previous page are from photographs sent home by the Rev. E. M. Griffith, the C.M.S. missionary in charge of the Jaffna Mission. The larger picture shows the missionary staff in Jaffna; the smaller one some girls in the Nellore Boarding School who are supported by friends in England. Taking the larger group first, and the first row from left to right, we see (1) the Rev. G. T. Fleming, Principal of the Chundicully School, now at home on furlough; (2) Mrs. Griffith; (3) Miss Griffith; (4) the Rev. E. M. Griffith; (5) the Rev. G. Champion, Native pastor of Chundicully; and (6) the Rev. J. Niles, Native pastor of Kopay. The six men behind are all Natives. Taking them from left (our left) to right they are (1) Mr. Hoole, formerly at Jaffna, now a Master at Trinity College, Kandy; (2) Mr. Paluppilli, Head Master of Girls' Boarding School; (3) Mr. Mosse, Pastoral Catechist of Nellore; (4) Mr. Daniel, Pastoral Catechist at Kokoville; (5) Mr. Gomez, formerly Head Master of Girls' Boarding School; and (6) Mr. Wadsworth, Head Master of the Kopay Training Institution. The little girl with the doll is Miss Mary Griffith.

It would have been interesting to give the names of the girls in the smaller group for the friends in England who support them; but Mr. Griffith has not sent any explanation.



GIRLS IN THE NELLORE BOARDING-SCHOOL.

the Rev. J. I. and Mrs. Pickford, and Miss Eva Young. The work at Colombo differs from that at most of the other stations in the fact that here it comprises three branches, English, Tamil, and Singhalese; and it is not a little interesting to know that every Lord's Day services in each of these languages is conducted in the same place of worship, the Mission Church, Galle Face.

The village of Cotta is $6\frac{1}{2}$ miles from the Fort of Colombo; and stretching thence, east and north and south, is a wide district embracing four korales, or counties, with an area of 600 square miles, inhabited by 100,000 Singhalese, for the most part professing Buddhism, but largely practising demon-worship. This is the sphere of the pastoral, evangelistic, and scholastic agencies which are superintended by the Rev. R. T. Dowbiggin. Two Native clergymen, the Revs. H. De Silva and G. S. Amarasekara, and numerous lay teachers, male and female, besides voluntary agents, are his subordinate fellow-labourers. The schools have always been a specially prominent agency of the Cotta Mission. The number is 50, with 2,655 pupils. Among them is a girls' boarding-school with over 40 girls, and an English school for boys under Mr. De Silva. There are fifty Sunday-schools, with an average attendance of 875.

A valuable branch of the work at Cotta is an institution for the training of Native agents, founded in 1827. This institution, which has continued its work with but few interruptions until now, has exercised in many respects an important influence on the whole Mission, and has numbered among its Principals such men as the Revs. J. F. Haslam, C. C. Fenn, J. I. Jones, and S. Coles. Of the many useful agents it has prepared for spiritual work among their fellow-countrymen may be named the two Gunasekaras, father and son, who have been leading men among the Native clergy.

Baddegama.—For several years the work at this station was

in the charge of the late Rev. John Allcock, and latterly of the Rev. J. W. Balding. The Rev. S. Coles is supervising it during Mr. Balding's furlough. There are three Native pastors. The educational machinery consists of twenty-five schools, with 1,378 scholars, and a girls' boarding-school, with thirty residents. Baddegama is interesting from the fact that, according to tradition, the ideas suggested themselves to Bishop Heber which afterwards found utterance in his well-known missionary hymn.

II. CENTRAL PROVINCES—Kandy, Singhalese Itinerancy, Tamil Cooily Mission.

At Kandy is the Collegiate School, now known as Trinity College. It was founded in 1837 by the Rev. J. I. Jones, and was subsequently in charge of (among others) the Revs. R. Collins, J. G. Garrett, and E. N. Hodges (now Bishop-Designate of Travancore and Cochin). The Rev. J. Ilsley, now on furlough, helped Mr. Hodges for a time. The Rev. E. J. Perry has just gone out to succeed Dr. Hodges, and associated with him as Vice-Principal is the Rev. J. W. Fall. The College is open to Europeans, Burghers, and Natives alike, and had at the close of 1889, 233 pupils. The Rev. H. Gunasekara, the Native clergyman above referred to, is the pastor of Trinity Church, and has besides five other congregations at out-stations under his spiritual care.

The Kandy (or Singhalese) Itinerancy, founded in 1853 by the Rev. E. T. Higgins, appeals to the Singhalese village population in the mountain region in the centre of the island. Among those who have been associated with it in the past may be mentioned the Revs. J. I. Jones, S. Coles, and J. Allcock. It is now worked by the Revs. J. G. Garrett and G. Liesching.

The Tamil Cooily Mission, established in 1855 by the Rev. W. Knight, works in the same region, and covers nearly the same area as the Singhalese Itinerancy, but its

object is different. It aims at instructing the Tamil coolies who come from South India for a term of five years or more to labour on the coffee and tea plantations. Some 60,000 of these annually arrive, and as many return to India, in constant flux and reflux. The Mission is mainly administered by a committee of planters, who raise £1,000 annually for the maintenance of about fifty Tamil catechists, and double that number of schoolmasters, the Society providing the superintending missionaries. These are the Revs. J. D. Simmons, at Newera Eliya; the Rev. J. D. Thomas, at Kandy; and the Rev. H. Horsley, at Haputale. Among previous labourers in the Mission may be mentioned the Revs. S. Hobbs, J. Pickford, W. Clark and W. E. Rowlands. There are also two Native pastors. The vast area over which the work is scattered may be gathered from the fact that Mr. Horsley's division is 120 miles long. About 1,700 of the Tamil coolies now in Ceylon are professedly Christian, and many converts have returned to their own land.

III. NORTHERN PROVINCE—*Jaffna*.

In the *Jaffna* Peninsula the Society has three stations—Nellore, Chundicully, and Kopay, and another at Pallai, on the mainland of the island. At Chundicully there is an English school, at Nellore a girls' boarding-school, and at Kopay a training institution. Besides these important scholastic agencies there are congregations ministered to by Native pastors, and an extensive field of evangelistic work in the great plain called the Wannic, which covers an area of 14,000 square miles. The population are miserably poor and ignorant, and slaves to the lowest form of superstition and devil-propitiation, and, moreover, suffer dreadfully from several diseases due to their malarious surroundings. Pallai is a sandy tract of cocoa-nut plantations, varied with fever-haunted jungles. The population, which is about equal to that of the Wannic, numbers some 10,000 persons. The European missionary in charge of the *Jaffna* district is the Rev. E. M. Griffith. The Rev. G. T. Fleming, who has worked the English School for some years, is on furlough.

Twenty-five Native clergymen, Singhalese and Tamil, have laboured in Ceylon in connection with the Society. Several of these have entered into rest.

Other missionary societies labouring in the island are the Society for the Propagation of the Gospel, the Wesleyan Missionary Society, the Baptist Missionary Society, and the American Board for Foreign Missions.

Statistics, 1888-89—C.M.S. Mission—European Missionaries, 18; European Ladies, 2; Native Clergy, 15; Native Lay Agents, 407; Native Christian Adherents, 7,004; Communicants, 2,191; Schools, 189; Scholars, 11,102.

Our Workers in Ceylon.

COLOMBO—*English Church, Galle Face*—Rev. E. T. Higgins (m.), 1851; rejoined 1881; Secretary.

KANDY—*Trinity College*—Rev. E. J. Perry, M.A., Principal.

Rev. J. W. Fall, B. A., Vice-Principal.

SINGHALESE MISSION.

COLOMBO—Rev. E. T. Higgins (m.), 1851; rejoined 1881; Secretary. Miss Higgins, 1886.

COTTA—Rev. R. T. Dowbiggin (m.), 1867.

Rev. Gregory S. Amarasekara (Native), 1887.

Talungama—Rev. Hendrick de Silva (Native), 1868.

Rev. W. Lewis Boteju (Native), 1889.

DADDEGAMA—Rev. S. Coles (m.), 1860.

Rev. Johannes Perera Kalpagé (Native), 1881.

Bentotte—Rev. Hendrick Kannangá (Native), 1869.

Balapitmodara—Rev. Guragoda Arachchigé Bastian Perera (Native), 1881.

KANDY—Rev. Henry Gunasekara (Native), 1867.

Gampola—Rev. Henry W. Senewiratna (Native), 1889.

SINGHALESE ITINEBANCY—Rev. John G. Garrett, M.A. (m.), 1880.

Kurunégala—Rev. L. George P. Liesching (m.), 1882.

Kaegala—Rev. Bartholomew Piria Wirasinha, 1869.

TAMIL MISSION.

COLOMBO—Rev. David Wood (m.), 1867.

Rev. J. I. Pickford (m.), 1878.

Rev. Samuel Samuel (Native), Tinnavelly, 1878; Ceylon, 1884.

Miss Eva Young, 1884.

KANDY DISTRICT—*Tamil Cooly Mission*—Rev. Jonathan D. Simmons (m.), South India, 1860; Ceylon, 1874.
Rev. J. D. Thomas (m.), South India, 1863; Ceylon, 1886.
Rev. Pakkyanathan Peter (Native), 1872.
Rev. Hugh Horsley, M.A. (m.), South India, 1873; Ceylon, 1881.
Rev. Arulanathan Granamuttu (Native), 1881.

JAFFNA—

Nellore—Rev. E. M. Griffith, B.A. (m.), 1867.

Chundicully—Rev. G. Champion (Native), 1865.

Kopay—Rev. John Niles (Native), 1885.

Pallai—Rev. John Backus (Native), 1885.

AT HOME—Rev. J. Ireland Jones, M.A. (m.), 1857.

Rev. W. E. Rowlands, M.A. (Hon.), 1861.

Rev. G. T. Fleming, 1880.

Rev. J. W. Balding (m.), 1881.

Rev. J. Ilsley (m.), South India, 1879; Ceylon, 1884.

NOTE.—The date after the European missionary's name is that of his connection with the Society; the date after the Native missionary's name is that of his ordination. Most of the Natives were employed as catechists or teachers before this ordination. The letter (m.) signifies that the missionary is married.

A TAMIL LYRIC FROM CEYLON.

Christ's Invitation to Sinners.

BY A. DEVASAGAYAM.

Translated by the REV. H. HORSLEY, *Tamil Cooly Mission, Ceylon*.



ITH thoughts of sinfulness oppress'd
Stand not apart;
I know of goodness thou hast none,
Come as thou art.

CHORUS (to be repeated after each verse):—

Come hasten, sinner, do not stay;
The Saviour calls, make no delay.

'Twas I who suffered punishment
Thy sins to bear;
My sacred blood removes all sin
And guilty fear.

To cruel depths of sinfulness
Hast thou been brought;
I am thy Refuge, soul oppress'd;
Come, fearing nought!

Shall he who hath no bliss on earth
Make earth his stay?
The sinner's refuge is the Cross;
Haste! Why delay?

Thy tears of bitterness shall cease,
And all thy fear,
My gracious arms shall thee embrace;
Draw, sinner, near.

The sinner I will ne'er thrust out
But welcome home,
And grant felicity above;
Wilt thou not come?

GLEANINGS FROM CEYLON LETTERS.

[The Annual Letters from missionaries of the Society begin to be written at the end of November and are usually received during the succeeding three or four months. All the Annual Letters from Ceylon are not yet received; but a few extracts from those to hand may be interesting.]

The Girls' Boarding-School, Cotta.

From the REV. R. T. DOWBIGGIN, *Cotta*.

[After reporting on his own work, Mr. Dowbiggin refers to the Girls' Boarding School under his wife's management. He writes:—]

Mrs. Dowbiggin gives the following statement of the *Boarding-school* more especially under her management:—

"The past year has been solemnly marked in our girls' boarding-school, for three of those committed to our charge passed away from earth during the Christmas and Easter holidays; but 'we sorrow not as those without hope.' 'Be faithful,' and 'Be ye also ready,' are the lessons we have striven to learn, and teach from these early calls by the Master; and certainly heaven seems to have been brought nearer, for our girls choose often to sing hymns about the home above.

"Forty-six is the number belonging to the school at present, four of whom were baptized at Christmas and ten lately have been confirmed. Our work among them is brightened from time to time by many tokens

of the love of those with us and those who have left, some of them many, many years ago. For instance, one wrote, 'I pray my heavenly Father to bless and spare you long, that you may be a blessing to many others as you have been to me.' Our greatest joy is that we see many of these our children walking in the truth."

In addition to what Mrs. Dowbiggin has said, I make a few more extracts from letters written by some of the girls in the school and those who have left it. "C" says, "I like the school very much, because I enjoy a great many blessings here. Before I came I did not know the Lord Jesus Christ. Now I love Jesus."

Another girl, baptized at Christmas, wrote thus to her mother, who had gone to England:—"I always pray to my heavenly Father to bless you, and keep you well and happy, and bring you safely back to us again. I trust in Him, dear mother. I know our God is a God who hears the prayers of those who trust in Him. I wish very much, dearest mother, you trusted Him, and would take Him as your Saviour and God. There is no other God who is able to save us. Our Bible says, 'Believe on the Lord Jesus Christ and thou shalt be saved.' If you trust in Him, He is able and willing to forgive all your sins and save your soul."

A Native Pastor's Trials and Work.

From the REV. S. COLES, *Baddagama*.

The Rev. G. B. Perera, at Balapiti, has been wonderfully afflicted. "Sorrowful, yet always rejoicing," he might truly take as his motto. In about eighteen months four deaths occurred in his house. First his eldest son, Henry, was called by the Lord for the highest service of praise in heaven, just as he was prepared for the work of the ministry in the Lord's vineyard. Within ten months Mercy, the eldest daughter, was also summoned to be with her brother in glory, and a few months later the brother of the Rev. G. B. Perera and his daughter, within one week, received the call to pass into the presence of their Lord. These wonderful dealings of God towards His most faithful servants seem to be a stumbling-block to the surrounding heathen, who highly esteem our Native brother and his family for their undoubted goodness. They ask,—“Why does the God of the Christians punish such a good man, who is so thoroughly devoted to His service?” Alas! they know not, and cannot understand, that afflictions like these need not be punitive, but corrective and sanctifying. I was present at the funeral of Mercy, and was greatly surprised at the sympathy evoked, both in the hearts of Christians and Buddhists. Mr. Perera and his family were, however, greatly comforted by God, and the burial service became an act of praise. We sang, “There is a better world, they say, Oh, so bright!” and when the body had been committed to the grave, the father told the large assembly that he firmly believed his daughter had joined her brother in heaven, where both have the fulness of joy in the presence of their Saviour.

Mr. Perera, writing about his work, notices much better attendances at church, four baptisms, thirteen persons confirmed, a large increase of contributions for the general work, as also for the repair of the church. He records his gratitude for the services of some of our brethren from other districts who came to strengthen his hands by prayer and preaching the Gospel. He also gratefully notices that the Native magistrate of the place, who is a professed Buddhist, is a great contrast to his predecessor, an Englishman, who made no secret of his disapproval of our efforts on behalf of the heathen. Mr. Perera, in concluding his report, says: “I am very glad and much encouraged by the increased willingness of the heathen to listen to our preaching, and also by the proofs of more life and energy among the Christians.”

Evangelistic Work in Colombo.

From the REV. D. WOOD, *Tamil Mission, Colombo*.

The work of evangelisation has gone on as usual, by means of street-preaching, visiting from house to house and in gaols and hospital, and in other ways. God has not left us without tokens that He is with us. We have several cases, both among Hindus and Mohammedans, where the question, “What must we do to be saved?” has been asked and answered; but, alas! they have not yet come to the point of being willing to give up all for Christ. There are many more who are kept back from an open confession of Christ by fear of relatives and others. Numbers who used to mock are now ready and willing to talk reverently on sacred subjects. Mohammedans tell us that among their co-religionists there is a growing dissatisfaction with their own religion. The mission-room continues to be a useful agency for making known the Gospel. People come to the room for various reasons, some to escape from the rays of the sun, others to dispute, or to buy tracts and books, or to ask for answers to statements against Christianity in the publications of a Hindu Tract Society, others to inquire about the Gospel plan of salvation. As the reader remarked one day, “They get rest for their bodies, and they all get something for their souls.” At the street-preaching, from the steps of the room, one night I observed a Tamil man listening very attentively, and after the preaching I spoke to him and the catechists afterwards had a long conversation with him in the

room. From that night he came frequently for further instruction, and at length said he could see that there was no atonement for sin in his own religion, and asked how he could become a child of God. His case seemed to be a very hopeful one, until some members of the Salvation Army got hold of him. He says they told him that if he remained with us we should wish him to be baptized, that that was not at all necessary, and that all he need do to show his sincerity was to join the Army and give his testimony. This upset his mind for some time, but at length he saw that baptism is an ordinance of the Lord Himself, and we trust he will confess his faith in Christ by receiving that rite. Two other young men came and said, “Tell us the way of salvation.” Two Romanists, after frequenting the room and hearing the Scriptures, now attend a Protestant place of worship.

I could mention several other incidents which have come under my notice in our various districts, but have only space for two or three. One man who had been frequently spoken to about his soul seemed for a time to be under conviction of sin, but afterwards showed great obstinacy. One day the catechist said to him, “I have often urged you to flee from the wrath to come, and to take Christ as your Saviour, but you have refused. If your soul is lost it cannot be laid at my door. Now listen to what God says in Ezekiel xxxiii. 7—9.” On the passage being read the man became alarmed, and said, “What will become of my soul if I die?” The catechist then read to him Rev. i. 18. He now attends our Sunday services, and is under instruction. Another man, when asked to read Hindu tracts about Christ and Kristna, and to join the Hindu Tract Society, said that there was no need for him to read such tracts. He said, “I have read a little of the life of Christ in the Gospels, and I know that Christ was holy. I know enough about Kristna to know that he was unholy.” He added that he and his family believed the Bible to be true, and that their relatives might disown and cast them out if they chose.

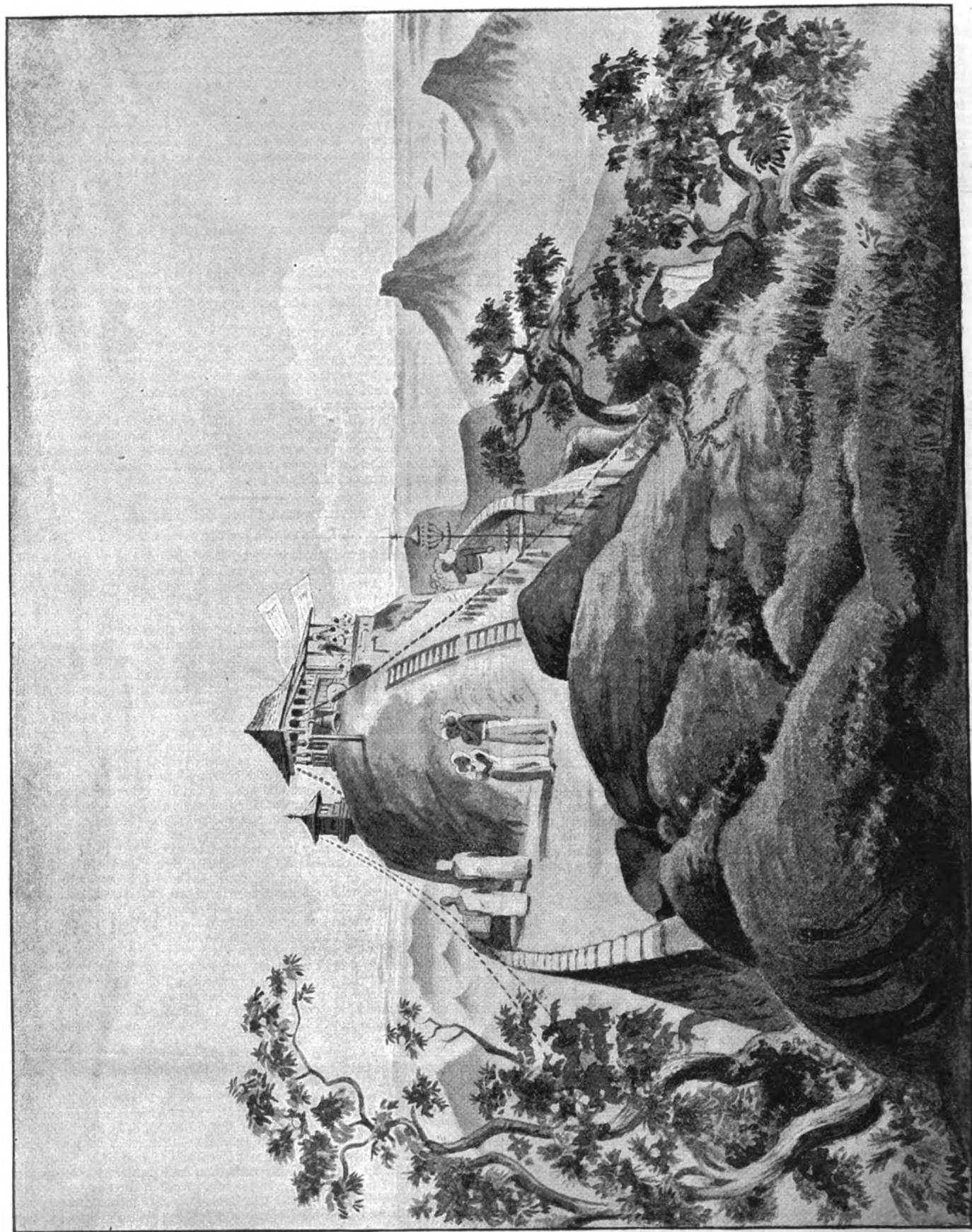
Converts and their Difficulties.

From the REV. J. BACKUS, *Native Clergyman, Pallai, Jaffna*.

Four adults and five infants were baptized during the year, besides a member who joined us from the Church of Rome by recantation. All these cases of conversion are interesting. The first is a young woman who has passed the seventh standard in our day-school at Udutturai. For about three years, till her baptism, she was a praying Christian, being convinced of the truth at school. Every time she begged for her father's permission to receive baptism. During the last three years she was severely reprovved and discouraged. However, she went on praying that her father's stiff heart may be softened. He is a manager of a heathen temple, and is the most influential man in the district. The poor young woman had to face strong temptations and trials; but on the other hand, she was endowed with sufficient grace to overcome them all with fortitude. Proposals of heathen marriage among her close relations were made by her father, and he often threatened to compel her to marry a heathen, and she was often ordered to attend the heathen temple, of which her father was manager, and to carry several vessels to and from the temple. But she never yielded to any of them, being prepared to risk any punishment for Christ's sake. The father, after all, finding that she was determined to become a Christian, gave his consent, and I had the privilege of baptizing her on the 21st of October, 1888. She has subsequently been married to one of our local converts, and is now leading a consistent Christian life, doing as much voluntary work as she could in teaching her Christian and heathen neighbours. She is one of those whom I have appointed to read the Word of God regularly to the illiterate Christians in this village.

The second is a woman of about sixty years of age. For upwards of twenty-five years she had resisted the truth. She often told me that she had no mind to hear us, and that she was quite willing to suffer in hell, lest it be left empty when all our converts go to heaven. However, by means of the persevering efforts of a Udutturai reader's wife and her late son, she began to think of her sins, and her eyes were by grace opened, and she gave herself up to Christ. There is a marked change in her face now. She always had a long face before her conversion, but now she looks bright, cheerful, and happy. Old and ignorant as she is, I am glad to know that she loves to tell her Christian experience to her neighbours, and invites them to Christ, as the Samaritan woman did.

I knew Isaac for the last twenty years or so, and he has often heard me and the catechists preach the Gospel. But he never manifested any sign of concern for his salvation; on the other hand, he learned *mantrams* (charms), and professed to be a devil-driver. Two years ago, when he was placed under the direct influence of one of our workers, he began to think seriously of his salvation, and gradually there was a manifestation of marked change in his life. And on the day he decided for Christ he publicly burnt the Ola books, which contained *mantrams* (charms). He and his wife Hannah are leading a consistent Christian life; and, poor as they are, they punctually send in their mite towards the pastor's support unasked.



ADAM'S PEAK, CEYLON. (From a Sketch by Miss C. F. Gordon-Cumming)

THE LATE REV. W. ADLEY OF CEYLON.



HE oldest living missionary connected with the Society until last year was the Rev. W. Adley, late of the Ceylon Mission, and subsequently Rector of Rudbaxton, Haverfordwest. Although living to the extreme age of ninety-seven, almost up to the time of his death Mr. Adley had the best of health, and was able to attend personally to all the duties of his church until very recently. After a few weeks of weakness—it could scarcely be called illness—the summons came, and he died on Ash-Wednesday, 1889.

Mr. Adley went to Ceylon in 1824, and was appointed to Nellore on the Jaffna peninsula in the extreme north of the island. Here his work was for the most part educational, some of the best of the early Native agents being trained by him. In 1846, after twenty-two years of devoted service, Mr. Adley retired from the Mission, and was appointed to the living mentioned above. Although no longer actively engaged in missionary work, he always took the greatest interest in the Ceylon Mission, and never tired of advocating its claims.

In the GLEANER for April, 1884, a short account of the Mission at Nellore appeared, with an illustration of the Nellore Church, and groups of portraits. On seeing these, Mr. Adley wrote to the Editor, giving a few recollections of the Mission as it was in his day. This letter was published in the GLEANER for June, 1884, under the heading "A Letter from an aged retired Missionary." This letter was interesting as contrasting the past with the present, and will well bear printing again. Mr. Adley wrote:—

I am thankful to see in the GLEANER of the present month so good an account of the Nellore Mission. The group given in the photograph must be chiefly the descendants of those first taught by me. When I arrived there in 1824 the boarding-school was in embryo, no boys could then be induced to live at the station, nor had either of the sacraments of our Church been administered. I first administered the Lord's Supper early, I think, in 1826, to five persons—my wife, myself, and three natives—of whom Philip [one of the first converts, who lived to be the oldest Christian at Nellore] was senior, my colleague, Mr. Knight, being absent at the time, a *Cælebs* at Bombay. From that time we had yearly, if not monthly, an increase in baptisms and members, and for some time before I left, the communicants were over eighty at Nellore.

For the first sixteen years the boarding-school was entirely under my charge, and it is gratifying to know that, of the thirty boys first admitted, three, if not more, have been ordained ministers of our Church, and have continued faithful preachers of the Gospel to this day. Two of them, Samuel Nicholas, or Lambrick as we called him, the son of parents in slavery to a Dutch family, and Thomas Mortimer, whom I brought with me to England as a specimen of the scholars at Nellore, and who will, I should suppose, be remembered by some of our friends, preach in English as well as Tamil. The third, Jno. Hensman, is, I suppose, still faithful found at Copay. [Mr. Hensman was ordained in 1863, and died in September, 1884.] Hensman married a daughter of Philip, who was also intended for ordination. In Bible knowledge he was an Apollos, and as a speaker always reminded me of McNeile.

ADAM'S PEAK, CEYLON.

By Miss C. F. GORDON-CUMMING.



HAT beautiful mountain which is called by foreigners Adam's Peak, is only known to the Singhalese islanders as the Sri Pada, or Holy Footprint, because on the rock which crowns its extreme summit there is an indentation, partly natural, partly artificial, bearing a rude likeness to a huge footprint, six feet in length, supposed to have been made by the foot of Buddha himself.

Whatever the varieties of creed that exist in the fair isle of Ceylon, all alike agree in their reverence for this one high pinnacle, and most marvellous to relate, all meet to worship side by side on the sacred summit in peace and amity.

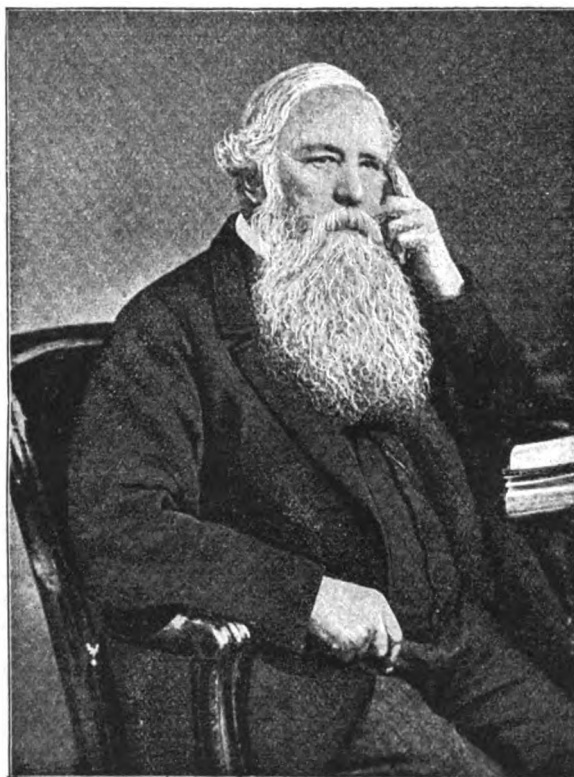
While the Mohammedans crowd here to do homage to the

memory of Adam, the Tamils believe that the footprint is that of one of their gods. The worshippers of Siva claim it as his mark, while the votaries of Vishnu ascribe it to Saman, who in India is worshipped under the name of Lakshmana. He was the brother of Rama, one of the incarnations of Vishnu, whose invasion of Ceylon, to rescue his beautiful wife Sita from the demon-king Ravana, is celebrated in the Ramayana, a nice little epic poem of 96,000 lines! Being a descendant of the Sun, Saman's image is always painted yellow, and to him are consecrated the scarlet rhododendron blossoms which glorify the mountain summit. It is in his honour that the butterflies—true children of the Sun—bear the name of Samanaliya. They are supposed to be especially dear to him, because of the vast flights which sometimes stream from all parts of the isle, all tending in the direction of the peak; hence it is supposed that they, too, are on pilgrimage to do homage to the Holy Footprint.

Thus, as clouds ever float around the loftiest mountain summit, so have the legends of many races gathered round this

high pinnacle, which consequently possesses for Oriental minds a concentrated essence of sanctity altogether indescribable. Each rock and turn on the pilgrim path, each overhanging cliff, each gushing spring, each rippling rivulet that rushes down the water-worn ravines, has its own story.

The pilgrims are a never-failing crop. All the year round they come and go, but their special season is at the spring festival in April and May, just when the rains are at their height, and mountain torrents are liable to rise suddenly and detain them for days, subject to all manner of hardships; but these, I suppose, only add to the merit of the pilgrimage, for the sanctity of the season prevails, and the pilgrims press on in a continuous stream, amounting to thousands annually. The feebleness of old age is no drawback—grey-bearded grandfathers, and wrinkled, toothless old women are escorted by all their family, and sometimes a tottering old grannie is



THE LATE REV. W. ADLEY,
C.M.S. Missionary in Ceylon, 1824—1846.

borne on the back of a stalwart son—a true deed of filial devotion—while mothers help their little ones up the steep ascent which is to secure for them such special blessing.

Some have travelled from the mainland of India, others from the furthest districts of the isle, long and toilsome journeys; and when they reach the base of the Holy Mount, they are so near the accomplishment of their heart's desire that all weariness is well-nigh forgotten, and ever and anon the stillness of the dense forest is broken by the echo of the shout of praise, "Saädu! Saädu!"—which is the equivalent of "Hallelujah! Hallelujah!"

The great mass of pilgrims approach the mountain from the south, *viä* Ratnapura, "the city of rubies," which must involve difficult climbing and scrambling. When they have ascended about 150 very ancient rock-hewn steps they come to a most romantic bathing-place, overshadowed by large trees. In these chill waters the pilgrims must bathe, and so purify themselves ere completing the ascent of the Holy Mount, along precipitous faces of rock, where their only safety lies in gripping the iron chains which adventurous climbers have placed here for the benefit of weaker heads.

After a final steep climb up the huge naked rock about forty feet high which forms the mountain crown, the pilgrims reach a morsel of level ground which lies about ten feet below the summit, from which point a level pathway has been constructed, forming an oval of about seventy feet, passing round the peak so as to enable pilgrims to perform the three orthodox turns, following the course of the sun, by keeping the right hand next to the rock all the time. The outer edge of this path is happily protected by a low stone wall; sorely indeed must the sunwise turns have tried dizzy heads ere this was built by some pious Christian.

So steep are the precipitous sides of this mighty cone that one marvels how the gnarled old rhododendron-trees have contrived to gain and continued to retain their hold on the rock, or how they find sustenance. There they are however, with their glossy leaves and crimson blossoms.

A final ascent of about ten steps lands the pilgrim on the extreme summit of the Peak, which is crowned by a picturesque little wooden temple, consisting merely of a light overhanging roof, supported on slender columns, and open to every wind of heaven—such winds as would carry it to the sea were it not for the strong iron chains passing over it. Beneath this canopy lies THE FOOTPRINT, revered not only by millions of Buddhists, but also, as I have just stated, by Hindus and Mohammedans without number, and even by Roman Catholic Christians. Previous to paying their vows at the Holy Shrine, the pilgrims walk thrice sunwise round it, following the well-worn level footpath, and carrying their simple offerings of flowers, chiefly the scarlet blossoms of the rhododendron, and the fragrant white champac and plumeria, raised on high in their joined hands. Then a second time they perform the three sunwise turns, this time bearing on one shoulder a brass lotus filled with clear icy water from a spring which lies on the north side of the mountain, very near the summit. Then ascending the steps, they strike the silver bell which hangs from the eaves of the temple, and also various other ancient bells, then kneel in lowliest adoration whilst the priest pours out their offering of water upon The Footprint, on which they also lay their gift of flowers and a few small coins for the use of the priests. Then dipping their hands in the water thus sanctified, they wash their faces in symbolic purification.

Thus, year after year, from the earliest ages of human history, have pilgrim bands climbed this lofty summit to worship on the pinnacle which, though we believe it to be no nearer to heaven than the murkiest street of our crowded cities, is certainly far uplifted above the levels of earth.

THE REV. G. C. GRUBB IN CEYLON.



IN the GLEANER for last October we informed our readers of a Special Mission then about to be conducted in Ceylon (independently) by the Rev. G. C. Grubb, one of the "missioners" sent out by the C.M.S. to India and Ceylon in the autumn of 1887. Mr. Grubb and his associates sailed last October, and began work immediately on their arrival in November. No reports from the missioners themselves have been received at the Society House, but a few letters have come from the Society's missionaries testifying to the times of blessing and awakening which have been experienced. Extracts from three letters from the Rev. D. Wood, of Colombo, the Rev. G. Liesching, of Kurunegala, and the Rev. J. D. Simmons, of the Tamil Cooly Mission, are given below.

Mr. Wood writes:—

In November Mr. Grubb and his fellow-missioners held special meetings for our Tamil people. Mr. Grubb preached at the ordinary 8 A.M. service on the Sunday, and gave addresses on four consecutive nights in that week. Mr. Thomas kindly interpreted. The church was full on each occasion, and the power of the Spirit was present, convicting of sin and exalting Jesus. Many professed to receive blessing, and very many of these could tell of very definite blessing received. Several of our young men have been stirred up to work for the Master in Slave Island. Mr. Grubb also addressed our Tamil agents, and Mr. Millard and Mr. Richardson our boarding-school children. Mr. Millard and Mr. Campbell also gave a series of Bible-readings in English in our boys' boarding-schoolroom. These were well-attended by about sixty or seventy Burghers and some English people. Since then I have kept up a Bible-reading once a week to help them in the study of God's Word, and we generally have about fifty or more present. I am deeply thankful to God for the work of His servants.

Mr. Liesching writes:—

Mr. Grubb with, this time, three companions and his former interpreter, our beloved Mr. Coles, has just held a three days' "Mission" in Kurunegala. Our church was crowded on Sunday evening, Dec. 29th, and many stayed to an after-meeting. The power of the Spirit was plainly with us all through the "Mission." I believe sinners were converted, backsliders reclaimed, and perhaps the largest share of blessing came again to ourselves and some others of God's children, showing us what was wrong in us, and enabling us to put it away with humble confession, so as to receive the floods of blessing in store for us. May God send us such a "Mission" at least once every year!

Mr. Simmons writes:—

Mr. Grubb and his friends have visited these districts. It has been a season of much blessing to many. I know five or six young men who are truly converted. They were steady, well-disposed men, chiefly—now they have decided for Christ—many more are thinking—the results are not yet known. It has been a time of quickening and refreshment to all of us Mission labourers. The conversions I mention are amongst planters. I have not yet heard of any definite conversions amongst the Tamils.

A private letter received by the Rev. J. I. Jones, of Ceylon, who is acting for the Rev. J. Barton at Trinity Church, Cambridge, during the absence of the latter in Tinnevely, states that at Cotta a great blessing seems to have followed Mr. Grubb's Mission there. At its close, when those who had received a blessing from the meetings were asked to stand up, the whole congregation rose *en masse*. Will all our readers ask that the influence of the Mission may be abiding?

Old Silver Thimbles for C.M.S.—A lady at Ramsgate, Miss Maddox, 2, St. Mildred's Villas, is collecting old silver thimbles for sale, for the benefit of C.M.S. She has had 140 sent to her already.

A Mother's Prayer.—A lady lately wrote to the Society, and asked for prayer at the C.M.S. Thursday Prayer Meeting. "that her eldest boy might become a medical missionary." "If only," she wrote, "the Lord will give him to me as a spiritual child, he shall be lent unto the Lord." She quotes from Andrew Murray's *The Children for Christ*, "Let us lay each child upon the altar, specially our first-born and our best, and seek this one thing, that they may become worthy and fit to be set apart for the service of the King"; and then goes on, "If the hearts of Christian mothers were stirred with the desire to consecrate their first-born to the Lord's work among the heathen, would not some of the vacant posts be filled with whole-hearted men?"

THE MISSION FIELD.

WEST AFRICA.

WE are daily expecting particulars of the Rev. S. A. Selwyn's Special Mission to West Africa. Upon receiving the telegram announcing the proposed Mission, the Bishop of Sierra Leone arranged that in the first instance Mr. Selwyn should proceed to Abeokuta, and commence there the special services for deepening the spiritual life for which he has gone out. Lagos was to be visited next, and Mr. Selwyn is probably now at Sierra Leone. Bishop Ingham had himself planned a visit to the Yoruba Mission, and it will very happily agree in point of time with that of Mr. Selwyn. Writing on December 21st, the Rev. J. Brayne, Acting Secretary at Lagos, stated that the Bishop and Mrs. Ingham, the Rev. J. B. and Mrs. Wood and Miss Tynan had just started for Abeokuta, where Mr. Selwyn was to join them. At all three places the missionaries were looking forward to Mr. Selwyn's visit as a time of spiritual awakening and blessing.

EASTERN EQUATORIAL AFRICA.

ON Dec. 31st Mr. H. M. Stanley visited Mombasa, accompanied by Colonel Euan Smith. Next day they paid a visit to Frere Town. It being holiday time, there was no school going on, but the children were gathered under the mangoe trees to sing.

A MOST interesting letter has been received from Miss M. R. Gedge, written a few days after her arrival at Frere Town in December. She speaks in warm terms of the work and the workers there. She had already begun a little work herself by learning Swahili hymns and singing them to the sick in the hospital.

THERE is a short letter from the Rev. J. C. Price, Mpwapwa, dated Christmas Eve. Since the destruction of the station, he has been living in a native hut.

PALESTINE.

THE Rev. H. Sykes, who has come home from Palestine on account of his mother's illness, paid a visit last year to the Jebel Druse in the Hauran. The Society's schools in this district were closed during 1888, in consequence of Turkish interference. Mr. Sykes visited twelve villages, and interviewed the chief sheikhs. The result left upon his mind by this visit was a thorough appreciation by the Druses of the Society's schools, and a wish to have them; at the same time, alongside of this there was a feeling of not wishing to be brought into collision with the Government by doing so. "It is," Mr. Sykes writes, "on account of this evident reluctance to have a quarrel with the Turkish authorities, I think, that we must base our present inability to continue our work there. All our teachers were well spoken of, and I was entertained with distinct kindness."

PERSIA.

DR. BRUCE reports the arrival of Miss Eustace, sister of the C.M.S. medical missionary Dr. Eustace, and Miss Vansittart of the F.E.S., at Julfa on Nov. 22nd, after a journey of much trial and privation over the Persian mountains, the weather being bitterly cold, and scarcely any shelter to be had at the halting-places. The Rev. C. H. and Mrs. Stileman and Miss Valpy and Miss Wilson reached Baghdad early in December. Miss Wilson wrote on Dec. 12th, "Miss Valpy and I are now setting to work to attack the formidable array of Arabic verbs and nouns."

NORTH INDIA.

THE Rev. E. T. Butler made an interesting tour in the Nuddea district during August and September last, in the course of which he, with four catechists, visited 79 villages, addressed 140 audiences, and sold 379 Scripture portions and religious books. Of his Native helpers he says he cannot speak too highly.

THE Rev. C. S. Thompson, of the Bheel Mission, North India, reports the receiving into the Church, on Dec. 15th, of the first-fruits of his labours, when two adults and four children were baptized.

PUNJAB AND SINDH.

THE Afghan convert, Syad Shah, connected with the Peshawur Mission, who left that place in August, 1888, to pay a second visit to Kafiristan (see GLEANER, October, 1889), returned to Peshawur on August 22nd last, having been absent just twelve months. The peril encountered from the fanatical Mullahs (Moslem teachers) on his former visit led him to travel by way of Kashmir, which more than doubled the distance. The first Kafir village, Husun, was reached, after travelling through thick forests, on October 28th, 1888. He travelled about the villages reading and explaining God's Word, and using largely a supply of medicine with which a lady missionary had thoughtfully equipped him. His life was frequently in danger from Kafir outlaws, who lurk about the roads

ready to plunder and kill travellers; but in the towns and villages he was on all sides kindly treated, and earnest invitations were sent to him from tribes whom he found it impossible on that occasion to visit.

SOUTH INDIA.

WE announced last month the arrival of the Rev. J. Barton at Palamcottah on November 21st. In a letter dated December 23rd he writes with deep thankfulness of the spirit of true unity and brotherly love he found prevailing throughout the Mission, and the readiness of the Native Christian community to welcome any suggestion that may be made to them for the general good. During the month covered by his letter he had been actively engaged in making himself personally acquainted with every part of the Mission. The first few days were spent in the customary receiving of addresses from all the different sections of the community, including a great gathering of pastors and agents who assembled in great force, about 380 in number, from all parts of the district to welcome him, and with whom he subsequently held a two days' conference. The remainder of the month was occupied in visiting the Pastorates in the various centres, and in holding Church Councils for the discussion of steps to be taken for the future administration and development of the Native Church.

THE Report of the Southern Pastorate, Madras, of which the Rev. W. T. Sathianadhan, B.D., is the pastor, for the year ending June, 1889, states that the opposition to public preaching from Hindu preachers has been less vehement than it was a short time since. The number of baptized Christians in the pastorate is 610, of whom 209 are children. Of communicants there are 301. In the Sunday Schools and High School at Chintadrepettah 776 are under instruction, and 182 are taught in the Sunday School. Rs. 1,486 were contributed during the year, of which Rs. 1,218 were forwarded to the Fund of the Madras Native Church Council. The obituary of the year includes two females aged eighty and ninety respectively, a Brahmin convert of the Noble College, Masulipatam, in Government service in Madras, and the Health Officer of the Madras Municipality at the age of thirty-one.

IN MEMORIAM: MISS JANE BOYD.

ON Tuesday, December 17th, very early in the morning, while it was yet dark, the Advent call came for her, whose death has been widely mourned. It needed only a gentle knock—a few hours of sudden weakness—and she opened the door to the Lord immediately. If ever holy living prepares the way for holy dying, it had done so in the case of this gentle lady. For years the meeting with her Saviour may be said to have been the daily subject of her thoughts, to which she had with hourly anticipation looked forward. Not that there was in her life the least dreaminess or unreality, for of her the Apostolic description is touchingly true, "She laboured much in the Lord."

From a child her sweetness of disposition had won for her the name of "Angel Boyd," and those who knew her in later life could not desire a better word to express their appreciation of her character. In childhood she was very delicate, and it was generally felt by those who loved her, that she need not be forced in mental studies, as God seemed rather to be training her for the life to come. Little was it then foreseen, that for seventy-five years she would be a faithful witness to Jesus, and a consistent member of the Church militant here on earth.

God gave her great wealth. For the last thirty-one years she had lived with her brother and sister at Addington House, Abbey Wood. It was the delight of these three, as we may believe it used to be in the home at Bethany, to ask daily, "What would Jesus have us to do?" No trouble was ever spared, and no expense grudged, when once His will was seen. Eight years ago the brother died, and now of the two sisters, one is taken and the other left, bearing the weight of over eighty years—left for a little while to claim our prayers and tenderest sympathy.

All the Missions of the C.M.S. were dear to Miss Jane Boyd, especially those in North-West America. In the parcels of work sent year by year to these Missions, some little presents for the missionaries themselves, their wives and families, were always included. Miss Boyd and her sister, although feeling themselves too old to become "Gleaners," still month by month took the greatest interest in the West Kent C.M.S. Union, and the GLEANER circulated by that Association. Besides the C.M.S. Local Association, the Bible Society Local Depot has for years been managed by these two sisters, and the Society itself helped by work and money. We mourn our lost friend, but the Good Shepherd who sheltereth her in His bosom greatly rejoiceth. Adapting the words of the *Pilgrim's Progress* we may say, "The pilgrim is laid in a chamber whose window opened towards the sun-rising! The name of the chamber is Peace, where she sleeps till break of day."

SAMUEL BICKERSTETH.

Vicarage, Belvedere, Kent.

FIRST IMPRESSIONS OF CEYLON.

Letter from REV. J. W. FALL.

TRINITY COLLEGE, KANDY,
Dec. 6th, 1889.

I HAVE only time at present to write you shortly by this mail. I must give you something of my first impressions.

1. *Heathenism is a terrible reality.* At home one could speak and hear about those who know not Christ; here one sees and feels it.

Within twenty-two hours of my arrival I was preaching by interpretation to a crowd of Buddhists in the streets. One thing seemed to strike me, though it is possible I may have imagined it—the complete difference in character existing between children and old people; they seemed to belong to a different race, the children bright and laughing, the old men careworn and wrinkled and hopeless. Is it not probable that the knowledge of something like sin without any real hope of avoiding its results may have caused such a change?

We had not been preaching long when, a dozen yards off, an opposition Buddhist preaching began. Earnest, and apparently eloquent, these men drew their crowd and delivered to it the imaginations of Buddha. I felt I could thank God for such opposition. To me it was a sign of real work being done by Christianity. Probably never since the early centuries of Buddhism has there been anything like an active propaganda on the part of its devotees. And now, in Kandy, they are every day defending themselves against the attacks of Christianity. Again I say, "Thank God for it!"

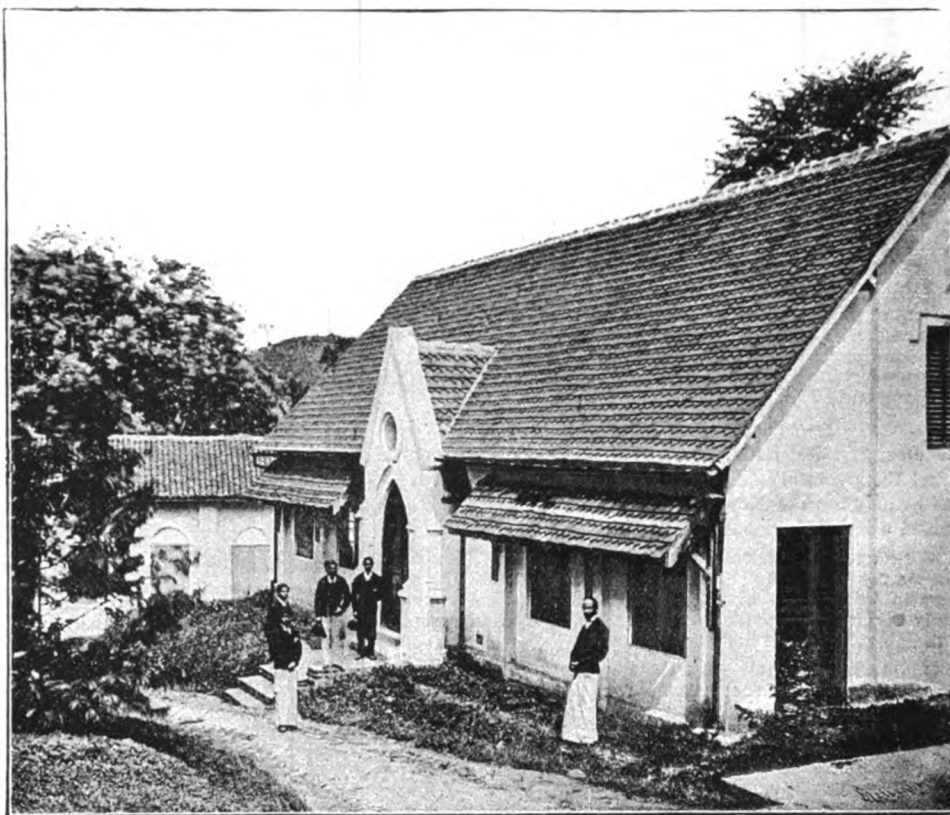
2. *Christianity is a real power.* The incident above helps to show this; but there are many more evidences that such work as is recorded in the Acts of the Apostles is not out of date. A writer in a monthly magazine has said that Christianity has not touched the strongholds of Buddhism; that, in fact, no real Buddhists have been converted. On the contrary, at the present moment there is in this house a devoted and proved Christian, who a year ago was a Buddhist priest; another priest I have seen only to-day; and a third devoted Buddhist and missionary of a form of Buddhism is to-day in Kandy listening intently to the words of Mr. Grubb and his companions in their Mission just started.

Again, to show that Christianity is a real power, I am almost startled to find the high level of Christianity which is held up before these people. Even the most consecrated Christian at home often thinks little of actions which here are counted sin. Every converted man, and not special ones only, is expected here to be so wholly devoted to the Master as to be ready to live on rice and water, and resign all his position and prospects if the Master so calls. And such consecration, when it exists, does not appear to be pointed at as anything extraordinary.

3. *These people need precisely the same truth and the same sermons as people at home.* Conviction of sin coming first, necessarily leads to the preaching of the same Saviour from sin. Before coming out, one had a sort of latent idea that one would have to preach in a different form and a different aspect of truth; but now one finds it is not so.

J. W. FALL.

A Little Girl's Collection.—We have received 18s. 9d. from a little girl named Isabel, aged four and a-half, daughter of the coachman at Winterdyne, Bewdley, the beautiful house in which Frances Havergal wrote "My King," and other books and poems. Many excursionists visit the grounds, and Isabel stands near the lodge-gate with her box, which broke lately with the weight of the coppers.



TRINITY COLLEGE, KANDY.

THE EDITOR'S LETTERS FROM THE FRONT.

A Missionary's "Good-bye."

From the VEN. ARCHDEACON PHAIR.

MID OCEAN, ON BOARD THE "ALASKA,"
Nov., 1889.

MY words of good-bye and suggestion from this place must indeed be few, and my earnest prayer is that they may be pointed and clear. Amid the storm and rough sea my mind has been dwelling much on the words "Preach the Gospel to every creature." One of the most successful and honoured of modern missionaries said quite lately that the reality of these words had only quite recently dawned upon him. I fear there are many Christians on whom these words have not yet begun to dawn.

Now, my dear brother, I have regarded your position in the light of one who sounds the trumpet, and from my very heart I would call upon you to give the trumpet a loud and clear call throughout the length and breadth of the land, that the workers in the Master's vineyard may join hand in hand and heart to heart in the grandest and noblest work that could be assigned human beings—that of preaching the Gospel to every creature.

To the many dear friends deeply interested in this work let me say this: Let us begin the year 1890 with the firm determination that in the strength of the Lord we will represent every city and town and village in England and Ireland by sending at least one person, man or woman, to the heathen, and the person sent must be fully prepared, and not sent either to burden the Society's funds, or crowd the institution at Islington. Then, my dear brother, if you will allow me, I should be so glad to have a trumpet call sounded in the ears of those who cannot come out themselves, but who can render equally valuable help at home. If we are to rise to the dignity and emergency of the position we occupy among the peoples of the world, if we are to realise the reflex benefit and grasp the reality of giving the Gospel to every creature, then we must adopt measures more likely to succeed. What is done is done well, and has the Master's blessing; but the *modus operandi* is

altogether inadequate to the work assigned us. Oh think, brothers and sisters, of the many millions to whom the name of Christ is unknown, and say whether the effort you are making is what you could and ought to do to reach them!

Sound the trumpet, and call men and women to the help of the Lord at once. I seem to think there are many waiting for the trumpet call who will be found ready to consecrate, not only themselves, but their substance also, to the Lord, and thus 1890 will be a year of blessing to the heathen, and consequently great blessing to Christians at home. I do hope and pray it may in this sense indeed be a year long to be remembered.

Before I say good-bye from these great waves which roll over the ship sometimes, let me just repeat the two things I would like put forth in the periodicals.

First, one person, at least, from every city, town, and village in England and Ireland sent to the heathen without delay.

Second, that the admirable but inadequate institution at Islington be in a position to prepare hundreds, instead of only about thirty or forty men.

Once more thanking the many dear friends for all the help rendered and deep interest in my work and people, I say good-bye for the present.

R. PHAIR.

From a Naval Chaplain to the Readers of the Gleaner.

H.M.S. "C ——" YOKOHAMA, JAPAN,
September 21st, 1889.

DEAR READERS,—I feel sure that while you watch with deep interest the work of your missionaries among the 35,000,000 of heathen in Japan, you will at the same time be pleased to hear from an outsider of their endeavours also, for the good of their own countrymen, who chance to come within touch of them there. It is upon this supposition at any rate that I venture to write a few lines. Of late the British Squadron in these waters, numbering about a dozen ships, have been spending a good part of their summer northern cruise at Hakodate. On their going ashore our blue jackets found little but grog shops to welcome them—for the sailors, who did not care to frequent them, there was no where to go, till the Rev. W. Andrews kindly stepped into the gap, and threw open a commodious and comfortable room for them. For as it happens he is just completing a school—the object of which is to teach Japanese girls, boarders and day-scholars, everything which will tend to make them good and useful wives. He has already the promise of five boarders, and is looking forward with bright hopes to the opening of the school in November, after the arrival of the lady who, I understand, is to take charge of it at her own charges. And it was its largest room that he so kindly rigged up for our blue jackets. Here they could have a capital tea at a very moderate price, enjoy their pipes and read their picture papers. And on three occasions they held their pleasant evenings or sing-songs; and I can assure you they appreciated it much. And as I close may I be allowed to say that it is by such kind acts that we sailors will be led to have a kindlier feeling and a fairer opinion than we too often, I am sorry to say, have towards missions and missionary work.

W. E. B.

Good News from Trichur, South India.

From REV. J. H. BISHOP (now at home).

I HAVE just received interesting news from Trichur. In a letter dated December 27th, 1889, Mrs. Bower writes: "The special services both here and at Kunnankulam were greatly blessed this year. It was a time of deep heart-searching and much refreshing. God was evidently with us. The power of the Spirit was felt. We had large congregations at each service in both places, and at the second Sunday morning service here we had 1,015. We liked Lakshman Rao even better this year than last. He is a devoted servant of God, one who burns with zeal for the advancement of the Redeemer's kingdom. We enjoyed his stay with us greatly.

"We had very nice services on Christmas Day. At the morning service the congregation numbered 895. We hope to have a watch-night service again. The last was a great success, and a most solemn one. On Sunday 58 of the catechumens are to be baptized. They are of different castes, from the Nair to the Pulayan. One of the Nair women who has been under instruction since June last was truly converted during the time of the special services, and is a very bright and rejoicing Christian now—indeed, the change in her is wonderful; we have never seen a more genuine case of conversion. God be thanked for this, and for all His many, many mercies.

"You will, I know, be pleased to hear that three families (in all fourteen souls) have put themselves under Christian instruction at Thalakkottukara (an out-station of Kunnankulam). We are so thankful about this. There are several others in that place, who are evidently leaning towards Christianity."

Yours in Christ,

January 21st, 1890.

A MISSIONARY GLEANER.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

Edited by MISS E. P. LEAKEY.

FOUR LESSONS ON HYMNS, BY MRS. G. S. STREATFEILD.

I.—"Jesus shall reign where'er the sun."

MOST of our scholars know that Dr. Watts wrote, "How doth the little busy bee," and other early favourites; they may not know that he was the author of some of our finest hymns. This is one of them. These hymns were composed during a residence of thirty-six years at Abney Park. Picture him sitting in his favourite summer-house poring over the Psalms of David, translating them into the language of the New Testament. "Jesus shall reign" is based upon Ps. lxxii.

Take five best-known verses. What do they teach of Christ's kingdom?

1.—THE KING.

(a) "Jesus shall reign," Ps. lxxii. (see title). But the language points beyond Solomon to David's Greater Son, comp. Dan. vii. 13, 14. Jesus was declared to be this King by the Angel, St. Luke i. 31—33; worshipped as King, St. Matt. ii. 11; constantly spoke of Himself as King, St. John xviii. 36, 37, and of His Kingdom (Sermon on the Mount, Acts i. 3); told His disciples to preach the Gospel of the kingdom, St. Matt. xxiv. 14; see how they did, Acts v. 28—31, and xvii. 7.

(b) *A Divine King* (verse 2).—"For Him shall endless prayer be made," following A.V. When we pray for Him, we pray for His body, the Church. Often sing "To Him," following P.B.V. Both true. Early Christians prayed to Christ, Acts ix. 14; sang praises to Christ, Col. iii. 16, 17. Same now in all parts of the world.

(c) *A King of love* (verse 3).—"People . . . dwell on His love with sweetest song." Contrast Solomon, 1 Kings xii. 14; Mwanga's plan to desert his body-guard and leave them to starve on an island in the Victoria Nyanza. Jesus "moved with compassion," St. John x. 15, 16, and xii. 32. Children have special cause to bless Him. Heathen in India often neglect, cast away their girl-infants. The Gospel teaches parents to value and train their children aright (St. Matt. xix. 14; Acts ii. 39; Eph. vi. 4). Parents and children are often baptized together; homes are happy because Jesus is there as King; and in mission schools are numbers of little rescued slaves and orphans saved by His Love. "Infant voices shall proclaim," &c.

II.—HIS KINGDOM (verse 1).

(a) *Universal*.—"Where the sun does his successive journeys run." Contrast Roman Empire—British. Refer as above, St. Matt. xxiv. 14. Testimony of unbelievers in early days, Acts xvii. 6. Of many in our day. "I believe in . . . the Holy Catholic Church," but (Rev. xi. 15) yet to be fulfilled. (b) *Everlasting*.—"Till moons shall wax and wane no more." Dan. vii. 13, 14; St. Luke i. 33; Acts v. 38, 39.

III.—THE BLESSINGS OF HIS KINGDOM (verse 4).

1. *Liberty*.—"The prisoner leaps to lose his chains," St. Luke iv. 18; St. John viii. 34, 36; Acts xxvi. 18. (Illustration 1.)

2. *Rest*.—"The weary find eternal rest." (Illustration 2.)

3. *Satisfaction*.—"All the sons of want are blessed." Jesus said, "I am the Bread of Life." (Illustration 3.)

IV.—THE TRIBUTE OF HIS KINGDOM (last verse).

Blessings of the kingdom are for all who need and claim them, so the response of love should come from all. "Let every creature rise and bring peculiar honours," &c. Explain "peculiar," that which is specially our own to give. (Illustration—Women's Jubilee offering to our Queen—pounds and pennies equally accepted.) Let us give ourselves, our talents, our widow's mite to our King, and He can use us for the spread of His glorious kingdom. (Illustration—Sir Michael Costa was conducting a large orchestra. One lad playing the piccolo grew tired. "I shall never be missed," he thought, and left off playing. Conductor put up his hand, stopped all the band—"But where is the piccolo?"). GOD notices us; wants every voice in the great song of praise.

Illustrations.

1. The Indians at Rampart House, remotest station in N.W. America, visited by missionary occasionally. Mr. Wallis, in Oct., 1886, found a man who had been led in the spring of that year to think of his sins. His past life very bad, called by all black sheep, but not too great a sinner for Jesus to save—said to Mr. Wallis, "I know God to be my Father now—Jesus my Saviour. I know that God helps me to overcome sin, and He fills my heart with love to Him." His life is the proof of the change.

2. Another man at the same place who interprets for Mr. Wallis, to his joy said, "Since last winter my heart has been troubled. I long to find rest in Jesus." The missionary pointed him to the Lamb of God, read St. Matt. xi. 28, and other promises. In a day or two he could say, "Jesus is my Saviour! He has died for me."—*C.M.S. Report*, 1887, p. 242.

3. Mr. Hines, visiting Stony Lake, near Assinippi, Saskatchewan, found in one house thirteen Indians sick, hungry, cold. How could he comfort them? He told them of Jesus for their sakes becoming poor, of all He had done for them, and of the bright home He is preparing for those who follow Him. An old dying man, with no shirt to his back, raised himself up and said, "What you are saying is true. I have read it in the great book. It is enough. My heart is full of joy."—*C.M.S. Report*, 1887, p. 239.



"PUT no fire under." Few of us who were present at the Thursday Prayer Meeting at Salisbury Square on Feb. 6th will forget that short sentence in which Elijah laid down the essential condition of his challenge to the priests of Baal on Mount Carmel. It was the text of a few last words to us from our brother Graham Wilmot Brooke. What does it say to us? It says just this: "No earthly fire for the service of Jehovah: it must come straight down from heaven alone. No earthly means to be relied upon to ensure success: the Lord is able to give it, and we must look to Him, and to Him only." It was quite right, let us add, to repair the altar, to arrange the twelve stones, to dig the trench, to put the wood in order, to cut up the sacrifice and lay it on the wood. All that is within human power is to be done faithfully, thoroughly, systematically; as St. Paul expresses it, "decently and in order." But when all is so done, whence comes the result? Not from the orderly plans and arrangements: what would they have availed on Carmel? Not from human devices: Elijah might have set fire to the wood and burnt the sacrifice, but where would have been the value of doing what the priests of Baal could do equally well? In our missionary work abroad, and in our work for foreign missions at home, we want a result which only God can effect: and we must be content with no counterfeit. Elijah "put no fire under"; he did more—he deluged the altar and the sacrifice with water; then he "came near" to Jehovah; and when "the fire of the Lord" fell, it not only "consumed the burnt sacrifice, and the wood, and the stones, and the dust," but it also "licked up the water that was in the trench." And then, even the Baal-worshippers were constrained to cry out, "Jehovah, He is the God!" We would ask our Gleaners in all their gleanings to remember the motto, *Put no fire under.*

Two years ago the local Secretary of a branch of the GLEANERS' UNION obtained some African curiosities from the C.M. House to exhibit at a Mothers' Meeting. She was instructed by the clerk who sent them to forward them next day to a clergyman in a distant town, as he also required them. She sent them off; and the same night, being sleepless, it occurred to her to pray that the clergyman, of whom she only knew the name, might use them effectively, and that his influence might be instrumental in sending forth some young missionary from his parish. This she did, by the space of two hours; and from that day, *every month for two years*, she looked in the GLEANER to see if any one had been accepted from that town. In a recent number, she found, to her intense joy, that the clergyman himself was going out! The world would call this a striking coincidence; what do we call it?

Up to Feb. 10th the number of Gleaners who had returned their renewal forms and fees, either direct or through local secretaries, was 11,257. Of these, 3,610 contributed £213 in small offerings towards the expenses of the UNION; 2,433 contributed £382 towards "Our Own Missionary"; and 517

contributed £169 to the general funds of the Society; making, with the fees, £859. Of course these Gleaners are all, or almost all, local subscribers to the Society in some form. The G.U. gifts are an extra.

We wonder how many of our Gleaners really know the papers published by the Society. They should try and make acquaintance with them as far as possible. They can obtain a List of Publications free on application; also, free, a packet of specimens from which to order, or to use in getting others to order. For example, have they ever seen Mr. Mackay's wonderful coloured chart of the Society's growth, drawn in Uganda in 1886? A small copy of it appeared in the *Gleaner* of July, 1887; but the large coloured copies, with Mr. Mackay's accompanying article, would greatly interest our more intelligent friends. They can be had from our Publication Department, price 6d.

LETTERS FROM GLEANERS.

From a Japan Missionary.

HAOKODATE, JAPAN, October 31st, 1889.
We left for England two years ago, and as we landed asked the Master if it were His will to send us two lady-teachers and funds to build a school. The answer has come, and more than we asked for. Two schools have been built, and two ladies have joined us, and best of all the C.M.S. has been put to no expense, not even for voyage expenses. Fellow-Gleaners, praise the Lord!

WALTER ANDREWS.

The "Missionary Mickles."

DEAR FELLOW-GLEANERS,—I think the following account of our Missionary Mickles may interest you. Our Union was started more than a year ago, and began with about twenty members, all of whom are young ladies. Each member undertakes to study a particular mission field, or part of it; then, in turn, they give an account of, or read a paper on, their corner of the mission field. Those who are unable to write a paper are asked to help in some other way. We meet on alternate Mondays for an hour, commencing with a hymn, prayer, and Missionary Bible searching. This is arranged by each lady bringing a text, bearing on some subject, which has been previously planned. About every three months a lady friend kindly invites us all to her house for a social tea, followed by a missionary address, which is given by herself or some friend. These gatherings are most helpful in enabling us to become acquainted with one another, and thus uniting us in the great cause of missions. Our "Mickles" takes its name from the old Scotch saying, "every mickle makes a muckle." If any of you care to know further particulars, I shall be most happy to inform you by letter. ETHEL TRENCH, No. 1,220.

Ballater, Bournemouth.

"Figure Patience."

It is just five years since we began to make and sell the little game of "Figure Patience," and dedicated the profits to the funds of the C.M.S. I think it may interest my fellow-Gleaners to know that, during those five years, I have sold 1,170 "sets," i.e., 4,680 bags of figures, at 1s. 6d. a "set," and that the profits have amounted to £65 2s. 11d., which sum has been paid in, by yearly instalments, to our local auxiliary of the C.M.S. I have begun the new year well, and am daily receiving fresh orders by post.

Villa Marina, Worthing.

667 Bouquets.

A reader of the *C.M. Gleaner* during last year sent 667 bouquets of flowers on market days to the nearest market town, to be disposed of at 2d. and 3d. each in aid of the Church and Zenana Missionary Societies, her carrier taking them free, as his help to the work, and a friend in the town receives and delivers the same. Her garden is by no means a large one, and this only shows what can be done by small sums, and others, if told, may be able to take up the work in other places another year.

A Dressmaker's Gift.

A N—Gleaner the other day came to return her renewal form, filled up. She is a working dressmaker, who has had severe illness this year, but she brought me 10s. "discount money," to be given to Our Own Missionary. She had been wishing to know how to give it anonymously to the C.M.S., and when these renewal forms came, with their various channels for offerings, she directly fixed to give this self-sacrificing donation in that way.

M. E.

Local Branches of the Gleaners' Union.

A small Branch has been formed at PARIS. An encouraging meeting was held on Jan. 13th, at Christchurch Parsonage, Neuilly. The Rev. E. J. de Carteret described missionary work in Mauritius. Miss Gill is the Secretary.

A new Branch has been formed at KINGSTOWN, Ireland, by the Rev. W. E. Burroughs, with sixty-three members to start with. Miss Rowan is Secretary.

SOUTHBOROUGH, TUNBRIDGE WELLS.—A new Branch was formed for this parish on Jan. 7th, when Mr. Stock addressed the meeting.

A new Branch has been formed at **ST. MARK'S, PORTSEA**. The first meeting, on Jan. 30th, was addressed by Mr. E. M. Anderson of the C.M.S. The Rev. E. A. Stuart addressed a meeting of the **EMMANUEL, MAIDA HILL**, Branch on Jan. 21st. There are now 93 members.

A Branch has been formed at **ILFRACOMBE**. Miss Garbett, 18, Church Road, is Secretary.

The **ST. ANDREW'S, ISLINGTON** Branch held its first meeting on Feb. 4th.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending September, November, and December, 1889.

SEPTEMBER.

FIRST CLASS.

Competitor who has gained three-fourth marks.

Miss Bertha C. Hollyman, 13, Aberdeen Park, Highbury.

SECOND CLASS.

Competitor who has gained two-thirds marks.

Miss Annie Fleming, St. Clement's Vicarage, Leeds.

NOVEMBER.

FIRST CLASS.

Miss Emma Fry, 55, Chepstow Place, Daywater.

Miss Annie S. Newnham, The Grove, Corsham.

SECOND CLASS.

Miss Adeline L. Cook, Goldington Vicarage, Bedford.

DECEMBER.

FIRST CLASS.

Miss Jane Tucker, St. John's Wood.

Miss Alice Tuting, Swanage, Dorset.

Miss Gertrude Hoie, Clapham.

Miss Wilhelmina Léon, Liverpool.

Miss Agnes M. Williams, Bedford.

Miss M. E. Cressey, Tunbridge Wells.

Miss Mary E. Mason, Weston-Super-Mare.

Miss Alice Lane, Woking.

Miss Caroline Storr, Bournemouth.

SECOND CLASS.

Miss Cox, North Kilworth, Rugby.

Miss Margaret Wilkinson, Highbury Hill, N.

Miss Janet Clarke, Brinny, Upton, Cork.

Miss Ruth Hewetson, Measham, Atherstone.

Questions on the February Gleaner.

1. What did North Africa do for Christianity in the first centuries? and what is Christianity doing for North Africa now?

2. What success did the Jesuits have in Africa in the 16th century? What is the present condition of their fields of labour, and what causes have led to it?

3. Describe a heathen funeral, and a Native Christian chapel, in the Niger Delta.

4. Which Protestant Missions first began work in Zululand, Egypt, and the Sulu country? Which are now at work on Lake Tanganyika, among the Basutos, in Benguela, in Abyssinia? Mention the African fields worked *now* by the S.P.G., the Basile Society, the American United Presbyterians, the English Wesleyans.

5. Give instances of encouragement and of difficulties in preaching Christ to African Mohammedans.

6. Mention three interesting contributions of money, (1) from the East End of London, (2) from a nobleman's seat, (3) from another society's mission school.

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

121. Where is the Gospel called the "Power of God," and in what two passages is the Lord Jesus spoken of in identically the same words?

122. What three pillars of fire do we read of in the Bible—one in the Old Testament and two in the New?

123. Where in the New Testament do we read of "The commandment of the Everlasting God"?

124. What very strong expression in Colossians i. does St. Paul borrow from Luke xxii.?

125. What is the very first mention of fire in the Scriptures?

126. "The Holy Ghost fell." Where is this remarkable expression twice used in the New Testament?

Answers to the Bible Questions.

It has been suggested that the answers to these Bible Questions should be given earlier than at the end of the year. We therefore append the following answers to those which appeared in our January number:—

109. Gen. xliii. 16; Ex. xii. 6, &c., and xvi. 8, 12.

110. Ruth ii. 14; 1 Sam. i. 4; Job i. 4; Luke x. 40; John xii. 2.

111. 1 Sam. ix. 13; Matt. xv. 36, and John vi. 11.

112. Acts xxvii. 35; 1 Tim. iv. 3, 4; Deut. viii. 10.

113. Esther v. 8; vi. 14, with Matt. xxii. 3, 4.

114. Mark xiv. 25; Luke xiv. 15.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Sarah Willans, Kingstown, Ireland, No. 381, Jan. 7th, 1890, aged 71.

Mrs. V. Skinner, 5, St. James' Square, Bath, No. 312, Jan. 21st, 1890, aged 85.

Mrs. Henry Parker, Rose Cottage, Brislington, Jan. 23rd, 1890.

Miss H. Arthur, No. 1,412, Dec. 30th, 1889.

Miss Frances Rebecca Chapman, Lisbellaw, Co. Fermanagh, No. 9,621, Jan. 1st, 1890, aged 14.

Mrs. Joce, Battersea, No. 10,545, Jan. 21st, 1890.

HOME NOTES.

THE Rev. R. Lang started for Palestine on Jan. 30th *via* Italy, and Archdeacon Richardson followed by direct steamer to Port Said on Feb. 13th. General Touch is kindly acting as Secretary during Mr. Lang's absence.

SEVERAL Farewell Meetings for members of the Africa parties were held in January and February, in addition to the great one at Exeter Hall. Among them were the following:—A Meeting of the Children's Special Service Mission, in the Lower Exeter Hall, to take leave of Messrs. Lewis and Pilkington and Dr. Harford-Battersby, who have taken an active part in that work. The Rev. E. A. Stuart presided. A Meeting of medical students at St. Thomas's Hospital to take leave of Dr. Harford-Battersby. A Meeting of the C.M.S. Lay Workers' Union for London, at which Mr. G. Wilmot Brooke spoke. A remarkable Meeting at Sheffield, for men only, densely crowded, addressed by Mr. Douglas Hooper. Some extremely interesting gatherings at Birmingham in connection with Mr. Baskerville's departure. A Farewell Meeting at Manchester for the Soudan party, at which Mr. Stock presided, and Messrs. Wilmot Brooke, Harford-Battersby, and Lewis spoke, and were addressed by Prebendary Macdonald. A very interesting gathering at Carlisle to take leave of Mr. Dobinson, arranged by old school and college friends of his; the Bishop of Carlisle presiding. A Farewell Meeting for Messrs. Brooke and Lewis at Emmanuel Church, Wimbledon, on the night before they left London finally. And last, on the night before they sailed, a crowded meeting at Liverpool, Bishop Ryle in the chair, when Bishop Crowther, the Revs. F. N. Eden, H. H. Dobinson, and E. Lewis, Dr. Harford-Battersby, Messrs. Wilmot Brooke and P. A. Bennett, all spoke. They were introduced by the Rev. A. E. Barnes-Lawrence, and commended to God in prayer by Bishop Ryle himself.

THE Oxford Anniversary of the Society this year was one of special interest. On Saturday morning, Feb. 1st, Canon Christopher gave his famous Annual Breakfast at the Clarendon Hotel to 350 guests, chiefly members of the University, including a large number of Heads of Houses, Professors, Tutors, &c. The Archbishop of York was the chief speaker, and the Bishop of Oxford expressed the thanks of the assembly to him for his valuable address. On the Sunday sermons were preached in several churches, the Archbishop of York preaching at St. Aldate's. On the Monday the Annual Meeting was held, when Sir C. E. Bernard, K.C.S.I., presided, and made a very hearty speech. The Revs. Dr. E. N. Hodges and J. C. Hoare represented the mission field, and Dr. Ince (Regius Professor of Divinity) and Sir W. W. Hunter the University.

In the last week of January Mr. Stock was in Dublin, where he gave fourteen addresses in five days. Four of these were in connection with a Christian Convention which had been held. There were C.M.S. parochial meetings at Baggot Rath, Leeson Park, Rathgar, Sandford, Monkstown, and Killiney. He also addressed Sunday-school teachers and Y.W.C.A. lady workers. All the meetings were highly encouraging. At some of them Dr. C. F. Harford-Battersby also spoke.

In our December number a suggestion was mentioned that collections for C.M.S. should be made at Watch-night Services on New Year's Eve. In response to this suggestion the Rev. A. E. Foster has remitted to us £2 2s., a moiety of the offertory at a Watch-night Service on the pier at Hastings.

At the London College of Divinity, St. John's Hall, Highbury, a Missionary Band has been formed, called the "Vigiles," which is to include both present students and former students now in orders and at work. Its object is "to ensure the provision in numerous centres of fully equipped voluntary helpers, to co-operate with the various missionary societies in their great work," and that members "should be prepared to deliver occasional missionary sermons or addresses at places within a specified radius of their own parishes." The Rev. H. Gee is Secretary *pro tem*.

A JUVENILE Missionary Reading Union has been formed at Winchester under the presidency of the Rev. A. Baring-Gould. Its object is the study of the Scriptures bearing on Missions, and the acquisition of clear and accurate knowledge of C.M.S. Missions, their origin, development, and present condition. The membership is for the young persons

who have been associated with the Winchester Juvenile C.M. Association as collectors, who have completed their education at school.

MR. WILMOT BROOKE'S farewell article on Missionary Interest, which appeared in our last number, has been reprinted for general circulation. Copies of the black Map of Africa in our January number can be had, price 6d. per dozen; or 3s. per 100, post free.

THE Lesson Notes on "Jesus shall reign," published in the Sunday School Teachers' Column this month, are the first of a series on four well-known missionary hymns, and are contributed at Miss Leakey's request, by Mrs. G. S. Streatfeild. It seems fitting to observe some chronological order. "Jesus shall reign" was written in 1719, exactly one hundred years before Heber penned "From Greenland's icy mountains."

Contributions Received by the Editor.

To February 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: Miss Hill 10s., Miss S. Taylor £2 10s., Rev. V. W. Harcourt 10s., Mrs. J. M. Read 10s., St. Paul's, Canonbury, Branch per Mr. McCluer 10s. 2d., Dover Branch per Miss A. Austin 13s. 4d., Hastings Branch per Mrs. Tredennick £1 14s. 10d., Darlington Branch per Miss E. C. Hughes 11s., Boston Branch per Rev. W. B. Sealy 14s. 9d., Nottingham Branch per Miss Mary Enfield £1 14s. 10d., Mrs. Tredennick £1, Hampstead Branch per Miss K. Wright £1 0s. 7d., Keswick Branch per Miss H. Pattinson 15s. 7d., Kingstown Gleaners per Rev. W. E. Burroughs 10s. 6d., Rev. W. Holland 19s. 10d., Streatham Branch per Rev. W. J. Latham £1 16s. 9d., Bournemouth Branch per Miss M. Crichton Stuart 16s. 4d., Dorking Branch per Miss E. A. Lockett 14s. 1d., Didsbury Branch per Rev. C. D. Smith 10s. 2d., South Lambeth All Saints Branch per Miss Ives 13s. 4d., Mrs. Brierley £1 19s. 10d., Sale, Girls' Working Party Bowes Park per Miss Innell 7s. 9d., Miss Cahill £1 1s., Thankoffering from Gleaner No. 14,779 £1 0s. 10d., 867 sums under Ten Shillings £41 9s. 1d.	464 16 7
<i>For Our Own Missionary: Mrs. Richardson 10s., Miss C. H. Locke 17s., Rev. A. W. Parker 10s., Sunderland Branch per Mr. J. A. Blackwood £1 4s., Mr. H. Williams 10s., Miss Hill 10s., Miss E. Bridger £1 7s. 7d., Miss S. Taylor £2 10s., Mrs. J. M. Read 10s., Barrow-in-Furness Branch per Miss E. A. Sutton 16s., Gleaner No. 11,315 £1 1s., St. Paul's, Canonbury Branch per Mr. McCluer £1 9s. 10d., Dover Branch per Miss A. Austin 10s. 10d., Clonmel Branch per Miss E. V. Morton 16s., Hastings Branch per Mrs. Tredennick £2 11s. 5d., Clifton Branch per Miss M. E. Nisbet £1 11s. 3d., Boston Branch per Rev. W. B. Sealy £2 5s. 5d., Nottingham Branch per Miss Enfield £2 3s. 2d., Chesterfield Branch per Miss A. B. Field £1 2s. 10d., Gipsy Hill Gleaners per Mrs. Hope Murray 18s. 2d., "Manorville Gleaners" at Westward Ho 10s. 6d., Hampstead Branch per Miss K. Wright £2, Sale of Worcester China and Christmas Cards per Mrs. H. Birch £3 5s., Keswick Gleaners per Miss H. Pattinson £1 13s. 7d., St. Andrew's, Newington, Branch per Rev. J. S. Gray 12s. 2d., Derriaghly Gleaners per Mrs. Moore 11s., Slough Gleaners per Miss M. F. Conway 10s. 4d., Brockley and St. John's Branch, Drawing Room Meeting, per Mrs. Aston 12s. 3d., Gleaner No. 9,391 £1 10s., Durham Gleaners per Miss A. Tristram £1 5s., Combe Springs Gleaners per Lady Fox 10s. 4d., Streatham Gleaners per Rev. W. J. Latham £3 9s. 6d., Bournemouth Branch per Miss M. Crichton Stuart 18s., Dorking Branch per Miss E. A. Lockett £1 3s. 7d., South Lambeth, All Saints, Gleaners per Miss Ives 13s., Shooters Hill Branch per Mr. F. Starling 12s. 10d., Mrs. Locker Lampson £3 2s., Mrs. J. Piper 10s., Miss Cahill £1 1s., Miss G. Filder £1, 558 sums under Ten Shillings £51 16s. 5d.</i>	101 1 0
<i>For C.M.S.: St. Paul's, Canonbury, Branch per Mr. McCluer 10s. 6d., Clifton Branch per Miss M. E. Nisbet 14s. 1d., Sale of Worcester China and Christmas Cards per Mrs. H. Birch £3 5s., Miss Rees, Whitegates 10s. 6d., Newington, St. Andrew's Branch per Rev. J. S. Gray 15s. 11d., Streatham Gleaners per Rev. W. J. Latham 14s., South Lambeth, All Saints, Branch per Miss Ives 10s., Mr. C. W. Howard £1, Miss J. Sherring 10s., Miss A. Scott £1, Thankoffering from Gleaner No. 14,779 £1 1s., 142 sums under Ten Shillings £10 18s.</i>	21 9 0
4,013 Renewal Fees	33 9 4
885 Membership Fees	7 7 7
3 Examination Fees	0 3 0
Total in connection with Gleaners' Union	£228 6 6

The Editor has also received—

<i>For C.M.S.: Watch Night Service, Hastings Pier, half offertory, £2 2s., A Friend £2 10s., Sale of Paper on "Charms and Witchcraft" 10s., Miss Margaret L. Popham £1, Tithe offering from Gleaner No. 1,362 £2 10s., The Misses Scott and Miles 12s. 6d., Missionary Box per Miss Clutton £3 5s. 5d.; Bible Class Collection per Mr. H. H. Dickson 16s., "A Gleaner" 8s. and "An Irish Friend" £5, for Africa; Gleaners' Bible Class per Miss S. M. Tapson 5s. 6d., Miss S. M. Tapson 2s. 6d., Anonymous 10s. and Mr. D. M. Kestin 2s. for East Africa; "Thankoffering from a Gleaner" for the Niger Mission 5s.; Mr. C. W. Howard for Persia 10s.; "An Irish Friend" for India £5; A Gleaner 8s., "An Irish Friend" £5 and Gleaners' Working Party per Miss E. Cuthbert £2 for China; "An Irish Friend" £5 and "O" £10 for Japan</i>	47 16 11
<i>For the Nyanza Mission: C. A. J. B.</i>	150 0 0
<i>For the Sudan and Upper Niger Mission Fund: Miss S. A. Wallace 2s. 6d., Mrs. Barrow £1, Mr. A. J. Poultny, 1s., Mr. T. Fisher 10s., Mr. E. E. Bond £5, Pennies saved for the Sudan 12s., Miss Alice Hewett 10s., A Cardiff Gleaner £1, F. F., Thankoffering £3, Banker's Clerk £2, A Leamington Gleaner 5s., Rev. W. B. Brown on recovering from illness £5, "Miriam" £25, Gleaner No. 3,826 £1</i>	45 0 6
<i>For the Hannington-Parker Memorial Church: Miss S. A. Wallace 2s. 6d., Admiral and Mrs. Rodd £2, E. H. 5s.</i>	2 7 6
<i>For the Mary Burrows Memorial Fund: Collection at Bournemouth per Miss Crichton-Stuart</i>	206 15 11
Total	£680 7 4

The Editor has also been requested to acknowledge: For C.M.S., Miss Lythgoe's Girls' Class £1 3s., Collection per Miss H. C. Ripley £1 12s. 4d., ditto boxes 5s. 2d.; Sale of Work, South Cave, £31 10s., Sale of Jewellery, Gleaner 2,372, £2 2s. 6d. for East Africa; "J. B." £5 for Nyanza; Rev. W. B. Brown, Thankoffering for recovery from illness, £5, and Sale of Jewellery, Gleaner 2,372, £2 2s. 6d. for the Sudan and Upper Niger Mission.

Topics for Thanksgiving and Prayer.

Prayer for a good income, that all our needs may be supplied (p. 33).
Prayer for the East Africa and Niger parties; that they may reach their destinations in safety and be used of God for the fulfilment of His purposes (p. 33).
Prayer for the Ceylon Mission; for the Bishop, the European and Native clergy, the catechists, teachers, converts, scholars (pp. 35, 38).
Thanksgiving for Mr. Grubb's Mission in Ceylon; prayer for its lasting influence (p. 42).
Prayer for Mr. Selwyn's Special Mission in West Africa; for the Druses of the Hauran; for the new arrivals in East Africa and Persia; for Divine guidance to Mr. Barton in Tinnevely and to Mr. Lang in Palestine (p. 42).
Thanksgiving for first fruits from the Bheels; for progress at Cottayam (p. 43).

Forthcoming Sales of Work.

Miss Ashe, Wotton Vicarage, Blackburn. Sale March 6th.
Emmanuel: Maida Hill, N.W. Contributions to Miss E. Howes, 45, Hamilton Terrace. Sale at 421, Edgware Road, March 25th.
Manor House, Priory Road, South Lambeth. Contributions to Miss Ives, 58, Lansdowne Road, Clapham Road, S.W. Sale March 11th and 12th.
St. James', Bermondsey. Sale April 14th and 15th.

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THE CHURCH MISSIONARY GLEANER.

APRIL, 1890.

EDITORIAL NOTES.

T is hardly fair to give Africa this April number of the GLEANER, after it had January and February! Still, out of eight months last year in which the plan of taking one Mission was followed, it only had one, while India had five. We take it again now in order to present the interesting picture of Mr. Stanley at Frere Town. And while the Mission specially described is "East Africa" (i.e., Mombasa, &c., not Uganda), we are glad of the opportunity to print Mr. Selwyn's letters from West Africa. Mid-China and Palestine and Persia will have their turns soon; also the North-West Provinces of India and the Telugu Mission.

With great satisfaction and thankfulness we announce that a successor to Bishop Parker has been found for the vacant See of Eastern Equatorial Africa. On the recommendation of the Society, the Archbishop of Canterbury has appointed the Rev. Alfred Robert Tucker, M.A., of Christ Church, Oxford, Curate of St. Nicholas, Durham, under the Rev. H. E. Fox. We do not know whether a curate has ever before been made a bishop. Mr. Tucker is an accomplished artist, and has exhibited at the Royal Academy. He took holy orders late, and has been several years at Durham. The Archbishop has arranged for the consecration to take place on St. Mark's Day, April 25th; and the new Bishop of Travancore and Cochin, Dr. Hodges, is to be consecrated at the same time.

Not until the middle of April shall we know how far it has pleased God to incline His servants to send in their offerings for His work in such a measure as that the past year's income has equalled the exceptional amount of the previous year. But while waiting to know the result, we may surely begin praising! For we are quite sure that what we have need of has been given us, and will be given us, "day by day without fail." And although everything is really uncertain until the great stream of remittances has come in on the last three days of March, and not only come in, but been examined and sorted and entered to the right accounts, yet we would gather encouragement from the month of February and the first week of March, which gave good promise of a satisfactory total. The Church of Ireland, at all events, has set a good example in the midst of all its trials and the poverty of its people. It has sent £2,100 more than last year.

India is loudly calling for men. The undermanned Missions there do indeed justly claim our sympathy. The brethren see the bands of men going forth to Africa and China and Japan; and though they are very nobly writing in terms of thankful interest, still their hearts do rather sink as they look round on their own work, only just kept going by desperate effort, with scarcely any extension at all. And India is not one field, but many fields. We have sent three or four picked men to Tinnevely, but that does not help Bombay or the North-West Provinces or the Afghan Frontier, which have scarcely had even their vacancies filled up. The Committee do what they can. Almost every man at their disposal, and who is fit for India as regards health or otherwise, is sent there. Yet if all who have gone forth in the last six months had gone to India they would not really suffice. So here is another matter for special prayer.

A German traveller, Dr. Meyer, has lately made the first complete ascent of Mount Kilima Njaro, in East Africa, and

finds it almost 20,000 feet high. A graphic account appears in the Royal Geographical Society's *Proceedings* for March. This is the mountain that was discovered by our missionary, Rebmann, on May 11th, 1848; and his letter announcing the discovery was printed in the very first number of the *C.M. Intelligencer*, 1849. The scientific world and the *Athenæum* laughed at a poor missionary finding a snow-capped mountain under the Equator. But Rebmann merely replied, "I was brought up in Switzerland, and I ought to know a snow-clad peak when I see one." That discovery was the first event in the history of modern Central African exploration.

From the *Times* telegrams from Zanzibar it seems to be true that Mwanga has regained the throne of Uganda, and been baptized by the Roman Catholic missionaries. We trust that letters may now be on their way to England from our brethren, Gordon and Walker, of whom we have heard nothing since they left Mackay last August to visit the Uganda Christians.

The Rev. S. A. Selwyn is not ignorant of our "Home Heathen," who are so much talked about. He has worked nobly among them. But what does he say of them now that he has been face to face with the real heathendom of Africa? Look at page 58 of this number, and see. These are his very words, written in the first instance to his own populous parish in South London, "*Never talk about Home Heathen any more in the same breath with dark Heathenism as it is here.*"

Some strange ideas are afloat about C.M.S. missionaries wearing native dress. It seems to be thought that the Society has adopted a new system altogether, because our brethren on the Upper Niger are going to wear loose, flowing robes and turbans instead of frock coats and wideawakes. We once heard it stated that the C.M.S. Committee had forbidden certain missionaries to wear the Chinese dress! The simple fact is that they have never dreamed of laying down the law on the subject at all. It is a question sometimes of convenience, sometimes of safety, sometimes of influence over the people; and it is left to every missionary to act as circumstances seem to require. Old readers of the GLEANER must recall several pictures in former years of our missionaries in costume—Afghan, or Arab, or Eskimo—and several of our brethren have donned their costumes on English platforms. But it is true that more of them than formerly are now desirous to adopt the practice habitually, particularly in the interior of China (not the coast), and in those parts of Africa where "native dress" means something more than a loin-cloth! We are very glad to see that the Bishop of Sierra Leone is inducing West African Christian teachers in the Yoruba country to give up English broadcloth. They were far too much anglicised, but that was not the fault of the missionaries.

It is very interesting to see how often the children and grandchildren of missionaries become missionaries. There have been very many instances in C.M.S. history. Here is another striking one:—J. A. Jetter, one of the many German students at the Basle Seminary who entered C.M.S. service in earlier years, and who laboured first in Bengal and afterwards at Smyrna, married Hannah Cortis, who was No. 7 on the Society's list of female agents, and was sent to Ceylon in 1823. They had two daughters. One of these became the wife of the Rev. R. P. Greaves, C.M.S. missionary in Bengal, and is now well known for her home labours in behalf of

the C.E.Z.M.S.; and her son, a young Cambridge graduate, has just offered himself to the Society. The other Miss Jetter became Mrs. H. E. Brooke, and her daughter Margaret has just gone to Africa as the wife of Graham Wilmot Brooke.

We may take this opportunity of repairing an omission in our Personal Notes on the New Missionaries in the GLEANER of December. Miss Valpy, lately gone to Baghdad, and her C.E.Z.M.S. sister in India, are daughters of the Rev. A. B. Valpy, Rector of Stanford Dingley, formerly C.M.S. missionary in Tinnevely.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnevely, and late Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purgation of the work.

KEY WORDS.—*"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").*

Part I., Chaps. i.—vi. The Builders and their Work.

Chap. v.—The Work Revived.

"The prophets . . . in the name of the God of Israel, even unto them."

A message from God "even unto them," coming home personally and directly. God's Word, thus directly applied, is the great reviver. We know what the message was: "Consider your ways." "Be strong—I am with you," "Not by might, nor by power, but by My Spirit," &c. Grand stirring words for the desisting missionary.

"Then rose up . . . to build . . . ; and with them were the prophets of God helping them." Zeal inspired the people with new energy and boldness, and the Word of God, through His prophets, was ever at their side. Is not this the way for missionary work—"instant in season, out of season"—with the Word of God at our side to reprove, and cheer, and encourage? Not left to work alone amongst the heathen. "With them"—the Spirit,—the Word,—*"helping them."*

"Who hath commanded you to build this house, and to make up this wall?" A not unfamiliar challenge. "By what authority?" Missionary work a puzzle and an offence to many. "These are men wondered at." "By what power, or by what name, have ye done this?" Thus the missionary is "made a spectacle unto the world."

"What are the names of the men that build this building?" (Seems to have been a further question of the governor.) The world, knowing nothing of the power behind, fixes attention on the human worker. "Who art thou, then?" Never mind the names: *His* workers,—*His* witnesses.

"But the eye of their God was upon the Jews, that they could not cause them to cease." God was looking,—a guardian Eye. "The Lord is thy Keeper." "I will open mine eyes upon the house of Judah." One look of that Guardian Eye renders all the enemies' devices of none effect. So that we forfeit not that look of favour, need not fear hostile effort.

"The house of the great God." This is what the heathen called it. Oh that missionary work may be so real, that the conviction shall be inwrought in the minds of the heathen. "This Christian Church is the house of the great God."

"This work goeth fast on, and prospereth in their hands." The testimony of outsiders. Alas! however, that in the great missionary building, the work goeth so slowly on and prospereth so little.

"We are the servants of the God of heaven, and earth." A splendid answer! No technical theological title used, but a plain, intelligible word. "The living God,—Maker and Ruler of all,—we are His servants." Like "Abraham's servants." "Paul, a servant of Jesus Christ." Ah! the missionary should be lost in his ministry. "The voice of one crying."

"Since that time even until now hath it been in building, and yet it is not finished." How long since the great missionary decree!—"Yet it is not finished." How long since foundation laid ("other foundation can no man lay")—"yet it is not finished." Almost necessary to "search" whether a missionary "decree" has been made by our spiritual "Cyrus" at all!

A MISSIONARY'S LENTEN PRAYER.



FORGIVE me, Lord, O make me strong,
And deal with what is dark within
My heart, that I may war with wrong
From this day forward; and begin
More earnestly to strive with sin.

Lest I be tempted, Saviour, keep
Thy servant by Thy wounded side;
Thou knowest that my flesh is weak,
Yet Thou canst quell each stormy tide
Of passion or rebellious pride.

I need Thy warning, "Watch and pray,"
Twice given in Gethsemane,
While Satan and his dark array
Lulled fast to sleep the chosen three,
Who faithful, faithless followed Thee.

With deep unrest, and daily loss,
I wooed the world I fain would flee;
Now give me my forsaken cross—
Sign of Thy pain, of peace to me—
That I henceforth may faithful be.

O teach me, Lord, to know at length
How I may draw continually
From Thee that love which clothes with strength,
That truth alone which makes men free,
That hope which lights to victory.

O day by day my being fill
With one desire—one thought alone—
How loyally to do Thy will;
How best to make Thy Gospel known,
And build in every heart Thy throne.

As Wednesday, 1890.

A MISSIONARY AT HOME.

THE SOCIETY'S MISSIONS.

XIII.—THE EAST AFRICA MISSION.



Y the "East Africa Mission" we do not mean the "Eastern Equatorial Africa Mission." This latter and longer term includes all the C.M.S. work on the eastern side of Africa from the coast to Uganda. It came into use when a name had to be given to the new missionary diocese of which Hannington became the first Bishop. Before that time the "Nyanza Mission," which included Uganda and the Victoria Nyanza, and the stations (Mpwapa, &c.) on the road thither, was quite separate; and the "East Africa Mission" comprised only the work at and near Mombasa, and inland from that port. It is this work which we are now going to describe.

Until lately, the greater part of "East Africa" formed the dominions of the Sultans of Zanzibar, who are Arabs by race. But their actual dominion is now confined to the seaboard, the interior being divided between the "Protectorates" of England, Germany, and Portugal.

The principal people on the coast are a mixed race, resulting from the mingling of the Arabs with the Native tribes. They are called Swahili, and the whole seaboard is called the Swahil, from *sahel*, Arabic for "coast." They are zealous Mohammedans. The Swahili language is a native language modified by the influence of Arabic, Persian, and Portuguese. It is the language of trade throughout East Africa, and is understood by kings and chiefs in the far interior. Travellers find that it takes them almost across the Continent, and the Gospel has been preached in it at the court of Uganda.

The purely Native tribes of East Africa—Wanika, Wakamba, Wasagara, &c.—and their languages, are numerous. All these are Pagans, i.e., Heathen without "sacred books."

African Paganism is very different from the Polytheism (many gods) of Ancient Greece and Rome, or of India. So far as a belief in a divine being exists at all, it is a belief in one supreme god. But this god is not supposed to busy

himself with the affairs of men; and Africans believe more in spirits or demons by whom they are in danger of being constantly influenced for evil rather than good. With this is combined an universal faith in witchcraft, which is the source of widespread misery. All sickness is regarded as possession by some evil spirit, and the business of the priest, or "medicine-man," is, not so much to cure the disease, as to exorcise the spirit, or else to discover the guilty person who, being secretly addicted to witchcraft, has bewitched the sufferer. The suspected party is subjected to trial by ordeal of fire and water, and to avoid this, will sometimes confess to crimes he has never committed.

Idolatry, in the sense of the making and worshipping of images, does not exist. There is nothing in Africa like the elaborate image-worship of India. But what is called *fetich-worship* is almost universal. A *fetich* is a charm; and almost any object, a tree, a stick, a stone, a shell, a plant, the limb of an animal, a vessel filled with some strange compound—in fact, anything whatever—may have power imparted to it by certain medicine-men, power to preserve the owner or bearer from danger, or power to injure his enemies. Particular fetiches fulfil particular purposes. "One guards against sickness, another against drought, a third against the disasters of war." One is used to draw down rain, another secures good crops, and a third fills the sea and rivers with fishes, and brings them to the fisherman's net."

The two places in East Africa most closely associated with missionary work are Zanzibar and Mombasa. Each of these familiar names stands for both an island and a town. Zanzibar Island is the largest on the whole coast of East Africa, being fifty-five miles in length by twenty in breadth. The population is estimated at 300,000, of whom 60,000 are in the town of Zanzibar, which is beautifully situated on the western shore, looking towards the mainland, whence it is thirty miles distant. Mombasa Island, some 150 miles to the north, is only between two or three miles in diameter, and lies in an inlet of the sea. The town is on the island, and looks across the estuary to the mainland. The population is about 12,000, and, like that of Zanzibar itself, consists mainly of Swahili and Arabs, and Native slaves from the interior. Zanzibar is the head-quarters of the Universities' Mission; Mombasa of the C.M.S. Mission.

Missionary work in East Africa, as in West Africa, has been intimately connected with the Slave Trade. In 1845 the British Government extorted a treaty from the Sultan of Zanzibar, giving liberty to British cruisers to seize and confiscate slave-trading vessels. Under this treaty many Africans were rescued and taken to Bombay, and some of them came under the charge of the Church Missionary Society at Nasik, in the Bombay Presidency.

But it was the reports and journals of Livingstone that first roused England to a sense of the shocking miseries inflicted on Africa by this trade; and when he went out in 1865 upon what proved to be his last journey, he received the appointment of H.B.M. Consul for Central Africa. His first report to the Government, dated June 11th, 1866, urged the revision of the treaty with the Sultan of Zanzibar. In the following year, in consequence of a letter from Bishop Ryan of Mauritius to the Earl of Chichester, the Church Missionary Society espoused the cause, and took a leading part, in conjunction with the Anti-Slavery Society, in drawing public attention to the subject. In 1871, a Parliamentary Committee was obtained, which collected and presented the most terrible evidence concerning the horrors of the East African Slave Trade. It was shown that 20,000 slaves were shipped yearly from the port of Kilwa alone; and Livingstone had expressed his belief that fully two-thirds of the poor creatures kidnapped in the far interior

perished on the march to the coast. It was in consequence of these revelations that Sir Bartle Frere was sent on a special mission to Zanzibar in 1872, to negotiate a treaty with the Sultan for the more thorough suppression of the traffic. The treaty was finally settled after Sir B. Frere's return, by Dr. (now Sir) John Kirk. It entirely abolished all carrying of slaves by sea, closed the notorious slave-market at Zanzibar, and provided for the protection of liberated slaves. The slaves that have been rescued from time to time by the cruisers, have been landed over by the British Consulate at Zanzibar to the Missions established on the coast, viz., the Universities' Mission at Zanzibar itself, the Roman Catholic Mission at Bagamoyo, and the C.M.S. Mission at Mombasa.

The commencement of missionary work in East Africa dates from 1844. At the close of 1843, John Ludwig Krapf, compelled to abandon his persevering attempts to plant the Gospel in Abyssinia, sailed from Aden in an Arab vessel for the Zanzibar coast. On Jan. 3rd, 1844, he landed at Mombasa; and there, after a visit to Zanzibar, he settled in the following May. Heavy trial marked the beginning of what has proved to be so great an enterprise. Within two months of his settlement at Mombasa, Krapf buried his wife and infant child on the African mainland, just opposite the island and town of Mombasa. But, close to the very spot where he laid them, arose, thirty years afterwards, the mission station of Frere Town.

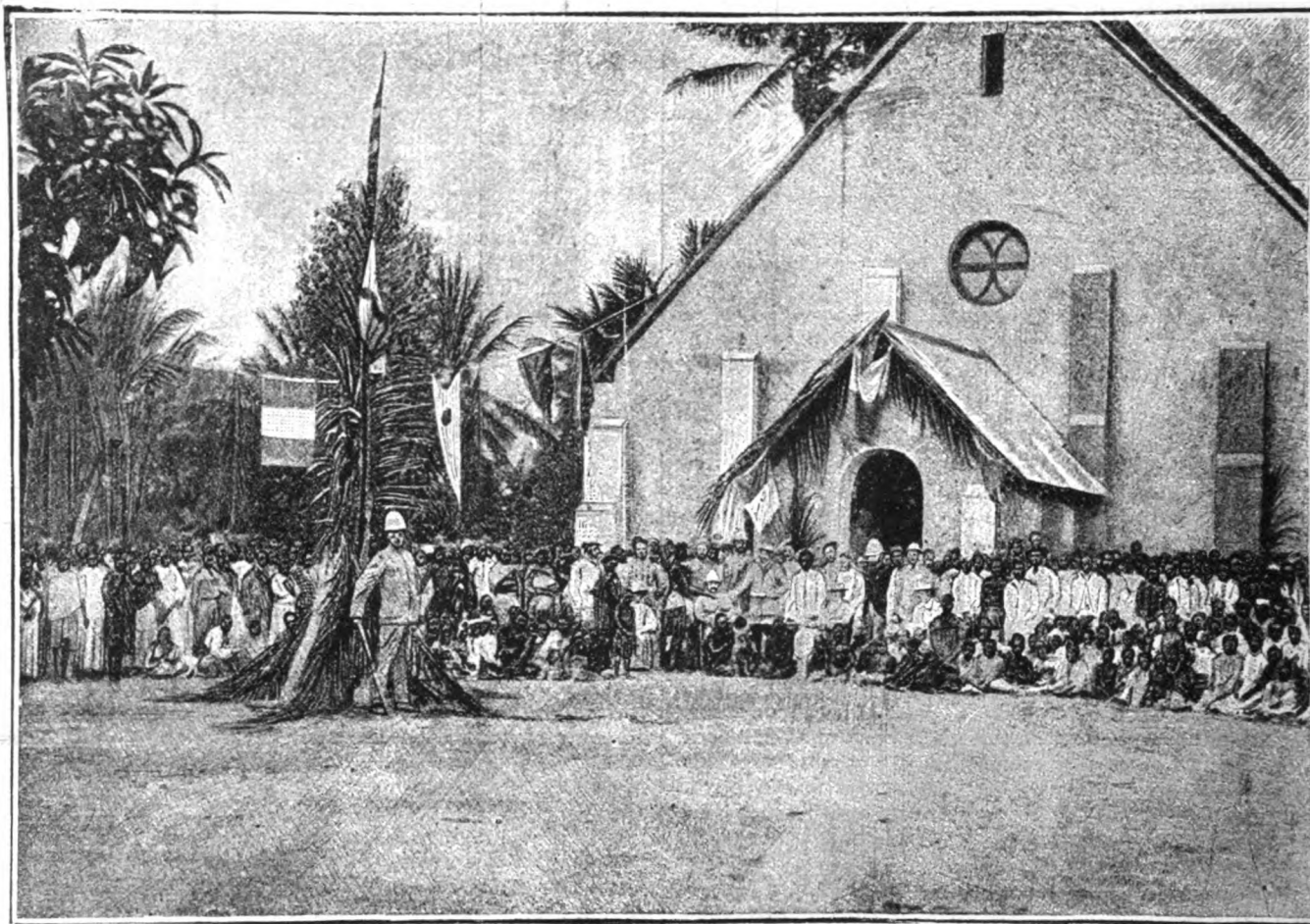
In 1846 Krapf was joined by John Rebmann, and together they established the mission station of Kisulutini, in the Rabai district, fifteen miles inland; and then began the remarkable series of journeys with which opens the history of East and Central African exploration. Krapf visited Usambara and Ukamba, and also sailed down the coast as far as Cape Delgado; Rebmann thrice penetrated into Jagga, or Chagga, the Switzerland of East Africa. On May 11th, 1848, Rebmann discovered Kilima Njaro, a mountain mass as large as the Bernese Oberland, and rising to a greater height; and in the following year Krapf sighted Mount Kenia. The former has, within the past few months, been scaled to the highest point by Dr. Meyer, a German traveller. It is almost 20,000 feet high.

Influenced by Krapf's enthusiasm, the Church Missionary Society now formed large plans for the invasion of Central Africa in the name of the Lord; and in 1851 the attempt was made. But the men sent out died or returned home sick; and Krapf, who ultimately started alone and reached far into Ukamba, was deserted by his Native followers, found himself a starving fugitive in a hostile country, and only regained the coast after extraordinary adventures and much suffering. In 1855 he returned to Europe, and though he twice went again to Africa on temporary missions, the great work of his latter years was linguistic, and was done in his quiet home at Kornthal in Wurtemberg, where he died, like Livingstone, on his knees, Nov. 26th, 1881.

Rebmann remained in East Africa twenty-nine years without once coming home. For many years he was alone at Kisulutini; and there, in 1873, Sir Bartle Frere found him, quite blind, with perhaps a dozen converts, immersed in his dictionaries and translations, which he carried on with the help of his faithful Native attendant, Isaac Nyondo. At length, when the Mission had been reinforced, he returned home, took up his abode close to Krapf, at Kornthal, and soon afterwards, on October 4th, 1876, entered into rest.

Like Livingstone, Krapf and Rebmann were pioneers. Like him, they saw little direct fruit of their labours in the conversion of souls; but, as in his case, the indirect results have been immense.

On the return of Sir B. Frere from his special mission to



FUGITIVE SLAVES AT RABAI RECEIVING CERTIFICATES OF FREEDOM FROM MR. MACKENZIE, OF THE IMPERIAL BRITISH EAST AFRICA COMPANY, NEW YEAR'S DAY, 1889. (Photographed by the Rev. W. E. Taylor.)

Zanzibar, in 1873, to put down the Slave Trade, he urged on the Church Missionary Society the importance of developing its work on the coast, and advised the establishment of a settlement for the reception of liberated slaves at Mombasa. In the following year an extraordinary impetus was given to all missionary enterprise in East and Central Africa by the news of the death of Livingstone. He actually died on May 4th, 1873, but the fact was not known in England till early in 1874. The connection of the C.M.S. with Africa was illustrated by the faithfulness and devotion of his "Nasik boys," African liberated slaves who had been under the Society's care at Nasik in India (as above mentioned).

In the autumn of that year, 1874, the Rev. W. Salter Price, the very missionary who had formerly been in charge of the Nasik Mission in Western India, and had himself brought up Livingstone's "Nasik boys," was sent to Mombasa; and thither, also, were brought from Bombay some 150 other of his old African *protégés*, most of them Christians, to form the nucleus of the new colony. Land was purchased on the mainland opposite Mombasa, close to Mrs. Krapp's grave; houses were built; the settlement was named Frere Town, in honour of Sir Bartle Frere; and in 1875 some 450 slaves, rescued by H.M. cruisers, were received from Dr. (now Sir John) Kirk, the Consul-General at Zanzibar. Some of them have since been transferred to the old station of Kisulutini, where the ground is more easily cultivated; and around that station a large number of the Wanika natives of the country

have settled, placing themselves under Christian instruction. Many of the ex-slaves, and many Wanika, are now baptized Christians. Numerous testimonies have come, unsought, from naval officers and others who have inspected the work, and from the British consular authorities on the coast, to whom (especially to Sir John Kirk and Colonel Euan Smith) the Mission is deeply indebted. There have been from time to time difficulties and disappointments; but the blessing of God has again and again been signally manifested. For instance, in 1885, when a famine all over East Africa led to a revival of the Slave Trade. Cargoes of slaves were once more shipped; of these, some were captured by the British ships; of those captured some were handed to the Frere Town Mission. Who received them, and cared for them, and taught them? The missionaries? Yes; but assisted by Christian Native helpers who had themselves been rescued slaves ten years before.

In various directions advance has also been made into the interior. In the Giriama district, to the north, there is an out-station, with a small congregation of Native converts; and on the Shimba hills, to the south, is another outpost. In the Taita country, more than 100 miles to the north-west, a station was established in 1883 by Mr. Wray. The work in the Chagga country was begun in 1885 by the Rev. E. A. Fitch; but though the king, Mandara, was friendly, he threw great obstacles in the way of practical work, and no fruit has yet been gathered.

MR. TAYLOR'S PHOTO-GRAPHS.

THE Rev. W. E. Taylor, of the East Africa Mission, has kindly placed at our disposal several photographs taken by him. We have had some reproduced, but can only give four in this number. The first represents an interesting scene: the delivery, by Mr. G. Mackenzie, of the Imperial British East Africa Company, of certificates of freedom to the ex-slaves who had settled around the C.M.S. Mission at Rabai, on New Year's Day, 1889. The circumstances are briefly related in the general article on the East Africa Mission. The Rev. W. S. Price can be made out, sitting at the table with Mr. Mackenzie. Mr. Price wrote as follows on the next day:—"It was a heart-stirring occasion, worth coming 6,000 miles to take part in. This morning we had a special Thanksgiving Service. I had not far to go for my text—'Ransomed,' first from earthly, secondly from spiritual bondage; 'silver and gold' in the one case, 'the precious blood of Christ' in the other."

The second picture shows us the Girls' School at Frere Town. Miss Caroline Fitch and Miss Alice Wardlaw Ramsay are visible.

On page 60 are two pictures of Mombasa and its harbour, accompanied by a letter from Mr. Taylor.



GIRLS' SCHOOL AT FRERE TOWN. (Photographed by the Rev. W. E. Taylor.)

Mr. Price, the founder of the settlement, has twice revisited the Mission and taken temporary charge, in 1882 and in 1888. On both occasions his services have been of the greatest value. The year 1888 was especially a critical time, owing to the occupation of part of East Africa by the Germans, the revolt of the Swahili against them, and the Anglo-German blockade. Mombasa, indeed, is not in the German territory; but there was much agitation all along the coast. The Mohammedan Swahili of Mombasa were greatly excited, and much tact was needed in dealing with them. Then the new Imperial British East Africa Company, which had undertaken the task of developing that part of East Africa which is in the British protectorate, fixed its head-quarters at Mombasa. The Mohammedan slave-owners began to complain to the Company's officials that the Mission had received and hidden their runaway slaves, and threatened reprisals. It turned out that some hundreds of the Wanika and other Natives who had in the course of years settled round the Mission station at Rabai actually were fugitives from their Swahili masters. What was to be done? Could they be legally protected in a country where slavery was the law of the land? Or, could they be sent back to slavery, some of them baptized Christians, honest and industrious men with their families round them? Mr. Price was sorely perplexed. Then Mr. Mackenzie, the chief agent of the Company, resolved to make a grand beginning to its new operations. He paid £3,000 to the slave-owners to ransom all these ex-slaves for ever; and on New Year's Day, 1889, certificates for freedom were presented to them. (See picture on opposite page.) Sir Fowell Buxton subsequently raised £1,200 among his private friends to pay that sum in part back to the Company, on behalf of the Church Missionary Society.

Besides Mr. Price, the following, among others, have been leaders in the Mission: the late Rev. J. A. Lamb and the

late Rev. A. Menzies, formerly of West Africa; the Rev. H. K. Binns, who was for some years in charge of Rabai, and is now senior missionary and secretary; and the Rev. A. Downes Shaw, now in Mauritius, who also was for a time at Rabai, and built the church there.

An important development of the Mission in the last few years has been the addition of several Christian ladies to the staff. Excellent work had been done before by the wives of missionaries, especially Mrs. Price, Mrs. Lamb, Mrs. Menzies, Mrs. Binns, Mrs. Handford, Mrs. Shaw. Miss Harvey was the first unmarried lady, in 1885. In 1887 Bishop Parker asked for more; and the funds were specially provided by the congregation of St. Paul's, Onslow Square, as a thank-offering after the February Simultaneous Meetings. Five other single ladies have since been sent out. (See page 57.)

The lands occupied by the C.M.S. in East Africa were formed into a Missionary Diocese in 1884. The Missionary Diocese of "Central Africa" already existed, covering the fields worked by the Universities' Mission. This important Mission was founded in 1859, in consequence of Livingstone's personal appeals to Oxford and Cambridge. Its first leader, the devoted Bishop Mackenzie, fell an early victim to the climate. After his death, its head-quarters were fixed at Zanzibar, and its work has widely extended under the late Bishop Steere and the present Bishop Smythies. The C.M.S. Mission at Mombasa received episcopal visits in 1878 and 1883 from Bishop Royston, of Mauritius, but did not have its own Bishop until the Diocese of "Eastern Equatorial Africa" was founded in 1884. The first Bishop of the new see was James Hannington, and the second, Henry P. Parker. By these three Bishops more than 400 Native converts were confirmed at Frere Town and Rabai, and Hannington ordained two, William Jones and Ishmael Semler. Frere Town has never yet had a proper church, and one is now projected as a memorial to Bishops Hannington and Parker.

This most imperfect sketch of the East Africa Mission is intended only as a basis for the further studies of our readers, and to give them just an idea of how much cause there is for hearty thanksgiving and fervent intercession. God bless Mombasa, and Frere Town, and Rabai, and Shimba, and Giriana, and Taita, and Chagga!

Our Workers in East Africa.

MOMBASA—

Frere Town—The Rev. H. K. Binns (m.), 1875, Secretary.
Rev. I. M. Semler (Native), 1885. Dr. C. S. Edwards, 1888.
Miss M. W. Harvey, 1885. Mr. B. Ward, 1888.
Rev. A. G. Smith, 1887. Miss M. Barton, 1889.
Miss A. W. Ramsay, 1888. Rev. F. Burt, 1889.
Rev. H. T. Robson, 1888. Miss M. R. Gedge, 1889.

Mombasa—(Dr. Edwards in charge.)

Shimba—Dr. E. J. Baxter (m.), 1877.

Rabai—Rev. W. H. Jones (Native), 1885.

Mr. J. Barnes (m.), to Niger, 1884; to E. E. Africa, 1888.

Miss E. C. Scott, 1888.

Miss M. L. Holmes, 1888.

Kamlikeni (Maciba Hill)—(Native Catechist in charge.)

TAITA AND CHAGGA—

Taita—

Chagga—Rev. W. Morris, 1887.

Rev. A. R. Steggall, 1889.

AT HOME—Rev. W. E. Taylor, B.A., 1880; Mr. J. A. Wray, 1882; Rev. E. A. Fitch, B.A., 1884; Mr. T. S. England, 1885; Miss C. E. Fitch, 1887; Mr. A. F. Pringle, 1888.

LATELY GONE OUT.—Mr. Douglas A. L. Hooper, B.A. (m.), 1885; Mr. G. Pilkington, B.A.; Mr. G. Baskerville, B.A.; Mr. J. D. M. Cotter, B.A.

NOTE.—The date after the European missionary's name is that of his or her connection with the Society; the date after the Native missionary's name is that of his ordination. The letter (m) signifies that the missionary is married.

CHRONOLOGICAL TABLE OF THE EAST AFRICA MISSION.

- 1844.—J. L. Krapf, expelled from Abyssinia, begins work at Mombasa.
- 1846.—Rev. J. Rebmann joins the Mission.
- 1848—49.—Important journeys of Krapf and Rebmann into the Interior. Discovery of Mount Kilima-Njaro, May 11th, 1848.
- 1851.—Krapf starts for the Interior, but is driven back.
- 1853.—Krapf compelled by ill-health to return to Europe.
- 1855.—Rebmann and Erhardt send home a map compiled from Native reports, showing a great inland sea in the Interior.
- 1856—72.—Rebmann alone.
- 1858—62.—Journeys of Burton, Speke, and Grant. Discovery of the Lakes, and of Uganda.
- 1871.—Parliamentary Committee on the East African Slave Trade.
- 1872.—Sir Bartle Frere's Mission to Zanzibar.
- 1874.—The news of Dr. Livingstone's death revives public interest in East Africa. Reorganisation of the Mission at Mombasa under the Rev. W. S. Price.
- 1875.—Establishment of C.M.S. Freed Slave Settlement at Frere Town. Nearly 500 rescued slaves brought to it by British ships.
- 1876.—Rev. J. A. Lamb superintendent of the Mission. Death of Rebmann in Germany (Oct. 4th).
- 1878.—An invitation for Christian teachers from King of Chagga. Visit of Bishop of Mauritius (Dr. Royston) to East Africa.—Fifty-four Africans confirmed.
- 1879.—First Baptism of Freed Slaves of the 1875 lot.
- 1881.—Death of Dr. Krapf in Germany (Nov. 26th).
- 1883.—Launch of the *Henry Wright* Memorial Steamer (March 10th). New Mission established in the Taita country. Second visit of Bishop Royston to East Africa—256 confirmed.
- 1884.—Consecration of Rev. J. Hannington to be the first Bishop of the Church of England in Eastern Equatorial Africa (June 24th). Famine in East Africa. Revival of the Slave Trade. New Mission started in the Chagga country.
- 1885.—Bishop Hannington at Frere Town—Visited Taita and Chagga. Bishop Hannington ordains two East Africa Natives, William Jones and Ishmael Michael Semler (March 31st). Bishop Hannington starts from Rabai on his journey to Uganda, via Masai (July 22nd). Seized in Busoga, Oct. 22nd, and killed (Oct. 29th), by order of Mwanga, king of Uganda.
- 1886.—Consecration of Bishop Parker (Oct. 18th). Bishop Parker arrives at Frere Town (Nov. 27th).
- 1887.—Bishop Parker visits Taita, Chagga, and Mount Kilima-Njaro. New church of St. Paul, at Kisulutini (built by the Rev. A. Downes Shaw), dedicated by Bishop Parker. Confirmation. Bishop Parker journeys to Mamboia, through an unexplored part of the country. Lady Missionaries sent out.
- 1888.—Death of Bishop Parker at Msalala, March 26th. Anglo-German blockade begun. Royal Charter granted to the Imperial British East Africa Company. Fugitive slaves ransomed by the British East Africa Company.
- 1890.—Rev. A. R. Tucker appointed third Bishop of E. E. Africa.

SOME LETTERS FROM FRERE TOWN.

A Lady's First Impressions.

From Miss MARY R. GEDGE.

FRERE TOWN, MOMBASA,

December 17th, 1889.

YOU kindly wished for a few lines soon after my arrival here. I daresay you heard that the *Arawatha* went ashore at Lamu, which detained us five days, but otherwise we had the most favourable passage possible, and not even in the Red Sea were we too hot. We cannot be thankful enough for our travelling mercies; Psalm cxxi. was abundantly realised. And when we came in sight of our future home—well, the dear Lord knows just all about it, for it cannot be put into words; but it seemed just the time for self-consecration to be His, and His alone, and by His grace to live among these people as those who have been redeemed from the slavery of sin and Satan, and under His shadow to live among the heathen.

We had the kindest of welcomes, and it is good to see how Mr. Binns is beloved on all sides. . . . But I must tell you a little of my first impressions. "The lines are fallen unto me in a pleasant place," and no one coming as a stranger could have had a kinder welcome. My heart was very full when I noticed one by one the little thoughtful kindnesses, and I quite believe we shall all get on very happily together. The ladies at once asked me to take the head of the table, when I would much rather have taken the lowest place; but perhaps it was right to begin at once, and it gives me the opportunity of caring for them. I help Miss Harvey in the house at present, but I hope soon to be able to relieve her altogether in this department of work, which is so necessary, and which she has not the time for.

I am so rejoiced to be able to do a little direct missionary work. Mr. Binns asked me to go to the Hospital, and I can sing in Swahili the beautiful hymns we love so much, and to the tunes we sing in England. I do desire to take this little bit of work direct from our Master, who, I feel so sure, chose this place for me. Little did I think it would be so soon that He would give me anything to do. May I always sing to His glory alone, and may He open the hearts of these poor sick people, and receive the message of love though taken to them by such feeble lips. A woman who knows English (Sophy by name) goes with me, and we practise the hymns together every morning, and I have been greatly helped in the pronunciation; their faces tell how much they enjoy it, and their eagerness, as soon as they see me coming, to gather round me and to get me a seat is most touching. I do believe God will touch some of their hearts; anyhow I can leave that with Him, and just be thankful that He designs to use me. I am also trying a little visiting at the homes.

The ladies are, I think, very happy in their work; they are very busy till four o'clock every day, and their whole hearts are in it, I feel sure. At present I can only sympathise with them, but in time it will be nice to give them all some little help, and be able to relieve them sometimes. I trust I am learning much from them.

I am delighted with the look of the children, and am so glad we are near the girls' dormitories; the first thing I hear in the morning is their morning hymn of praise, and constantly through the day we hear them singing the praises of Jesus. Their behaviour in church is all that could be wished. It is a joy to have such a number daily learning to know Him, whom to know is life eternal.

Christmas at Frere Town.

From Miss MABEL BARTON.

FRERE TOWN, MOMBASA,

December 28th, 1889.

I AM sure you will be wanting to know how we have been spending our Christmas. We have had such a bright, merry, and happy time. First, let me say, we had an addition to our party on December 5th in Mr. Binns, Miss Gedge, and Mr. Burt. They arrived five days late, which caused us a good deal of anxiety, in company with the Consul-General and his wife. Col. Euan Smith was very kind; he invited all the missionaries to dinner on board, and spoke very nicely on the approaching crisis which is coming for East Africa, and how very much individuals hold it in their power just now to make or to mar the

future of Africa. He spoke especially to the young men of the party, who have so many temptations out here, and reminded them that, to the natives, each one of them was a representative of England and English honour, and how important it is to remember that in *opening up* any country, *individual* men and women give a good or bad impression of that honour which all Englishmen claim and insist upon. He spoke warmly and kindly of the work of the Mission. The evening closed with an exhibition of fireworks, just a month late for the 5th of November.

Next morning the Consul and the other gentlemen passengers came on shore to see the schools. They found us in the middle of our work, and were really pleased with the children and their work, especially their sol-fa, and the English of the first class girls. The Consul left 20 rupees to buy the children some sweets, and left amid shouts of acclamation, after asking for a holiday for them.

We have had two men-of-war in the harbour this Christmas, *Algerine* and *Stork*, and their officers and men have certainly contributed to the pleasure of our Christmas, and that of the children. Holidays began the Friday before Christmas Day, but our time was so fully taken up with various preparations for Christmas, that we feel we have not begun to rest yet. The first thing I heard on Christmas morning was Miss Harvey's voice saying, "Wake up, they are just going to begin." And they did begin, such a number of young voices singing together (in Swahili, of course) a dear old carol tune to the words "To us a Child of hope is born." I am sure you would agree that for volume of sound, and regularity of time, and for harmony of voice (albeit the sound came too much through their nasal organs) they could not be equalled in England. To hear such words, and such music, at twelve o'clock on Christmas morning, under an African sky, was enough to bring tears to one's eyes. Miss Harvey thanked and applauded them from the balcony, and after singing "O come, let us adore Him," they went off to repeat the operation at the house of every European in Frere Town.

The next step in the day's work was a quiet soul-refreshing service of Holy Communion, at 6.30 A.M., in English, immediately after which we had a Swahili service, with sermon by Mr. Cole on the text "Emmanuel." Another service, also in English, at 9.30 for the crews and officers of the two men-of-war. It was good to sing "While shepherds watched their flocks by night" with from sixty to eighty of one's fellow-countrymen; and we had such a nice sermon from Mr. Binns, on St. John iii. 16.

On our return from church we had all the children up to receive each a box of beads, four pice, and a Christmas card. The sailors on board the *Algerine* had kindly asked 120 of our children to tea and games on board. About three o'clock, therefore, the boats began to arrive to convey them to the ship. When all were safely on board, we followed in fine style, drawn by a little steam tug, and spent a very happy afternoon watching the children at an excellent tea, scrambling for pice, or having tugs of war, in which the sailors joined.

Next day (Thursday) we were very busy making preparations for a tea given by Miss Wardlaw Ramsay to seventy men from the men-of-war. No confectioner or baker at hand, all must be done by ourselves. The whole afternoon Miss Ramsay, Dr. Edwards, Mr. Smith, and I cut up cake and made endless dishes of tongue sandwiches, or bread and jam, &c. Tables were set in the large verandah overlooking the garden, and seats for the men, who arrived about seven o'clock, such fresh happy-looking blue-jackets, and I am sure they enjoyed their tea. I must tell you that the verandah and front room were very prettily decorated with palm leaves and red acacia flowers, and looked so nice lighted up with lanterns. After tea, we sent the men down into the garden to smoke their pipes, while we prepared the room for a concert. The men had drawn up a nice little programme, and one by one came up and sang his song. When the programme was over, *one of the sailors stood up and made a very pretty little speech to return thanks for all. He ended by saying that much as we enjoyed seeing them enjoy the good food we had provided, that pleasure would be nothing compared to the joy we should feel, if we knew that we had been the means of helping any man present towards the partaking of the food for his soul, the Bread of Life, the secret of true happiness.*

A few short able words from Mr. Binns on the subject of "helping one another," especially when a man was "down in his luck," and a recitation from him of Captain Hare's beautiful "Address to the Sea," and we closed with "Light in the darkness, sailor," and prayer.

A Doctor's Work.

From DR. C. S. EDWARDS, *Frere Town*.

FRERE TOWN, Nov. 15th, 1889.

FOR a few weeks, dating from the beginning of October last year (1888), I had the pleasure of being at Rabai with Mr. Beverley in the old house, whose substantial walls, built by Mr. Rebmann, now support superstructures of quite another type. The number of patients was considerable, and with the surrounding villages there would be a very interesting and happy work for a doctor.

The next regular work that came was taking over, in February, the work Dr. Pruett had commenced or revived in Mombasa. With regard to medical work here I note the slight amount of acute disease and the very considerable number of ulcers, many being very bad cases. It will thus be seen that on the one hand a doctor can do little for the chronic cases under present circumstances, and on the other, that nursing and dressing and feeding are his chief means of being of service to the people. In the past it was not easy at first to get the slave-owners to allow their diseased slaves to be brought over here to the hospital, such as it is, but now if the slave is no use, and in other cases, even if he or she is of use, they let them come. Perhaps the scarcity of food encourages them to get rid of the unprofitable ones. I always bargain that if the slave runs away or dies, I will not be responsible, and if they are healed they shall return. I would not take any one I thought likely to go away as soon as he could. From the above it will be seen that a hospital at Mombasa is very necessary, and also that any one with a knowledge of, or the capacity to learn, simple dressing, could do the bulk of the really useful work here.

The various classes of the population need a separate paragraph. The chief men, Arabs or Swahili, are pleasant and have helped me, but one does little for them. Their slaves are too far beneath their notice generally for them to trouble about them when sick, and they do not like a miserable sick child to be known as theirs. One child who wandered in the town I endeavoured to get when I first began, but he mysteriously disappeared after an inquiry. I have taken care to act differently since. I was interested at being asked to give chloroform to the daughter of an old gentleman, while the Native doctor, who lived some miles off at his country house, moved the joint that had got stiff after a fracture. He had set the limb very well, and had a very sensible splint, not unlike one patented in Europe, and altogether quite knew what he was dealing with. Before he began he asked God to bless the work and give a good result.

Many of the cases one gets by being called in when on the way to or while dressing other patients, and time is saved by several coming together to one pot of hot water which is often brought out to some shady public nook. The nicest place I go to, I think, are the cloisters of one of the mosques; the little boys are reading, squatting at curious book-rests, and the patient, sometimes a missionary [Moslem], at others a mendicant brother, has a good room to himself and every care taken of him. They take great care of their priests when ill, several people coming independently to call me, and one sheikh wanted me to doctor his chest while another doctor attended to his toe.

There are several places and people one gets to know outside the settlement through patients, but I have not been able to do much the last six months without the donkey, which, however, has turned up again, and shortly, all well, will be fit to use. An Arab gentleman kindly lent me his on two occasions to go and see an old lady ten miles off, who had got shot in the face at a wedding. He sent his ring by my messenger, and when his people in the country saw it they knew they were to do anything I wanted.

Mr. Stanley at Frere Town.

From MISS M. R. GEDGE.

January 1st, 1890.

WE have had the Consul [Colonel Euan Smith] and Mr. Stanley here quite early this morning. The children were all arranged under the mango trees, and looked so nice in their Sunday best, pink and scarlet being the most prominent colours. They sang several hymns very sweetly, and ended with "God save the Queen" in Swahili. The visitors then came to see our house, and were charmed with our pretty sitting-room and the view from the window. We then went to the "Katoria," and lunched with the Consul, Mr. Stanley, and Mr. Mackenzie, and about sixty more Europeans, the East African Company's men, as well as our missionary staff.

[The picture on the next page represents the children singing "God save the Queen" before Mr. Stanley, who is seen standing with his cap off. The missionary brethren are leading the children; the sisters are seated. Miss Gedge is on the right, with a large hat.]



MR. STANLEY AT FREER TOWN: AFRICAN CHILDREN SINGING "GOD SAVE THE QUEEN."

Reproduced by permission from the "Illustrated London News."



Our Ladies in East Africa.

THESE portraits represent the seven Christian ladies who have been appointed to East Africa in the last few years. Miss Mary W. Harvey was the first single woman to go out, in 1885. Miss Caroline E. Fitch followed in 1887, and Miss Alice Wardlaw Ramsay in 1889. These three form the top row, from left to right. In the bottom row, from left to right, are Miss Esther C. Scott, and Miss Mary L. Holmes, who went out at the close of 1888, and Miss Mabel Barton, 1889. In the centre, on the right,



is Miss Mary R. Gedge, who is older than the others, and has lately joined the party to be the "mother" and friend of the younger ones. On the left is Mrs. Douglas Hooper, whom we include because, as Miss Edith Baldey, she had been appointed to East Africa before her recent marriage. She is the latest of the band, having sailed with her husband on January 23rd.

There are also in East Africa Mrs. Baxter and Mrs. Burness; and in past years valuable work has been done by Mrs. Price, Mrs. Lamb, Mrs. Menzies, Mrs. Binns, Mrs. Handford, and Mrs. Shaw.



MR. SELWYN IN WEST AFRICA.

(Extracts from his private Letters.)

ABEOKUTA, WEST AFRICA,

January 7th, 1890.



T last I have reached the end of my long, tedious journey. On Saturday last, exactly five weeks from leaving Liverpool, and after about three and a half days in a canoe, I got here under the guidance of Mr. Kidd, one of the Lagos missionaries, who is now coming to work here.

The canoe experience was quite a new one. We each had our own, though we didn't "paddle" it.

Mr. Kidd and Mr. Brayne looked after my bedding and food for me. I had a mattress, sheet, blanket, and mosquito net, besides knife, spoon, fork, and plate, biscuits, butter, oranges, and limes, and my dear little cup and saucer, and Etna, and cocoa; all these in a big round basket. Then I took my large bag, and borrowed a tin box. These things I had in my canoe along with "Johnnie" (a little black servant), and his box. Each end of the canoe had to be left vacant for the men to stand, that they might punt us along. The canoe had an awning of mats arranged like a sloping roof, just over the centre. The length of the part of the canoe which we used was about 12 feet, of which I had 8 feet for myself and baggage, and Johnnie had four. He slept, as far as I could see, completely in a knot! I had just room to stretch out. The canoe was dug out of a large tree, and was about 18 feet from end to end, and our part was about 2½ feet wide. From the mattress to the roof was about 4 feet high. I could just sit up without ruffling my hair! Of course we dared not put our heads out of the awning for fear of sunstroke. Altogether we were in a sort of dog-kennel, or, perhaps, a small Noah's Ark. The want of exercise was painful, and the heat terrific. The nights I much dreaded, but God was so good to me; I knew He would keep me from "the pestilence that walketh in darkness," and He has.

The mosquitos and sand-flies were very tiresome. We were fed on fowls and tinned food. Mr. Kidd brought his cook with him, and he did his work well. The natives were most interested when they saw us eat. Once they quite surrounded us, and kept on talking about "Oibos," which means "white men." Mr. Kidd spoke to them about Jesus, and asked them if they had given up their idols. They shouted with laughter at the idea of it. The idolatry and slavery here are appalling. The polygamists treat their wives (some have forty and more of them) as slaves, and make each poor woman bring in to them a certain number of cowrie shells each day, or she gets a flogging. In the master's idea, the best slave is the one who can steal most, without getting caught.

Well, after three and a half days we got here, and found our host and hostess, Mr. and Mrs. Wood, the Bishop and Mrs. Ingham, and Miss Tynan, in our house; and in the same compound there are Church schools, and another mission house, where Messrs. Kidd, Harding, and Farrow live. Mr. Wood has been here thirty-three years, and is a splendid missionary. The house is a large, new, two-storied one, with a verandah both sides on the upper story, and the rooms are delightfully cool and comfortable.

I began the Mission here last Sunday. At 7 A.M. we had Holy Communion, when 220 came; the natives being admitted by ticket. It was the first Holy Communion I had been to since I left home, and, though the service was in Yoruba, yet it was difficult to keep the tears from coming. And, oh! the sight of these poor people, with their half-naked bodies, many of them kneeling down like little children, and responding so earnestly. It was the most impressive sight I have ever seen. Some of the mothers came to the Holy Communion rail with their babies tied to their backs with a shawl. And the great savage-looking men, with their cheeks all marked, some with spear-cuts, and some with the particular three-stripe mark of the Egba tribe; there they were, like lambs, and in their right mind, by the power of the Holy Spirit. Of course there were both men and women who had European dress, but the majority were dressed in native fashion, and had very little on.

Then came the 10.30 A.M. service. The church, I should say, holds 1,000, and it was simply packed with Christians of all sorts, and a good many heathen and Mohammedans. It was my first sermon to heathens, though, of course, I spoke much more to the Christians. I took the three hills in Psalm cxxi., Calvary, Moriah, and Olives, and pleaded with

the heathen to give up Shongo, Oro, and Obalufa, and all their other gods, and turn to Him who loved them and gave Himself for them, and begged the Christians to consecrate themselves more fully to Him, Who gave Himself as a free-will offering for them. Of course every sentence had to be interpreted. At first it was very tiresome, but I am used to it now; and I know the dear Master has been with me, and has helped me.

In the afternoon, at four, we had an evening service, and again the church was packed, heaps of people standing by the twelve large windows, and kneeling just when we knelt, though many were heathen. I took as my text, "What shall I do with Jesus?" and at the end meant to have finished with the question, "Which will you have, Satan or Jesus, Who died for you?" But the congregation shouted with one great voice, directly the interpreter had spoken, "Jesus, Jesus!"

We had an after-meeting. It was most difficult to get the people out, but at last we got about fifty inquirers round us, whom I left to Mr. Wood and the catechists. One man came to Mr. Harding, and said he wished to give up "Shongo" (the god of thunder), and serve Jesus.

Yesterday we had much the same congregations morning and afternoon, and the same to-day. After morning service we have had an address in English to any Christian workers who liked to stay. Yesterday there were about 120, and to-day about 150. We had no idea that so many spoke English.

Polygamy, drinking, and lying are the three great sins here; of course there is slavery, too, to a frightful extent. Slaves are even pawned, as well as bought and sold. Yesterday we saw a large number of devil-houses and devil-stores, where offerings are made to Satan of palm oil and shells to appease his wrath. Oh, the misery of these poor folk! No laws, hardly any government, and that quite according to the will of the chief or head man of the little township. *Never talk about home heathens any more in the same breath with heathenism as it is here.* And then compare the so-called home heathen with the heathen in Africa *only*, let alone those in other parts of the world. And is there no call to leave the comfortable home-nest and to "come over and help" those who have already gone forth, their lives in their hands, to obey the dear Master's last command?

LAGOS, January 28th, 1890.

The Mission here has been, thank God, a time of blessing. All through the week the congregations have increased both in the morning (7 A.M.) and evening, and about fifty each evening have openly given themselves to Christ. Each day, from Saturday, the 18th, till yesterday, I have preached twice, besides after-meetings; and on the two Sundays and last Saturday (when I conducted a Quiet Day for the clergy) I have preached three times. This morning (7.30) I went to another church, the Rev. James Johnson's, and preached to about 600 Christian people, through an interpreter, and they listened attentively.

February 1st.

We had a crowded thanksgiving service on Tuesday night, and a good offertory for the C.M.S. The next morning the Bishop and Mr. Ingham and I went off to the homeward-bound steamer *Mandingo*, in a smaller steamer, over the bar, with all our belongings, bound for Sierra Leone, which we expect to reach in about eight or nine days' time. The lovely sunshine and seabreeze and much better food is doing us all good. Before we left Lagos, a deputation of African ladies brought me a present of ornamented calabashes, two pairs of shoes, a piece of cloth, four straw caps, a monkey skin made into a bag, two work-baskets of straw, and two Niger work-table mats, all packed in two grass bags. Such a kind present!

SIERRA LEONE, February 12th.

We got here all safe last Saturday, and everything is so comfortable. On Sunday morning I preached at the Cathedral, but I begin my actual mission work here on Ash Wednesday, and go on for about ten days or so. In Passion Week I shall be each day at Kissey Road Church, near here. It is two miles from here to the Cathedral, hence I have to hire four men to take me to and fro in the Bishop's hammock. I am looking forward to meeting Bishop Crowther and the Niger party one day this week. Thank God, I am very well so far, and the terrific heat has lessened, and there is a nice seabreeze.

SYDNEY A. SELWYN.

THE EDITOR'S LETTERS FROM THE FRONT.

Mr. Grubb in Ceylon—A Christian Girl Burnt to Death—Her Last Hours.

From Mrs. G. LIESCHING, *Kurinegala*.

SUCH a startling thing has happened. A young Burgher girl,* called Winnie M—, who received the joy of the assurance of pardon while Mr. Grubb was here on Monday afternoon, passed away on the following Saturday. On the Tuesday I had such a happy talk with her. She was sitting on the low wall outside their house, and I sat down near her. I asked her if she knew assuredly now that she was pardoned. Such a bright smile lit up her face and she said, "Yes, I am quite sure now that I am forgiven; before I was in doubt and darkness, but now all is light,"—and then clasping her hands together added, "Oh I shall pray that Mr. Grubb may come back to Ceylon." I said, "Well, it may please God to answer that prayer. We little thought two years ago that he would so soon be brought back, and yet in answer to prayer he has been here; but a *Greater* than Mr. Grubb remains with us, and it is to Him you owe your salvation and present happiness." We had a longer talk, I little thinking it was the last time I should see her in health and strength.

The next evening when she went to put out a hanging kerosine lamp, it burst, and all the burning oil was poured over her poor body. The parents sent for me the following morning, as she asked for me, and I went immediately. The poor sufferer lay on her bed, burnt from her cheeks downwards most terribly. She was enduring agony, but her soul was resting in perfect peace, and thank God was so kept to the end, not a murmur or doubt escaping her lips. All she said to me was, "Ask Jesus to take me quickly. I want to go to Him soon, soon." He was with me last night when I was reading the Bible before I put out the lamp. I could wish He had taken me then."

She was spared after this for thirty-six hours, perhaps that she might testify to all her friends and relatives, which she did most faithfully, especially to an elder brother and to her doctor. The latter hoped to the last that she would rally, but she herself never expected or wished it. On Friday at 10.30 I was sent for, and as soon as I went into the room she gathered her strength for a last word. "Mrs. Liesching, I am going; don't cry, I am so glad to go, to go to Jesus." I said, "Thanks be to Him that you are ready." "Yes," she answered, "He has done all," and then in a firm voice repeated several texts breathing of joyful hope and trust, every word evidently coming straight from her heart, and showing that she was simply trusting in the Saviour.

After a prayer from me she seemed exhausted, and when another friend spoke said, "Don't speak more, I cannot answer." She had told me that her sufferings had been awful, worse than she could tell, and she had found her only refuge in prayer. It was heart-rending to see her dumb agony, and the sorrow of her poor mother. On Saturday morning the final call came, and she passed quietly away.

It was a solemn time indeed, and seemed designed to impress indelibly upon hearts and consciences His message delivered by the missionaries so short a time before.

The funeral took place on Sunday. I daresay you know that the custom of the Burghers and Natives of Ceylon is to lay the body on a couch in the best room, dressed in muslin and lace. It was so in this case. Winnie M— was prettily dressed in white, with white tulle arranged round the head, and a crown of flowers; lovely wreaths of heliotrope also were laid upon and around her. The funeral was very largely attended, several young Burgher girls following the bier dressed in white. George read the last part of the service at the grave, and gave a short address, after which we sang "Safe in the arms of Jesus." It was so nice to know that she was safe there, and not be obliged only to hope it. Many opposers of our mission work seem softened by the sad event, and especially by the peaceful death of the young girl, and we see the Lord's hand in all.

MAUDE LIESCHING.

The Special Services at Trichur.

(See GLEANER of March.)

From MR. LAKSHMAN RAO.

Nov. 25th, 1885.

ONCE again I am on this coast by the invitation of Mr. Bower. We have had Trichur services, and are in the midst of Kunnankullam services. I know that in some quarters there is an unbelieving look of askance at these services annually. When I got Mr. Bower's letter asking me to come and hold a series of services, I was led to think over

the matter deeply whether the annual services did harm or good, or which predominantly became the result. Then I compared such services to those held in England annually, and finally came to the conclusion, with which you will quite concur, I am sure, that these services, after all, and despite the adverse criticisms and spiritual wet blankets, resulted in positive good, and tended to the increase of spiritual life and power and thus to the glory of God our Father. In these services the object in view is the reviving of the children of God and their being endued with power from on high. The word "revival" implies that. The unconverted ones cannot be "revived," for they need first of all life. So viewing in this light, I decided to come down to these parts this year, and, thanks be unto God, there have been blessings vouchsafed both in the conversion, and I trust real sanctification, of some. The results are to be left with God. But manifest fruits have been given to His praise.

Last year, when I was at Kunnankullam, some three men of influence and position were brought to the Lord. And by grace they have stood very well, and two of them are going to take part in preaching the Gospel to-morrow and the day after, and they are going to be helpers to me in the work. This is something to be thankful for. They both are the sons of your Native clergy.

What has rejoiced us most is the condition of the Y.W.C.A.'s started last year—one at Trichur and the other here—under the presidency of Mrs. Bower. These two are full of life and vigour, and the Trichur Y.W.C.A. has done throughout the year what, to me, is an astonishing amount of work for Native women to do. My heart is full of gratitude to God for that alone. I wish that all Christian stations followed this good example in this particular branch. Hindu women, I am convinced, must only and can only be effectually reached by Native Christian women. Why not at large centres containing a good Christian population make use of voluntary unpaid female workers? To this end some kind of association or union might be formed. By this means Native Christian women naturally get up into a higher tone of spirituality.

F. E. LAKSHMAN RAO.

In the Far West of North America.

From the REV. JOHN FIELD.

HAZELTON, SKEENA RIVER,

September, 1889.

I AM appealing for help to build a small church at this station. The C.M.S. Committee have given a grant of £20 to mark their approval and good-will.

Hazelton is a purely heathen village, with the exception of a few who have recently embraced Christianity. Consequently the people can scarcely be expected to subscribe; moreover, they are too poor to do so to any extent. Yet an Indian girl (convert) has given ten dollars, saying as she did so, "I am sorry I cannot give more, but I have no more." I have also received three dollars from a man who is still a heathen; and just as I was leaving the station in April last, a poor woman brought in a beaver skin worth about five dollars, as an offering to the church from herself and children, all of whom are heathen.

With the exception of a few miners, who can barely subsist on their earnings, there are no whites in the district; and as travelling here is most difficult and expensive, most of the doors usually open to begging missionaries are closed to me. The want is a real one. We have no place to meet for public worship except a dilapidated log cabin which we use for school purposes, and which is so cold in winter—when the thermometer gaily courses down to 40° and 50° below zero—that there are days when we cannot use it at all.

My wife and I have been labouring here for the past four years. For some time after our arrival the people generally seemed indifferent, and some were openly hostile. The threatened rising against the whites, too, in the summer of last year, which at one time seemed to endanger our lives, proved a further drag on our efforts. Still from the first, they have continued to attend our services, and come to the mission-house for medicines and other things.

Lately it has pleased God to send a few crumbs of encouragement, and at present the outlook is decidedly brighter. I have baptized fourteen during my ministry here, seven of whom were adults; and I have now a family of four under instruction, and anxious to be received into the Church.

Of the £400 which will be required, I have collected about £70. H. G. Malaher, Esq., 20, Compton Terrace, Islington, London, N., has kindly consented to receive subscriptions.

JOHN FIELD.

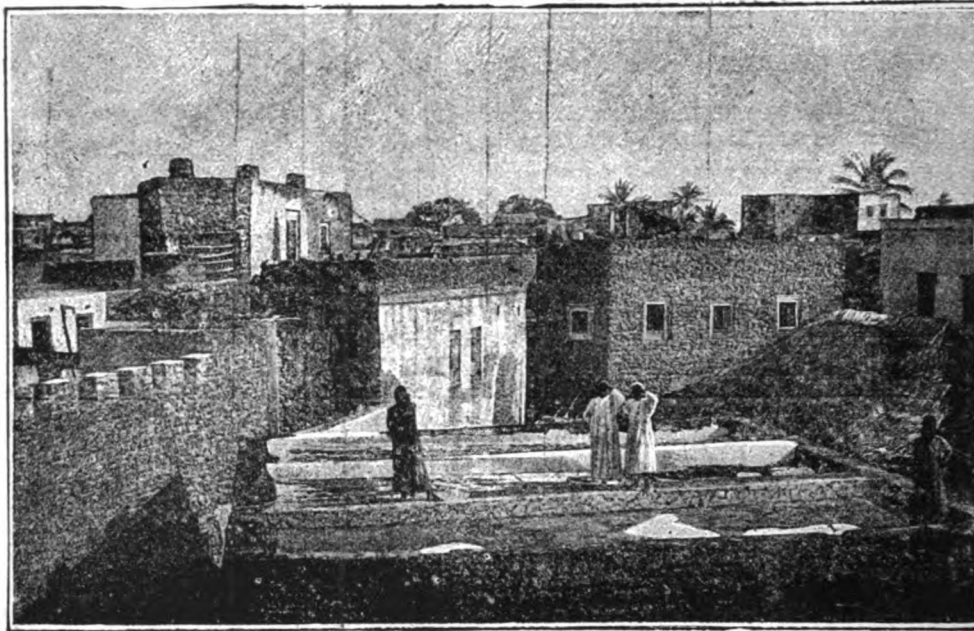
* "Burgher." See March GLEANER, p. 35.

NOTES ON MOMBASA TOWN AND ITS HARBOUR.

BY THE REV. W. E. TAYLOR.

THE harbour of Mombasa has a rocky bottom, which sometimes nips the anchors even of the mail steamers, so that vessels occasionally have great difficulty in weighing them, or lose them altogether. This is especially the case with the usual four- or five-fluked native anchor. In the old days when there was no mail, a missionary wished to go to Zanzibar, and engaged a passage in a dhow that was about to sail. The owner had a rival who was anxious to stop the dhow going, and engaged a wizard. The latter came down to the beach in the early morning, as the vessel was about to pull up her anchor in order to sail out before the land-breeze, and was so successful with his incantations, that the cable parted! This happened again and again on successive mornings, till when the fourth anchor was about to be weighed (the last to be had in Mombasa!) the owner engaged another wizard who was to work counter-incantations on board at the critical moment, and the missionary (the Rev. T. Wakefield) told me it was a remarkable sight to see the two opposing magicians, the one at his usual station, the other at the helm of the bewitched ship, both incanting with all their might, and the sailors hauling for their lives. This time the anchor came up, a circumstance entirely attributed by the owner to the prowess and superior charms of his wizard. The Natives say it is sometimes through the anchor flukes sticking in a sort of sucking-fish that adheres to the rocks, and is sometimes of such power, that when it adheres to a vessel by mistake, it can swim with it out of the course or stop it altogether!

Terrible things have been done in this harbour, when Mombasa was one of the dark places of the earth, before Vasco de Gama flayed the treacherous pilot alive that tried to run his vessel on the reef at its mouth, and since then, *e.g.*, human sacrifices—people sewn up alive in sacks, and drowned on the spot where it was foretold Saiyid Said's ships



A VIEW OF THE ROOFS AT MOMBASA.

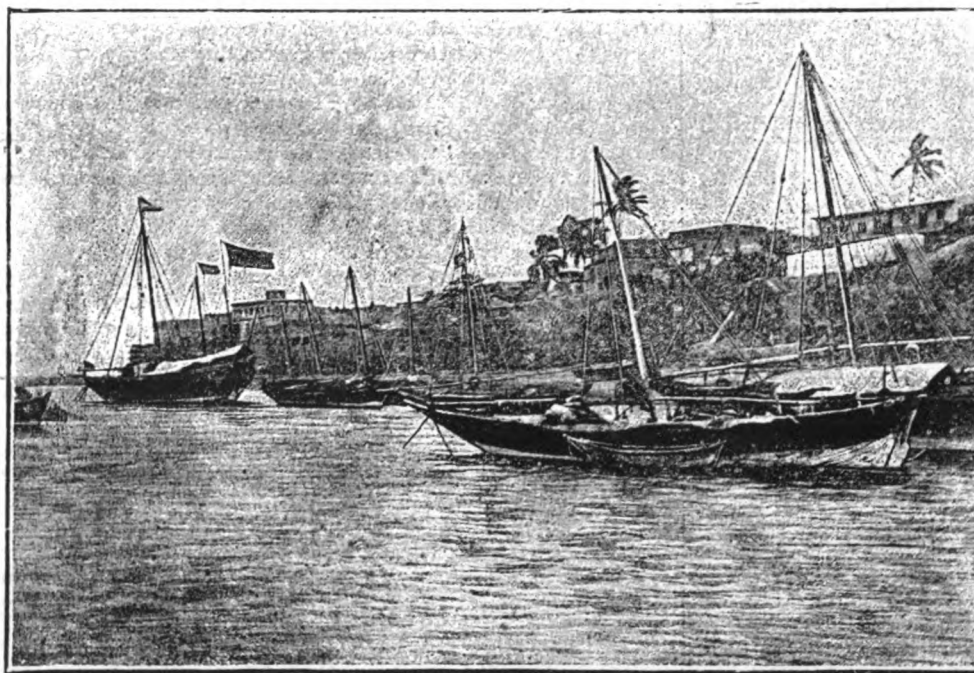
would anchor, to make them cast their mooring, when he came to besiege Mombasa.

The people by their own poets are often compared to the smooth waters of this deep and sometimes dangerous anchorage, with its uncertain currents and difficult navigation (before the present system of charts and marks). "K'ongowea (an old name for Mombasa) is like the roar of the surf, though dead be the calm and deep the water. It gives not up what therein is, or Gongwa (Mombasa) would not be so calm. People of whom the war-cries and gait ye know not, live there. The abyss of that fell darkness even the initiated can never fathom." (Such is Islam described by itself.)

As regards the houses in Mombasa, the roofs are made with a light fossilised coral (coralline) imbedded in a cement of lime obtained from the same stone. The work is usually by bands of women slaves, who are hired to work for 10—16 pice (4d. or 6d.) a day, and are expected to share profits with their masters or mistresses when they go home, after a hard day's work in the sun. Still they are very cheerful, and beguile their work with songs to suit the rhythm of the pounding. Just now there is a great deal of building going on in Mombasa, and this musical (?) sound is very common. There are seldom any parapets or balustrades, and children and females spend the cool of the day on the roof. I have seen a cow and its suckling calf that lived for months on one near our Mission house, and goats are quite common objects. Accidents like Emin's are most unusual, yet the Swahilis have a proverb, that "A run on a roof ends at the edge."

Erratum.

A MOST unfortunate mistake occurred in our last number. In "Some Words at the Farewell Meeting," the accidental omission of a few words made the quotation from Mr. Moule sadly wrong. What he did say was, "We will pray that amid the stifling atmosphere of Heathenism and Mohammedanism they may be kept in the fresh air of the influence of the presence, power, and peace of our Lord Jesus Christ."



MOMBASA HARBOUR.

THE MISSION FIELD.

THE party for East Africa by the s.s. *Kaparthala* reached Mombasa, all well, on Feb. 19th. The party for the Niger by the s.s. *Congo* reached Sierra Leone all safe and well on Feb. 26th.

WEST AFRICA.

THE Bishop of Sierra Leone has been on visitation in the Yoruba country, and his sojourn there happily coincided with the Rev. S. A. Selwyn's Special Mission. At Abeokuta, on Jan. 12th, the Bishop admitted an African teacher, Mr. D. O. Williams, to deacon's orders, and the Rev. S. S. Farrow (one of our October missionary band) to priest's orders; and Mr. Selwyn preached the ordination sermon. At six churches in and near Abeokuta, the Bishop confirmed 253 African candidates. He also gave some lantern lectures, a lantern and Scripture slides granted to him by the S.P.C.K. Subsequently, at Lagos and places near it on the coast, he confirmed 264 candidates. Of Mr. Selwyn's Mission there, the Bishop says, "There is no doubt that Lagos felt the Mission. It was impossible for the people not to like the missionary, and I think they feel that you [the C.M.S.] are truly anxious for their spiritual life and growth." Mr. Selwyn's own impressions are given on another page.

PALESTINE.

A WARM reception has been given by the missionaries to Archdeacon Richardson and the Rev. R. Lang, and much good is hoped for from their visit.

NORTH INDIA.

THE Bishop of Calcutta and the venerable Mr. George Müller, of Bristol, were the speakers at a gathering of Indian Christian workers of all denominations in Agra, at the house of the Rev. G. E. A. Pargiter, C.M.S., Principal of St. John's College, on Nov. 4th. Mr. Pargiter writes, "The evening was a pleasant one, and all were glad to find so much unity of the Spirit in the midst of ecclesiastical diversity." On the previous day, Sunday, the Bishop preached at the C.M.S. Native church, and held a confirmation, and in the afternoon went to Secundra and preached there; and on the Monday morning he distributed the prizes to the College boys.

SOUTH INDIA.

THE Rev. Jesudasan John, the oldest of the Tinnevely Native clergy, died on Dec. 14th, aged 71. He was a son of the well-known Rev. John Devasagayam, the first Native ordained to the ministry of the Church of England in South India (in 1830). Mr. Jesudasan John was ordained in 1847. For the last fourteen years he was pastor of the Palamcottah congregation.

IN a letter written last December, Archdeacon Caley, of Cottayam, says, "The present year, thank God, will, I believe, be found to have been a prosperous one—at least prosperous, considering all the circumstances. I expect we shall have nearly a thousand souls more at the end of this year than at the end of last, besides other matters that mark advance. Please don't think I am boasting. God forbid!"

CEYLON.

WE deeply regret to announce the death of the Rev. E. M. Griffith, our missionary at Jaffna. A telegram stating that he had died of dysentery reached Salisbury Square on March 13th. Mr. Griffith was an Islington student, and was ordained in 1867, and appointed to the Tamil Cooiy Mission, Ceylon. During his furlough in England, he went to Cambridge, and took his degree in 1879. Since 1882 he has laboured at Jaffna. In our last number he and his wife and daughter are shown in the group at page 36.

GRATEFUL letters continue to come in from missionaries regarding the recent Special Mission of the Rev. G. C. Grubb and his companions. The late Mr. Griffith writes from Jaffna, "We have had a most delightful time here during the visit of Mr. Grubb and his colleagues. All hearts were stirred, and certainly in the Church Mission much good has been done."

CHINA.

WRITING on November 22nd, Bishop Moule stated that he had just returned from a most interesting visit to Chu-Ki, on which he was accompanied by the Rev. A. Elwin and the new Native Deacon, whose ordination was announced last month, the Rev. Nyi Liang-p'ing. Assisted by them the Bishop had baptized ten adult converts, confirmed sixteen, and had administered the Lord's Supper to about thirty. Nine of the ten were at the last new centre called K'an-de or "Dyke-head," 15 miles from Chu-Ki city, where Mr. Elwin baptized the first convert last spring.

THE number of baptisms in the Fuh-Kien Mission in 1889 was 491. The communicants number 2,142, and the total of adherents is 7,562. The Christians contributed in the year 2,090 dollars, about £400. At the Annual Conference of delegates from all parts of the Province, held at Fuh-Chow at the end of November, 250 members were present.

SUNDAY SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LHAKEY, *Editor.*

Wheels and Waggon.

SOME of our C.M.S. missionaries are not only expected to be, but are, "all round geniuses." They can do anything "the matter requires" (recall Bishop Horden, Mackay, Ashe, &c.), so that in uncivilised lands they have to use their brains and make with their hands all sorts of things that we take for granted. If we wanted to make a chair, to print a book, or to build a house, could we do it? Our missionaries *have* to do it sometimes. On reading Mr. Mackay's letter from Usambiro in last January's GLEANER about the waggon he wanted and made, I thought we would have our April lesson on Wheels and Waggon.

Children, what is a waggon? It is a large, cumbersome, either covered or uncovered vehicle on four wheels, used to carry heavy goods (*see Num. vii. 3—8*), drawn by horses or oxen, or, as in Usambiro, by men.

We hear of waggon first in Genesis, and of wheels in Exodus. In Gen. xiv. 19, 20, 21, we read that Joseph sent waggon to bring his dear old father out of Canaan into Egypt. Can't you fancy how Joseph piled the waggon with cushions and every comfort, for he said, "Regard not your stuff, the good of all the land of Egypt is yours."

Jacob did not believe about the provision Joseph had sent for his needs and comfort until he *saw* the waggon; then his spirit revived. "When I *see* the waggon" is often acted out by faithless souls since (*especially as to temporal needs*), but you, dear children, know what Jesus said about belief in Him as God. (*See John xx. 29.*) "Blessed are they who have not seen, and yet have believed." If you would be saved you must believe the words of Jesus (the anti-type of Joseph), who said, "Come unto Me (*see Gen. xiv. 29*) and ye shall eat the good of the land." Then you shall have all you need, and also a longing desire to save others, or, in other words, you shall belong to the MISSIONARY WHEEL!

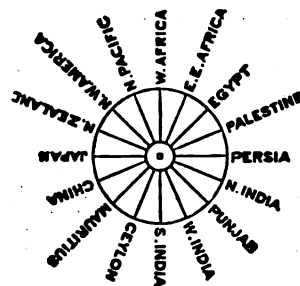
The first time we read of wheels in the Bible is a warning to *obstinate* people. It is in Exodus xiv. 25. God looked on the Egyptians and took off their chariot wheels, so that they drove them heavily; when the sea rushed down on them they could not escape! It was a look of wrath on obstinate sinners. Are any of you obstinate?

In the prophet Ezekiel, chapters i. and x., we read the wonderful vision of the living creatures and the wheels—a prophetic picture of Christ and His Church. The wheels going and returning like a flash of lightning on the errands of Jesus! No wonder the angels cried, "O Wheel!" in admiration (*for elder classes only*).

Let us to-day compare our beloved Society, which would "speed forth His Light," to a WHEEL. How many parts has a wheel? The nave, the spokes, the felloes, the tyre, and the axle-tree or pin on which the wheels turn. In our C.M.S. Wheel, first comes the Nave or C.M.S. House; then the Spokes or the C.M.S. missionaries; and these branching out to meet the Felloes, which are the different Missions; the Axletree on which this C.M.S. Wheel rotates (*or runs round*), shall it be all the collectors and subscribers and preachers and deputations, &c., &c., or shall we go deeper and say the axle-tree must be the Blessed Spirit who works in us all to do His pleasure and makes us all join the great committee in London, and the youngest little Pollie or Jimmy in the Sunday-school class, anxiously to fulfil our dear Saviour's last command? To what shall we compare

the tyre of the C.M.S. Wheel (*generally made of iron, sometimes india rubber*)? Both strong and noiseless. What is so strong or more gentle than love? Shall it be *our little love* to Jesus, or His "*much*" love to us? His world-wide love, whose circumference is not for this earth only, but for the universe. "O Wheel!" (*See Psalm ciii. 11, 12, cxv. 2; Isa. xl. 22; Rom. xi. 33.*)

Let us pray much for, and give as much as we can to help this C.M.S. Wheel, that it may never be out of repair, a Spoke missing, or part of a Felloe gone! We at home must act the part of wheelwrights, to speedily provide more material—that is, money and men. Some of you, dear children, can make this your aim—a splendid aim in life—to be a "spoke" in the C.M.S. Wheel! And remember honourable handicrafts are as serviceable in some of the "Felloes" as high University honours are in others. Two other thoughts. A wheel is meant to "*go*," to run. "Here am I, send me." Also a wheel cannot go of itself. Then let us, each and all, pray much for the spirit of the living creatures to work in our beloved C.M.S. Wheel.





THE month from Feb. 10th to March 10th brought about a thousand more renewals; and there are many more coming. The secretaries of large Branches find it a troublesome task to get in the forms from their members. The total number of renewal forms and motto cards which we sent out was 16,000—that is to all who had been members before Nov. 1st, 1888, and had renewed for 1889, and to all who had joined between that date and Nov. 1st, 1889; so that we think the present returns may be regarded as satisfactory, considering how many join any Union, and think no more about it. Some members have written to complain that they received no motto cards this year. Why not? In almost every case, because they did not renew last year!

We would again thank our Gleaners for their numerous encouraging letters. We are always glad to hear from any of them; and we hope they will not refrain from writing because they do not always receive answers. Especially we are grateful for very many expressions of warm gratitude for this year's Motto Text. Like last year's, it has struck home. We have been thanked for it particularly by members in distant lands, West and East Africa, Palestine, India and Ceylon, China and Japan.

We have had sent to us a group of six "day by day" texts, which we are sure our Gleaners will be glad to have:—

1. Daily Prayer.—"Give us *day by day* our daily bread," Luke xi. 3.
2. Daily Bible Reading.—"Also *day by day*, from the first day unto the last day, he read in the book of the law of God," Neh. viii. 18.
3. Daily Praise.—"Praised the Lord *day by day*," 2 Chron. xxx. 21.
4. Daily Reinforcement to the King's Army.—"*Day by day* there came to David to help him," 1 Chron. xii. 22.
5. Daily Inward Renewal.—"Our inward man is renewed *day by day*," 2 Cor. iv. 16.
6. Daily Provision.—"That which they have need of . . . let it be given them *day by day* without fail," Ezra vi. 9.

We might well add to these that there is a solemn reminder in Gen. xxxix. 10, that temptation to sin comes also "day by day," and comes to those who have *already* in faith and in faithfulness overcome it (see ver. 9) and who are honoured workers for God. Let this thought give No. 6, our Gleaners' Union Text, all the more preciousness.

On March 1st, our enrolments reached 23,016, so that we have registered more than 1,000 new members per month since the Anniversary on Nov. 1st.

A MISSIONARY TRADING PENNY.—A Gleaner writes that in their (North London) Sunday School they have tried with much success the plan of trading for the missionary cause with one penny each as capital—seven girls in her own class taking pennies and producing a profit of six shillings and sixpence. She sends statistics of the trade done with her own penny. Expending it on cloth, she produced a penwiper which she sold for threepence; this amount she laid out in materials for emery cushions, and these, varied with other small articles, by the end of the year produced the substantial profit of 13s. 0½d.

"OUR OWN THREE," 1888—1890.

The Gleaners' Own Missionaries—

For 1888—Miss K. Tristram, Osaka, Japan.

For 1889—Rev. A. R. Steggall, Chagga, East Africa.

For 1890—Miss M. L. Ridley, Hong Kong.

GLEANERS! again the call,
Before our God to bear
Within our hearts a worker's name—
Then take we up the three-fold claim,
Plead for the third we call "our own,"
Nor slight the two we first had known,
In links of thought and prayer.

To isle of far Japan,
To merchant cities throng,
To work where reflex light is shed
From saintly life too quickly sped,
Went forth our first with learning's best
Endowed for teacher's emprise blest.
Ask we for her the well-filled school,
With wise co-helpers in her rule;
Judgment to plan, command, or lead,
Wisdom to meet work's changing need,
Her soul in God made strong.

Then next to Africa's shore,
Went forth our new recruit.
Send we our thoughts with him this year
To that dark continent of fear;

Where fever stalks, its prey to seize,
Where slave-cries load the tropic breeze,
Where Arab spoilers mock our hope,
Where hero deeds find amplest scope.
Ask that from danger he be spared,
And heart, and lip, and sphere prepared,
As there his life takes root.

To China's British Isle
Our third just now has gone.
Share we in thought the untrod sphere
That opens on her gaze this year;
Ask that her feet with cautious tread,
May in right paths be safely led;
For language study's weary task,
Patience and perseverance ask;
Mid novel scenes for wisdom plead,
That rightly now for future need
She gird life's armour on.

Turn, Gleaners, South and East,
In strong, upholding prayer,
Ask we our God to give us grace
To bring our three before His face,
And give them victory there.

GLEANER No. 331.

LETTERS FROM GLEANERS.

The "Mickles."

It is a pity to allow a foolish misquotation to become chronic. Many years ago by a slip of the pen Sir Walter Scott described the Duke of Argyll as MacCallum Mor, instead of MacCaillan Mor, consequently he is to this day known as "the great son of the Great Malcolm," instead of the Great Colin, the former being a non-existent person. In regard to the old Scotch saying in question, which from my childhood I have known as "Many a pickle makes a mickle," I have referred to two Scotch clergymen from different districts; one quotes it as above, the other says "Many a pickle makes a muckle." (Pickle or puckle, mickle or muckle, are merely a matter of local pronunciation.) But I daresay your Bournemouth friends would have been chaffed had they called themselves "The Pickles," so we must hope that their very aspiring title will spur them on to great endeavour, on the principle of "little strokes" fell great oaks!

C. F. G. C.

[The "foolish misquotation" has been "chronic" a long time. The words "Many a mickle makes a muckle" are constantly used, in ignorant "South Britain" at all events! Miss Gordon-Cumming should send her correction to *The Times*. The "Mickles," we hear, intend to keep their name on the strength of the English form of the proverb!—Ed.]

Bags versus Boxes in Sunday Schools.

May I give my experience of C.M.S. work in Sunday schools, and suggest a plan for collecting the children's pence, which we find much more successful than any other in our Sunday-school, which is a large one in Manchester? Formerly each class had its own box, which was only opened at irregular intervals. Then it was suggested that instead of boxes we should try bags, and now each class is provided with its own little crimson calico bag, labelled with the teacher's name. These are given out each Sunday with the class register. The little bag goes round collecting its pence, and towards the close of school I go round to each class, empty the bag so that each child knows the amount of its contents, and enter the amount in a book. This gives an opportunity for a word of commendation or otherwise; this keeps up the interest of the children, and herein lies the advantage of bags, for with boxes this is not practicable. At the close of each quarter I add up the various amounts, and read the result from the desk in order of merit, comparing it with the amounts of the previous quarter, and commenting accordingly. Thus each class knows how it stands, and a spirit of friendly rivalry is created as to which shall be at the top of the list. The result of this plan has been that the total amount collected in our girls' room at the end of the year has for some time been nearly double what it used to be.

GLEANER No. 2,682.

[This is nearly the same plan that is recommended in the Society's Hints on Juvenile and Sunday School Missionary Associations, which can be had free on application.—Ed.]

The Gleaners' Union in a Rural District.

We only began to think of mission work in December, 1889. We began meetings, and at our mission room in the past year we have collected £3 16s. 6½d. In gifts we have had £2 5s. In the month of June I gave out several C.M.S. boxes; our people most kindly came forward, and even quite small children took the boxes. We opened the various boxes the other day, and the boxes produced £7 0s. 2½d. Of this £2 11s. was in pennies, half-pennies, and farthings. This was the result of only seven months' collections. When I tell you that ours is a very scattered parish, and that we are now fifty-two Gleaners, I am sure you will feel the work has been a very encouraging one. Besides giving and collecting, the people make a great many things for N. W. America (Rupert's Land), as I am the auxiliary helper for Archdeacon Phair. They have made such pretty things for the Christmas tree for the poor Indians, and the great interest and kindness of my people has been most encouraging. There was no

Foreign Mission work here eighteen months ago. I would say to every one who lives in a country place, "Start a GLEANERS' UNION, and the people will meet you more than half-way. It widens their interest, and helps them to realise the great power of the Gospel."

Roufant, Crawley, Sussex.

J. L. L.

A "Self-Denial Week."

If some of the Gleaners wish for the sake of *esprit de corps* to have a self-denial week would there be any objection to your giving your Editorial consent, say to the last week in Lent? There is, perhaps, more loneliness among some solitary members of the G.U. than might be thought.

St. Peter's Vicarage, Congleton.

CAROLINE H. PHELPS.

[It needs no "editorial consent"!—ED.]

Local Branches of the Gleaners' Union.

PORTMAN CHAPEL.—A Branch was started here on February 3rd, when Mr. Stock addressed a Meeting. Miss Barnes is the Secretary.

WORTHING.—At a Meeting on February 22nd, Mr. Stock started a Branch for this town. Mrs. Young is the Secretary.

ST. JOHN'S, FULHAM.—The Gleaners of this Branch held their first Meeting in February, and were addressed by the Rev. A. G. Gristock, of St. John's, Upper Holloway.

ST. PETER'S, TUNBRIDGE WELLS.—A strong Branch was started here by Mr. E. M. Anderson on February 13th.

ALL SOULS', LANGHAM PLACE.—A Branch has been formed, with Mr. W. A. Pite as Secretary. The Gleaners met at the Vicarage on March 7th and were addressed by Mr. Stock.

CHRIST CHURCH, HULL.—We ought to have mentioned before that a Branch had been formed in connection with this Church, the Rev. W. C. Penn being the Secretary.

HASTINGS AND ST. LEONARDS.—This Branch, started in Nov., 1888, has now 132 members. Monthly meetings have been held, and many of the local clergy, and missionaries staying in the town, have taken part.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending January, 1890.

FIRST CLASS. Competitors who have gained three-fourths marks.	SECOND CLASS. Competitors who have gained two-thirds marks.
Miss E. Parkyn, Plymouth.	Miss E. Godden, Eastbourne.
Miss M. Griffin, West Brighton.	Miss C. A. Kettlewell, Leeds.
Mr. C. W. Howard, Birmingham.	
Miss E. Brodie, Eastbourne.	

The name of Mrs. Mody, Bombay, was unavoidably omitted from the first class list of those successful in December. She obtained the highest number of marks.

Questions on the March Gleaner.

1. What is being done by the C.M.S. in Ceylon? What races inhabit it? What circumstance rendered the first preaching of the Gospel very difficult there?
2. Compare the reception first given to our Missionaries in Ceylon with the present state of Evangelistic work there.
3. What standard of Christianity is aimed at in Ceylon? Mention one sign of the power of Christianity there.
4. Give an instance of the difficulties converts have to encounter. What state of feeling exists among the Mohammedans towards their own religion, and what prompts individuals to become inquirers?
5. Give two instances of answer to prayer, one in connection with the home, and the other with the foreign work of the C.M.S.
6. Give specimens of the motives for foreign Missionary work, and an illustration of "I will lead them by ways that they have not known."

Bible Questions.

(From *The Missionary*, Edited by the Rev. H. B. MACARTNEY, Melbourne.)

127. On what two occasions is it said that Jesus "cried with a loud voice"?
 128. Where do we read in the Gospels, four times over, simply that He "cried"?
 129. Where do we twice read of divine fire consuming sacrifices after they had been completely saturated?
 130. What is the only and most unhappy reference made in Scripture to King Saul's wife?
 131. What are the three "deep sleeps" of Scripture directly attributed to the Lord, two actual, one figurative?
 132. When was a "fat calf" killed for some one going away in great distress? And when was another killed for joy at some one's return home?
- Erratum*—In question 121, page 47, for "two passages" read "passage."

ANSWERS TO THE BIBLE QUESTIONS IN THE FEBRUARY GLEANER.

115. Gen. xli. 45; 1 Kings iii. 1; Lev. xxiv. 10—23.
116. Josh. xix. 9, xvii. 16, and xix. 47.
117. Luke x. 33, xxiv. 50; John xi. 17, xii. 1.
118. Rev. iii. 12; Gal. ii. 9; 1 Tim. iii. 15.
119. Gal. i. 4, ii. 20; Eph. v. 25; 1 Tim. ii. 6, Titus ii. 14.
120. Mark x. 33, 34, &c.

[The Gleaners' Union Roll Call is deferred for want of space.]

HOME NOTES.

ON the recommendation of the Society, the Archbishop of Canterbury has appointed the Rev. Alfred R. Tucker, M.A., of Christ Church, Oxford, Curate of St. Nicholas, Durham, to the Bishopric of Eastern Equatorial Africa. The consecration, with that of the Rev. Dr. Hodgés to the Bishopric of Travancore and Cochin, is fixed for April 25th, St. Mark's Day.

THE C.M.S. Anniversary will be on May 5th and 6th. On Monday the 5th, there will be the Prayer Meeting at Sion College, and the Service at St. Bride's, when the Rev. Herbert James will preach. On Tuesday the 6th will be the Meetings. The President will take the chair in the morning, and the Dean of Norwich in the evening. The Lower Hall, also, has been engaged for the morning for an Overflow Meeting. To prevent disappointment, applications for tickets should be made early; but no tickets will be sent out before April 28th.

DR. H. J. BAILEY, who was accepted two years ago as a medical missionary, has been appointed to begin a Medical Mission at Nablous, in Palestine, and sailed thither on March 6th.

AN interesting Missionary Week was held at Walthamstow and Leyton in February, under the auspices of the Rev. H. E. Noyes, the new Vicar of St. Stephen's, Walthamstow, and Mr. Eliot Howard, J.P., an active member of the Lay Workers' Union for London. There were daily services and meetings of all kinds, and a Loan Exhibition. The chief speakers were the Revs. J. B. Whiting and G. Ensor; and the Revs. J. Bates (China), H. P. Grubb, and R. A. Pelly, Mr. Stock, Mr. Mantle, and Mrs. A. E. Ball also took part. There were large attendances at most of the Meetings, and about 3,000 persons were reached altogether. Mr. E. Howard writes, "All those who shared in the work were happily conscious that a real blessing from above was granted."

THE annual gathering of the Norfolk C.M. Union, and of the Hon. District Secretaries for the county, took place at Norwich on March 4th and 5th. Canon and Mrs. Ripley entertained 23 Hon. District Secretaries at Earlham Hall, and the usual gathering in the drawing room was addressed by the Bishops of Norwich and Liverpool, and the Rev. H. E. Fox, of Durham. Next day the County Union and the Ladies' Union held a joint meeting, which was addressed by Mr. Fox and the Rev. J. Gurney Hoare—"sons," remarks the Rev. E. Lombe, "of two C.M.S. toilers of our earlier recollections, one abroad, Henry Watson Fox, and one at home, Edward Hoare."

THE Manchester C.M.S. Anniversary this year has been an interesting one. On Saturday evening, March 8th, a Devotional Conference, was held, for clergy and workers, the Rev. R. Catterall presiding. On the Sunday, sermons were preached in forty-one churches. On Monday afternoon the annual address to the clergy was given by the Rev. H. E. Fox, Archdeacon Anson in the chair. In the evening the Annual Meeting was held in the Free Trade Hall, when 2,000 persons were present, despite most unfavourable weather. The Bishop of Manchester presided, and made a most hearty and powerful speech. The speakers were the Rev. J. C. Hoare (China), Rev. J. Redman (Sindh), and Rev. H. E. Fox (Durham).

DURING her stay in England, Miss C. E. Fitch of Cromer, one of our lady missionaries in East Africa, has been collecting funds to build a new house for the Native Christian girls at Frere Town. She has raised £211, which she hopes is sufficient. Mr. S. Hoare, M.P., gave £50, and several members of the Buxton family also contributed liberally.

AN absurd paragraph has appeared in the papers, stating that the C.M.S. has given £500 to the fund for establishing Monkton Combe School, near Bath, on a permanent footing as an Evangelical School. The Society's funds are not applicable to such objects, however excellent! Mr. Wigram is a contributor as a private individual, which is quite a different thing.

OUR friends should now circulate widely the Speech of Canon Westcott at the C.M.S. Anniversary three years ago. We rejoice that a man who puts Foreign Missions in the right place should be raised to the Episcopate. The Speech can be had free on application.

ONE of the towns where much missionary interest has been aroused latterly is Sunderland, mainly through the hearty work of two laymen—cordially supported, however, by Archdeacon Long and the other clergy. There is an active Branch of the Gleaners' Union, and numerous meetings are held in various parishes. The GLEANER is localised successfully, and the local columns are admirably edited. We must give a few sentences from the editorial introduction in the January number:—

As we drew near to the closing month of the year, we could not help feeling a little bit anxious as to the future of the localised GLEANER, for four-fifths of our readers have only seen it this year for the first time, but we laid the whole matter before the Lord, and cast all our care upon Him. Again he fulfilled His promise to never leave us nor forsake us, and the issue is already a little over last year's, despite the fact that a few have not continued with us. We thank God that He is bringing home to the hearts of the people of Sunderland their responsibility in this work. We are just now fairly laying the foundation for the superstructure which is to follow, and in God's good time there will be a real harvest gleaned from our town, both in personal offers of assistance as well as in other ways.

The GLEANER has also been a success in another way, and that is from the monetary point of view. It was never intended from the first to make it a money-making matter, the only object being to diffuse as widely as possible more information on missionary work; we have therefore kept our advertisements in it very limited. We are glad, however, to state that a profit of over £5 has been made on the year's transaction.

"THE SLAYER SLAIN."—This new Service of Song was given with great success on the occasion of the annual tea to workers at Christ Church, St. Albans, on March 11th. The Rev. E. C. Ince gave the readings with unusual power, and a small special choir rendered the music, which is simple and effective, with great taste. Bishop French was present.

THE Missionary Hymn Book which was prepared by the Rev. J. Johnston for the General Missionary Conference of June, 1888, has been reprinted by the Rev. J. Barton, and is on sale at the C.M.S. House, price 2d.

Topics for Thanksgiving and Prayer.

Thanksgiving for the supplies given to the Society in the financial year just closing. Prayer for a larger spirit of liberality in the Church of Christ.

Thanksgiving for the Bishop-Designate of Eastern Equatorial Africa. Prayer for him, and for all the work and workers in that great field.

Thanksgiving for all the goodness and mercy that have marked the past history of the East Africa Mission (p. 50). Prayer especially for the lady missionaries (p. 57).

Thanksgiving and prayer in connection with Mr. Selwyn's Mission in West Africa (p. 58), and Mr. Grubb's in Ceylon and India (p. 59).

Contributions Received by the Editor.

To March 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: Torquay Branch per Rev. W. E. Rowlands £1 9s. 5d., Gleaner 11,718 per Mr. G. R. Davy 20s., Rev. A. and Mrs. Elwin 20s. 2d., Edinburgh Gleaners per Rev. E. C. Dawson 16s. 6d., Miss E. A. Burton 10s., F. F. 10s., Hastings Branch per Mrs. Tredennick 10s. 6d., Rev. C. H. V. and Mrs. Gollmer 10s., 366 sums under Ten Shillings £11 18s. 4d. 218 4 11	
For Our Own Missionary: Torquay Branch per Rev. W. E. Rowlands £2 1s. 10d., Mrs. E. Bowring 10s., Miss May Whitley 10s., Gleaners' Meeting at Ipswich per Miss M. A. Cowell 23s., Hampstead Branch per Miss K. O. Wright 17s. 6d., Rev. A. and Mrs. Elwin 30s. 6d., Edinburgh Gleaners per Rev. E. C. Dawson 16s., "Of Ephraim Israel" 10s., Miss E. A. Burton 10s., Mrs. Andrews 13s. 4d., F. F. 20s., St. John's and Brockley Gleaners' Drawing Room Meeting at Miss Dando's per Miss Snelling 14s. 10d., Abbeyale Gleaners per Miss F. Leigh 10s., Mrs. Hunt £5, Sale of Gleaners per Mr. R. D. Dermott 24s., The Rev. C. H. V. and Mrs. Gollmer 12s., 188 sums under Ten Shillings £13 18s. 6d. 32 14 6	
For C.M.S.: Collection (Holloway) per Mrs. J. P. Pocklington 13s., F. F. 10s., Anonymous per B. Cornford £1 11s. 6d., Collected at Prayer Meeting per Mr. N. E. Hughman £3 16s. 6d., Mrs. H. G. Thwaites 10s., Threepennies gleaned for the C.M.S. per Gleaner No. 20,558 20s., Miss Wilson 10s., Mrs. Jerrin 10s., "E. G." 10s., 58 sums under Ten Shillings £23 18s. 11d. 18 9 11	
930 Renewals 7 15 0	
823 Membership Fees 7 1 6	
Total in connection with Gleaners' Union 279 6 7	
<i>The Editor has also received—</i>	
For C.M.S.: O. Dorman £2 2s., Mrs. C. Dorman 21s., Phenie MacLeod 19s. 6d., St. Mary's Stamford Brook Juvenile Association per Miss E. T. Torr £3 14s. 8d., F. W. (Sale of Bracelets) £6, Collection (St. Matthew's, Marylebone) per Mrs. E. D. Medcalf £2 13s. 6d., Collecting box per Mrs. A. Hornby £4 3s., Jaffa Gleanings £17 17s. 6d., Missionary box per Miss C. A. Bailey 12s., Mr. J. W. Hoare £2, Missionary box (Gleaner No. 20,613) 16s., Miss Nibbet £5 for East Africa 53 19 5	
For the Sudan and Upper Niger Mission Fund: The Rev. Lord Forester per Rev. H. E. Brooke £2, "Kappa" 20s., Mr. F. Evans £5, Gleaner No. 8,443 10s. 6d., O. H. V. G. and A. G. 20s., Gleaner No. 6,918 £1, Miss Bisill and Miss Fraser 15s. 11 5 6	
For the Hannington-Parker Memorial Church: Miss C. Marshall 3s. 1 0 7	
Total 2145 12 1	

The Editor has also been requested to acknowledge: For C.M.S., C. T. F. £50, Anglo-Israelite 20s., E. B. Bedford, 20s., A. J. Crookshank 5s. (for Africa), Gleaner No. 2,372, Sale of Jewellery, £2 2s. 6d. (for the Sudan and Upper Niger Mission), Gleaner No. 2,372, Sale of Jewellery, £2 2s. 6d., (for East Africa), A True Friend of the C.M.S. 10s. (for N.W. America).

Forthcoming Sales of Work.

Boston, Lincolnshire. Sale April 8th and 9th. Mrs. Blenkin, The Vicarage, Boston. Mrs. Munby, Turvey Rectory, Bedford. Sale April 17th.

C.M.S. PUBLICATIONS.

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[ADVERTISEMENTS.]

A LADY IN THE DIOCESE OF PETERBOROUGH OFFERS £20 PER ANNUM for another Missionary to be sent out to help Mr. Mackay, at Usambiro, if nine contributors will do the same, and quickly. Contributions should be sent to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

C.M.S. LAY WORKERS' UNION FOR LONDON.—Meetings for April at the C.M.S. House, 14th, Address by Dr. R. N. Cust. 28th, Address by Sir Charles E. Bernard, K.C.S.I. Tea and Coffee 6.15. Chair taken at Seven o'clock.

ISLINGTON CHURCH MISSIONARY ASSOCIATION.—The Annual Meeting will be held (D.V.) in Myddelton Hall, Upper Street, Islington, on Tuesday, April 28th, 1890. Chairman, Sir John H. Kennaway, Bart., M.P.—Tickets may be had of the local clergy, of Mr. G. Martin Tait, 9, Compton Road, Canonbury; and of Mr. C. E. Cesar, 22, Penton Street, N. H. Secs.

WARM CLOTHING, Texts, Prayer-books, Needle-books, Scissors, Thimbles, &c., thankfully received for Archdeacon Phair's Mission in Rupert's Land, by Mrs. Lockyer-Lampson, care of Lady Lampson, 80, Eaton Square, S.W. Contributions should be forwarded before the end of April.

CUT FLOWERS.—Mrs. Pauline Simpson, Antibes, France, will send a box of flowers, for the benefit of the C.M.S., on receipt of half-a-crown in stamps or postal order. Letters should bear a 2d. stamp.

SECOND HAND MUSIC AND SONGS.—300, 2d. to 8d. post free. List sent on application, during April, to Miss M. E. Mainy, Mead House, Redhill, Surrey. Profits divided between C.M.S. and Home Missions.

CYCLE OF PRAYER.—Combined with Box of Stationery and Dates, 2s., or with Date Case, imitation walnut wood, 2s. 6d. L. 1, Queen Anne Gardens, Bournemouth.

ANTIMACASSARS worked with the Arms of Colleges and Public Schools. 6s. 6d. each. For C.M.S. Address Miss C. Hole, 56, Kimberley Road, Clapham, S.W.

OLD SILVER THIMBLES, pieces of Old Silver or Jewellery, thankfully received for sale for the C.M.S. by Miss Maddox, 2, St. Mildred's Villas, Ramsgate.

AN ENGLISH CLERGYMAN IN AMERICA will be grateful to any Subscriber who will kindly send him each month a copy of the C.M. GLEANER.—Inquire of the Rev. C. A. Burnaby, Bengoe, Herts.

CHRIST CHURCH, ST. GILES, ENDELL STREET, W.C.—EVANGELICAL: EVENING COMMUNION.—£400 urgently required to complete Church Restoration and Building Mission Rooms. Donations gratefully received by Rev. S. A. GRIFFITHS, Vicar.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

THE CHURCH MISSIONARY GLEANER.

MAY, 1890.

EDITORIAL NOTES.



ARTICULARS of our coming Anniversary will be found under Home Notes. We are expecting very crowded gatherings, and the Lower Hall has been engaged as well as the Large Hall for the morning, in anticipation of an Overflow Meeting being necessary. As to the *seats* question, it is a hopeless one. Five hundred clergymen on the platform cannot all sit in the front; nor can two thousand people in the body of the hall; yet almost every one of them is fairly entitled to it by real work for the cause! We hope friends will kindly believe that the best possible is done; but we know there must be many disappointments.

Will both friends who are coming and friends who are not coming unite in prayer for this Anniversary, that it may be a really solemn and stirring time; that there may be thankfulness to God without complacency with ourselves, and simple dependence upon Him combined with a deep sense of personal responsibility; and that all secondary objects may be out of sight, while hearts and minds are set upon the one thing for which the Society exists, the evangelisation of the world.

It was a true anticipation last month that God had given us, in the way of funds, "that which we had need of." The income of the year ending March 31st, proves to have exceeded the expenditure of the year by some £2,000. The amount received "through Local Associations," is the largest on record. "Benefactions" are also higher than ever before; but Legacies are again below the average. The total of what is called "Ordinary Income" is higher than any previous corresponding figure except that of last year, which was swollen by special gifts to meet a previous deficit. But this total does not include much money given for particular Missions, such as Uganda or the Soudan; nor does it include gifts of money for investment for special purposes. So we have indeed cause for loud thanksgiving.

For the seventh time since our last May Anniversary has a sorrowful telegram from the mission field reached Salisbury Square. Edmonds of Japan, Valentine of China, Bishop Sargent of Tinnevely, Nevill of Sierra Leone, Kelsey of the Niger, Griffith of Ceylon—all taken from us in the year; and now one more. On the day before Good Friday, when almost all the Secretaries and many of the staff were scattered, came the terrible message from Ceylon, "*Perry shot dead accidentally.*" That is all we know as yet. The Rev. E. J. Perry, M.A., late master in Merchant Taylors' School, was one of our latest recruits. He went out in September last to take the Principalship of Trinity College, Kandy, and very bright letters have been received from him. It is especially sad that his mother was preparing to go out and join him. We commend her, and all hers, to the prayerful remembrance of our friends. "It is the Lord: let Him do what seemeth Him good"—for "what seemeth Him good" is good.

We leave the foregoing paragraph exactly as we wrote it. And now, two or three days later, on April 15th, comes the *eighth* message of death, bringing tidings to fill us with deepest sorrow. The brother this time called away is Alexander Mackay! We cannot trust ourselves to write at length of one we loved so much in this number, which must go to press immediately. It is a sore trial indeed that we shall not again in this world look upon the face of the young Scotchman who sailed for Africa exactly fourteen

years ago (April 27th, 1876), who has never once left Africa since, and who more than any other man is identified in the eyes of the whole world with the wonderful story of Uganda. May the God of all comfort and sustain his aged father in his great sorrow; and may He call out for Equatorial Africa men as able, as resourceful, and as untiring, as Alexander Mackay!

And yet again, we take up our pen on the same day, to announce the *ninth* of these distressing telegrams. Mrs. Shaw, wife of the Rev. A. Downes Shaw, and *née* Amy Havergal, is dead in Mauritius. Our readers know her in connection with East Africa, where she did such good work.

We take the readers of the GLEANER this month to Mid China. We hope they will note *what* "Mid China" means to the Church Missionary Society. It means small sections of one province, and one man's work in one great port in another province! Let us thank God for the great and growing work of the China Inland Mission, and of other societies in the vast provinces which we Church of England folk call "Mid China"; but they deeply feel the inadequacy of all they are doing, and would rejoice if the C.M.S. could "lengthen its cords" there too. We have, however, our own fields in South China, both in Fuh-kien and in Kwantung, and we are extending in both those provinces. In North-West Fuh-kien our young brethren, Knox and Phillips (representing Oxford and Cambridge respectively), are travelling to several great towns and cities where the Gospel has never been preached; and this is how they lived during a recent tour:—

"We lived and flourished on about 150 cash a day, or about 4½d., including hotel (!) expenses. It is true we had to share a bed on two occasions, and several times had our load-carriers in the same room, but these are trifling matters. When tired, after a day's march, a bed of boards is as good as feathers, and even draughts and smells are less unpleasant after a little practice."

Several times in the GLEANER have been mentioned the wealthy Chinese Christian gentleman and lady, Mr. and Mrs. A Hok at Fuh-Chow. See, especially, the number for February, 1883, in which Miss Foster, then of the Female Education Society, who had the privilege of leading Mrs. A Hok to Christ, told her story. Mrs. A Hok has come over to this country with Miss Clara Bradshaw of the C.E.Z.M.S. She is the second Chinese lady to visit England (the ambassador's wife was the first), and the first Chinese *Christian* lady. She is to speak at the C.E.Z.M.S. Anniversary on May 9th, by interpretation. She is a delightful woman, and our friends should on no account miss seeing her. She is just now in Ireland, staying at Miss Bradshaw's home, Clontarf Rectory.

The "Stanley and African Exhibition" in Regent Street is deeply interesting, and every one of our friends should make a point of seeing it, who can possibly do so. We wish we had space for a detailed account of it; but it is emphatically one of those things that must be seen to be appreciated. A very marked feature is its obligation to Missions and missionaries; in fact it would be a meagre exhibition without their share in it. The C.M.S., Universities' Mission, L.M.S., Baptists, Scotch Missions, &c., are all represented. But the portraits and relics of the great travellers; the maps and sketches and photographs; the illustrations of African war and social customs and idolatry; the very striking pictorial scenes of village life and the slave-trade,—all combine to make a collection of unique interest.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnerelly, and late Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purification of the work.

KEY WORDS.—*"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").*

Part I., Chaps. i.—vi. The Builders and their Work.

Chap. vi.—The Work Successful.

"Search was made, . . . found." No doubt about the decree! "The house" must be "builded." The proclamation had been specific enough, "Let the foundations thereof be strongly laid." Yes! not far to "search." Our King's decree is real enough. It only needs accomplishing by obedience. Don't need to "search" among lot of musty rolls to find the "Go ye" proclamation!

"Let the expenses be given out of the king's house." Just so; our King doesn't send us to build at our own charges. He "finds" us all needful sustenance and material for work. "Shall supply all your need."

"Let the work of this house of God alone." So God turned the king's heart like the rivers of water to His will. God will defend and maintain His own missionary cause, and make all foes "let it alone." It shall go on. "Could say nothing against it." "Refrain from these men, and let them alone."

"Expenses be given . . . that they be not hindered." Truly God made even their enemies to be at peace with them. So experience shall show in missionary work. "The things which happened unto me have fallen out rather unto the furtherance of the Gospel."

"That which they have need of . . . let it be given them day by day without fail." "Marvellously helped." Whether through kings, or howsoever, God will provide needful help "day by day" for His missionary servants. "I have commanded . . . to feed thee there." Sometimes through kings, sometimes through widow women, sometimes through ravens, nevertheless "bread shall be given thee; thy water shall be sure."

"That they may offer sacrifices of sweet savours . . . and pray for the life of the king." State patronage! Church and State—this! A Gospel trait—this! "Prayers . . . for all men; for kings, &c."

"Whoever shall alter this word, &c." If the breach of a king's decree cause such a consequence, what of the breach of God's decree? Who dare alter His missionary word?

"The God that hath caused His Name to dwell there destroy, &c." A solemn thing to oppose this spiritual building. God, Who hath chosen it, is the Avenger. "Lest haply ye be found even to fight against God."

"Builded and prospered through the prophesying, &c." Even so the work shall advance. The urging voice at hand, "Go work to-day."

"Builded and finished it." No desisting till all the work done. The joy of progress and success. Can picture the scene, and apply to Missions.

"Kept the dedication of this house of God with joy." The work and its effects to be joyfully dedicated. All the work—His; "the house"—His; the glory—His. "Of Thine own have we given Thee."

"Offered at the dedication . . . and for a sin-offering." Need the burnt-offering and the sin-offering to the end. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants." Our best services need "the sin-offering."

"Kept the Passover." All the work based on and crowned with redemption. Moreover the object of the spiritual "house" is just this,—"an holy priesthood to offer up spiritual sacrifices."

"All such as had separated themselves . . . from the filthiness of the heathen . . . did eat." Need separation, if would be accepted. No eating the "living bread" and the "holy food" unless separated from sin.

"Kept the feast . . . with joy; for the Lord had made them joyful." "The joy of harvest." What joy greater? "What is our joy or crown of rejoicing? are not ye?" The sowing in tears had given place to the reaping in joy. What joy greater than true missionary joy over souls won and "living stones" placed?

THE SOCIETY'S MISSIONS.

XIV.—THE MID CHINA MISSION.



THE C.M.S. Mission in what is now known ecclesiastically as Mid China—being the middle zone of the three into which China is divided in regard to the English Episcopate—is confined to the Province of Cheh-Kiang, excepting for a small Mission at Shanghai, which is in the Province of Kiang-Su.

PROVINCE OF CHEH-KIANG.

The Province of Cheh-Kiang is in the centre of the eastern coast-line of China. It measures about 260 miles from east to west, and about 380 miles from north to south, and its area is 39,150 square miles. It is thus equal in size to England with her northern counties cut off. Although the smallest of the eighteen provinces of China proper, it is one of the densest in population, which is about twelve millions.

The province contains water-ways of great extent and importance. The country round Ningpo and Shaou-hing is accessible almost everywhere to an itinerating missionary traversing in a boat the countless canals. The southern and south-western districts are hilly, and travelling must be performed chiefly on foot or in sedan-chairs. The great river, T'sien-t'ang, fifteen miles wide at its mouth, and fully two miles as it sweeps past the walls of Hang-chow, is the one which, as the Crooked River (Cheh-Kiang), gives a name to the whole province. Its upper waters, which enter the province from the south-west in three main streams, furnish means of communication with the inland provinces. The plains watered by these numerous streams and canals produce, especially round Ningpo and Shaou-hing, vast quantities of rice. The province also produces wheat and barley, maize, a little sorghum, and the sugar-cane; but alas! large tracts of good ground, once covered with grain, now glow in early summer with the baneful bloom of the blood-red poppy. Miss C. F. Gordon-Cumming, in her *Notes on China* published by the C.M.S., says:—

"Sad to say, an ever-increasing proportion of the finest land is being absorbed by the cultivation of poppies for the supply of China's curse—opium. So enormously has the illegal growth of native opium increased, that it is said it will soon exceed the amount imported. And this is the natural development of that small beginning when British subjects first smuggled opium into China in defiance of all prohibitions, and then (notwithstanding all remonstrances from the Chinese Government) legalised the traffic by a treaty compelling China by the persuasive eloquence of the cannon to sanction our supplying her millions with the poison which none dares to sell in Britain except it be marked as such."

The closed doors of China were first opened by the Treaty of Nankin in 1842. In the following year, a gift of £6,000, from a donor who called himself "Less than the least," was made to the C.M.S. to start a China Mission. In the next year, 1844, the Rev. G. Smith (afterwards first Bishop of Victoria, Hong Kong) was sent by the C.M.S. to visit the five open ports of Shanghai, Ningpo, Fuh-chow, Amoy, and Canton, and to report as to the comparative opportunities for missionary work in each. He strongly recommended NINGPO as affording a promising sphere for quiet missionary work among a superior population in one of the finest and largest cities of the empire, without the deteriorating influence of an extensive trade with foreigners, and also as a convenient centre from which to evangelise the surrounding country.

It was not, however, till 1848 that the Mission was really begun. In that year the Revs. R. H. Cobbold and W. A. Russell were sent to Ningpo. On their arrival they found seven missionaries of American Presbyterian and Baptist Societies already on the spot. After some delay they secured a house in a crowded part of the city, and a room in this

house was set apart for preaching, whilst visits were also paid to the neighbouring towns and villages to preach and distribute tracts. Just three years after the opening of the Mission, on Easter Day, 1851, the first two converts were baptized, one of them being Bao-Yüeh-yi ("a learner of righteousness"), who was afterwards for many years a zealous and efficient catechist. (See GLEANER, March, 1881.) Early in the history of the Mission, Mr. Russell, in concert with other missionaries, reduced the Ningpo dialect to a form by which it could be represented in writing by our own twenty-six Roman letters. The system, called the "Romanized colloquial," was introduced into the mission-schools, and the missionaries of the C.M.S. at Ningpo have been associated with those of other societies in translating the Holy Scriptures into the vernacular, and publishing them in the same style. The Prayer Book and some other religious and devotional works have also been printed in the Ningpo colloquial.

By degrees the missionaries and catechists, whilst retaining Ningpo as their base of operations, pushed forth and established various out-stations. The first place which they tried to occupy was Tsz'-k'i (better known to readers of the Society's publications as Z-ky'i), about twelve miles north-west of Ningpo; but they met with violent opposition, and it was not until 1860 that a footing was obtained. Now the Tsz'-k'i congregation meets in a commodious church built by the contributions of foreigners in China, and is ministered to by a Chinese pastor. The San-poh plain (north-west of Tsz'-k'i) was occupied in 1857, and here also there were great difficulties at the outset. The attempt to buy a piece of ground outside the south gate of K'wun-hae-we, one of the chief cities of the plain, was met by an uprising of the populace. A ringleader in that riot afterwards became one of the leading Christians in those parts; and upon the plot of land then acquired there now stands a commodious church, with a house for the pastor (the Rev. Sing Eng-teh, ordained in 1876), a school, and rooms for the missionary attached. Meanwhile various institutions had been established at Ningpo. A large day-school had been opened by Mr. Russell, and a school for orphan boys by the Rev. F. F. Gough, who had joined the Mission in 1850. Some years later the Rev. G. E. Moule (now Bishop of Mid China) took charge of both these institutions, and also had a small class of lads whom he trained to be schoolmasters or catechists, some of whom have since been ordained. There were also girls' schools under the superintendence of Mrs. Russell and Mrs. Gough.

The work at Ningpo was sadly interrupted by the great T'ai-p'ing Rebellion. The insurgents took the city in 1861, and in the following year they held nearly all the province of Cheh-Kiang. Many Christians in the country were in extreme peril, but none were actually killed. Ningpo was recovered by the imperialist forces in 1862, but the dark cloud of war and confusion did not pass from Cheh-Kiang till 1864. Even in those dangerous days there were signs of God's presence and blessing. More than one convert was baptized at an out-station of the Ningpo Mission in the presence of the T'ai-p'ing soldiers; the number of Christians increased; and the catechists, in their visits to the southern country districts, were everywhere thankfully received by the afflicted people. But the most important movement which took place at this time was at East Lake, about twelve miles south of Ningpo. A Christian, named Bong S-vu, had taken his family thither for safety from the marauding T'ai-p'ing, and was the means of bringing several of the people (most of whom are fishermen, and their families) to Christ. The first converts were baptized by Mr. G. E. Moule in 1863. (See GLEANER for May, 1886.)

Of late years the most important development of the Ningpo Mission has been the College founded by the Rev.

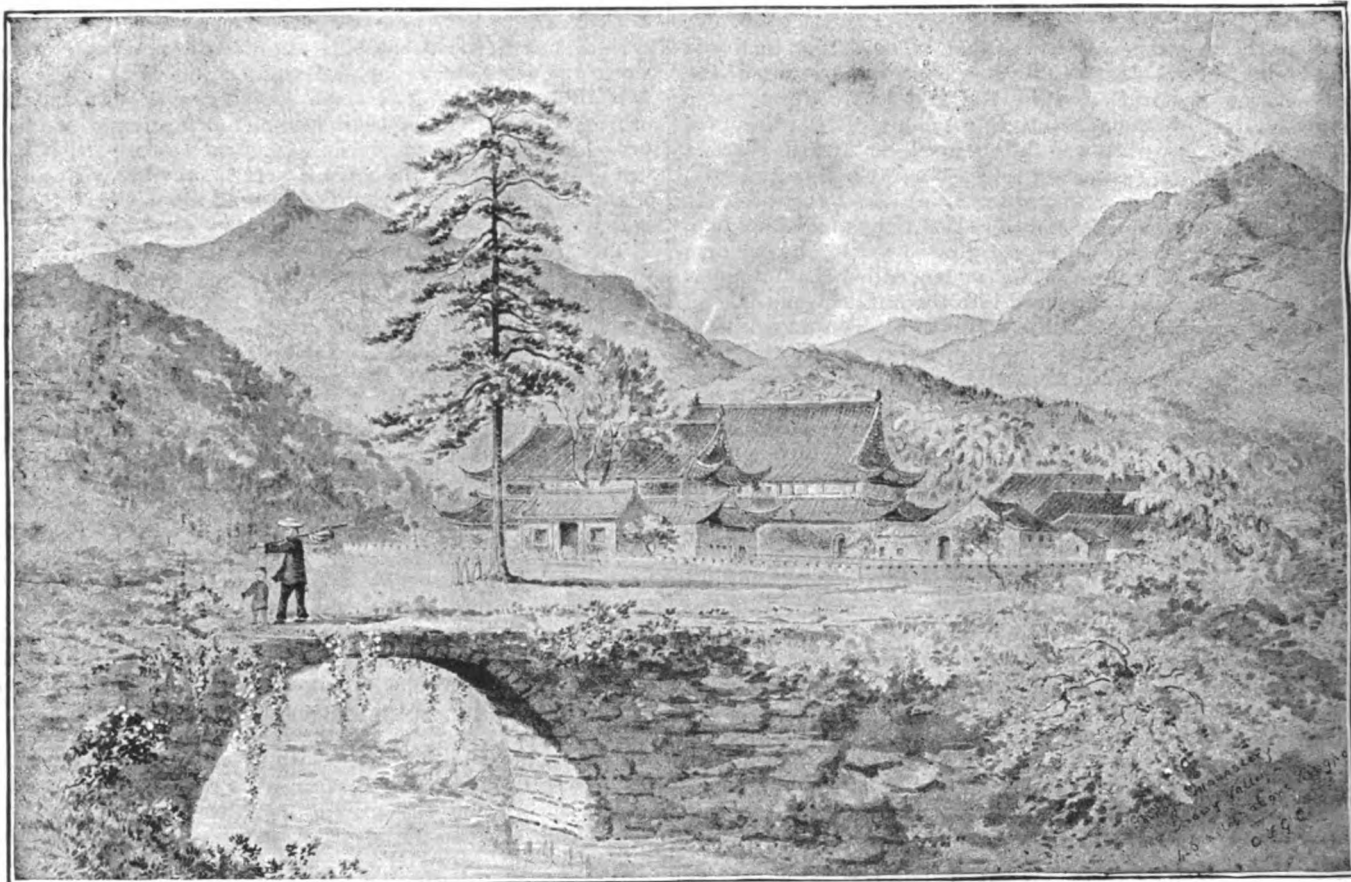
J. C. Hoare in 1877, and still carried on by him. Mr. Hoare's system has been to combine study with practical mission work, the students living half the year in the College, and travelling, or residing in some other town or towns, for the other half, not dropping their studies, but putting evangelistic preaching in the front place. Some interesting fruits have been gathered from this agency, particularly last year, in the T'ai-chow district to the south. Connected with the College is a printing press, which has done some good work.

The great city of SHAOU-HING (occupied in 1870) stands in a vast plain about sixty miles west of Ningpo. Like Venice, it has canals in its streets, but not a few of them are described as "stagnant, black, and unsavoury waterways, one fruitful source, no doubt, of the frequent attacks of illness from which the missionaries have suffered." A Mission was begun here in 1861 by the Rev. J. S. Burdon (the present Bishop of Victoria, Hong Kong), with the help of the Rev. T. S. Fleming and one of the Ningpo catechists, Sing. The effort was cut short by the advance of the T'ai-p'ing insurgents, but it was not without result, for two adults were baptized there in the same year, and another who had first heard the Gospel at Shaou-hing was afterwards baptized at Ningpo. The Mission was re-opened in 1870 by the Rev. H. Gretton, who was joined shortly afterwards by the Rev. J. D. Valentine. Mr. Valentine carried on an uphill and often discouraging work for many years, and died at his post in 1889. The work is now conducted by the Rev. E. P. Wheatley, who joined the Mission in February, 1889.

HANG-CHOW, near the mouth of the T'sien-t'ang-Kiang, is about twelve miles in circuit, with great suburbs beyond the walls. Mr. Burdon visited it in 1859, and remained, with a few intervals, for the greater part of the year, but was finally compelled to withdraw on account of political difficulties. In the winter and spring of 1864—5 periodical visits were paid to Hang-Chow by Mr. G. E. Moule; in the autumn of 1865 he moved his family to that city, and missionary residence there has been uninterrupted since that date. On the last Sunday in 1871 a Mission church capable of seating about 150 persons was opened, and in the following year an opium hospital was erected. This hospital is now under Dr. Duncan Main. The present buildings, which are large and complete (see page 69 and GLEANER, Nov., 1885), were erected in 1885 at the expense of the late Mr. W. C. Jones. Bishop Moule resides in the city of Hang-chow, and takes a full share of the missionary labours carried on.

Some of the most fruitful results of the Hang-chow Mission are to be found in the villages of the Chu-ki district, about thirty to forty miles south of Hang-chow. In 1877, a native of this district, named Chow, who had a school in a large village named Great Valley Stream, and had come to Hang-chow to visit some acquaintances, was introduced to the missionaries. He became an earnest inquirer, and, after careful instruction, was baptized by the name of Luke. He returned to his village, where he was the means of bringing to Christ several of his friends and relations, who were afterwards baptized by Mr. A. E. Moule. The little congregation thus formed suffered severe persecution, but they stood firm, and through them the Gospel has spread to the neighbouring villages, where numerous converts have been baptized, and the work still continues to progress, though not without anxieties and disappointments. The work at this station is in the charge of the Rev. A. Elwin.

The Cheh-Kiang Mission was at first under the jurisdiction of the Bishop of Victoria, Hong Kong. In 1872 a bishopric was established for the Missions and congregations of the Church of England in North China (in which term was included all China north of latitude 28°), and this office was held by Dr. Russell till his death in 1879. The vast terri-



SHIDOZE MONASTERY, NEAR NINGPO.* (Sketched by Miss Gordon-Cumming.)

tory was then divided into two missionary dioceses, North China and Mid China. In these two divisions are located the S.P.G. and C.M.S. Missions respectively. The Rev. G. E. Moule was consecrated Bishop of Mid China, and the Rev. C. P. Scott, Bishop of North China. Bishop Moule's brother, the Ven. A. E. Moule, is Archdeacon of Ningpo, and acts as the C.M.S. Secretary for Mid China.

Besides the C.M.S. there are three English missionary societies at work in the province of Cheh-Kiang—the Baptist, the China Inland, and the United Methodist Free Church Missions; and three American societies—the Baptist, and the Northern and Southern Presbyterian Missions.

SHANGHAI.

Shanghai was the first place occupied by the Society in China. The Rev. T. McClatchie took up his residence there in September, 1844. The first converts were gathered from a class of blind people, in 1851. In 1863 Bishop Smith, of Victoria, Hong Kong, ordained a Chinaman, Dzaw Tsang-lae, to act as pastor to the small Native congregation. He was the first Chinese clergyman of the Church of England. He only laboured four years, and died in 1867. The city being strongly occupied by other societies, it was regarded by the C.M.S. as little more than a business centre. An Anglo-Chinese school was opened at the expense of the English residents; but active missionary operations were not recommenced till 1882, when the Rev. A. E. (now Archdeacon) Moule went to Shanghai as Secretary for Mid China.

* The Shidozé or "Head of Snow" Monastery, at the head of a lonely valley among the hills above Ningpo: externally picturesque in red and grey tones, but internally the temple is shabby and the images hideous. It is under the charge of only eight (Buddhist) brethren, an unusually small number. (Miss Gordon-Cumming's *Wanderings in China*.)

Our Workers in Mid China.

Right Rev. Bishop G. E. Moule (m.), 1857; consecrated, 1880.
CHEH-KIANG PROVINCE:—

Ningpo—Rev. Wōng Yiu-kwōng, Native, 1876.

Rev. Dzīng Ts-sing, Native, 1876.

Rev. C. J. F. S. Symons, B.A. (m.), 1887.

Rev. Dzīng Teh-kwōng, Native, 1888.

Miss M. Smith, joined in the Mission, 1889.

Miss Higginbotham, joined in the Mission, 1881.

Rev. Sing Tsae-sing, Native, 1889.

College—(Rev. J. C. Hoare, on furlough).

Rev. W. S. Moule, B.A., 1888.

Rev. T. H. Harvey, B.A., 1889.

Z-ky'i—Rev. 'O Kwong yiao, Native, 1876.

Kwan-ha-we—Rev. Sing Eng-teh, Native, 1875.

Shaou-hing—Rev. E. P. Wheatley, B.A., 1888.

Hang-chow—Rev. A. Elwin (m.), 1870.

Dr. Duncan Main (m.), 1881.

Rev. G. W. Coultas (m.), 1885.

Dr. H. Hickin, 1887.

Miss M. Vaughan, 1887.

Miss Agnes L. Wright, 1888.

Miss E. Milligan, 1889.

Rev. Nyi Liang-ping, Native, 1889.

KIANG-SU PROVINCE:—

Shanghai—Ven. Archdeacon A. E. Moule, B.D. (m.), 1861.

At Home—Rev. J. Bates (m.), 1866; Rev. J. C. Hoare, M.A. (m.), 1875;

Rev. J. H. Horsburgh, M.A. (m.), 1883; Rev. J. Neale, B.A., 1887;

Miss M. Laurence, 1869.

NOTE.—The date after the European missionary's name is that of his or her connection with the Society; the date after the Native missionary's name is that of his ordination. The letter (m) signifies that the missionary is married.

Statistics, C.M.S. Mid China Mission:—Ordained Missionaries, 12; Medical, 2; Ladies (not including wives and daughters at work) 6; Native Clergymen 7; Native Teachers, Male 49, Female 13; Native Christians, Baptized 1,065, Catechumens 77; Communicants 534; Scholars 387. Baptisms in 1889, adults 81, children 41.

(The Church of England Zenana Society has three ladies associated with the Mission, viz., two Misses Newcombe at Shanghai, and Miss French at Ningpo.)

HOSPITAL NOTES,

*From the HANG-CHOW MISSION HOSPITAL, under the charge of
DR. DUNCAN MAIN.**



HE work amongst the women has been carried on much as usual; there have been many opportunities of "telling out among the heathen that the Lord is King"; and we feel very grateful for the willing reception the good news has had from them.

There have been several patients—especially young women—who have been much interested in the Gospel, and have professed a desire for baptism. On looking over the names of those patients who were apparently touched by God's Spirit, I find there were certainly as many as ten, if not more. Three of these died, but only one was baptized. The other two were received in the early part of the year, suffering from consumption. One of them was with us only a short time, but her heart seemed really touched with the Gospel Message, and she became very trustful and happy in view of her removal from earth; her simple faith in the Lord Jesus was very touching. She died soon after she was taken from the hospital. The other one—also a young woman—had been with us for two or three months, and she likewise professed her belief in the Lord Jesus.

The third patient was also a young woman, brought to the hospital by her husband, an opium-smoker, in the hope that he would not be troubled with her any more. He had said to his friends that as she was always ailing he would have nothing more to do with her, but would take her to the hospital and leave her with the foreigners. His treatment of her had been very unkind, and she was very thankful to get a refuge with us. Her condition was very critical, and no hope of recovery could be entertained; but we kept her in the hospital at her own earnest request, hoping that she might be led to think of her condition in God's sight. Some years ago she attended a Bible-class in the city, and so was not by any means ignorant of the Christian religion when she came to us. Her already awakened interest deepened, and she much enjoyed being read and spoken to of Bible truths. The good seed sown in her heart before she came to us, and while in the hospital, seemed to have sunk into ground prepared to receive it. She told us she wished to become a disciple of Jesus, and would like to profess her faith openly by receiving baptism. This was accordingly granted her by the Bishop, who after examination was quite satisfied with her spiritual condition. After this, as she was getting weaker, she besought us not to send her home, but to allow her to die in the hospital. Her husband also wished her to remain there, so we complied with her request. Before she died, she had some conversation with her husband which he told us afterwards about. She told him where to bury her, and charged him not to perform any idolatrous rites at her funeral; he faithfully promised to carry out her wishes. A short time of great weakness followed; but before her spirit fled, we had further opportunity of knowing that her faith and hope were fixed on Christ's blood and righteousness.

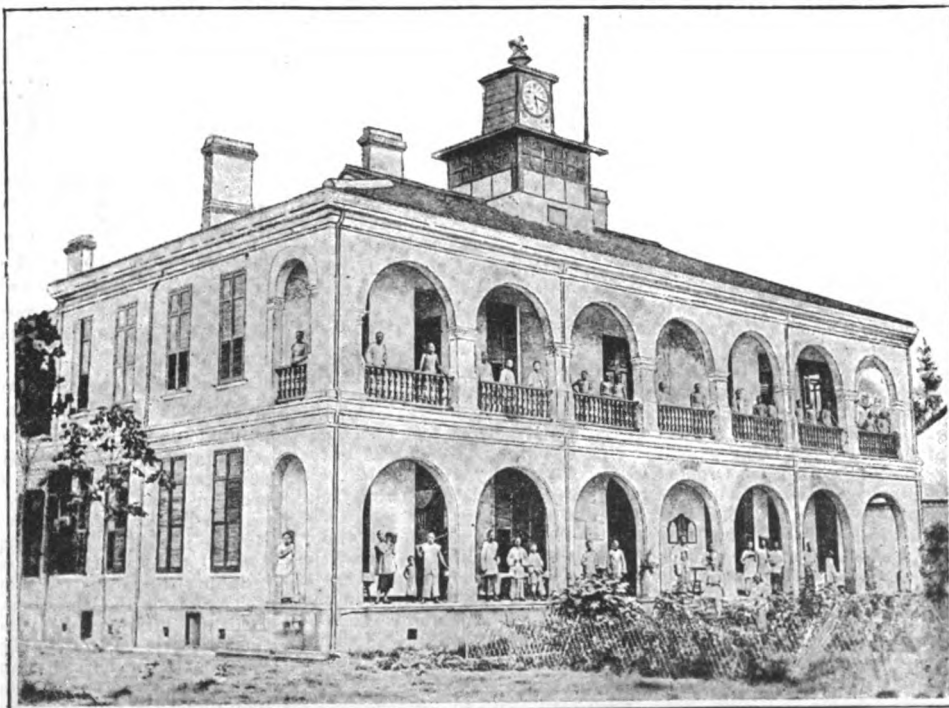
I should like to mention yet another case in which we have been, and still are much interested. This girl, whose name is Faith, was with us three months, and became interested in the truth. She professed her faith in the Lord, and applied for baptism; but we thought a time of probation would be advisable before complying with her request. Her home is thirty or forty miles distant from Hang-chow; but I have heard good news of her once or twice that she is remaining steadfast, and still trusting in the Saviour. Her husband and his parents are very angry with her for reading the books—a Gospel and hymn-book, which she took home with her—and have forbidden her to do so; but she keeps them now at her mother's house, a little way off, and goes

there to read them. For continuing to read and pray, she has been beaten and altogether most cruelly treated. She sent me a message three days ago, that she was still praying and trusting in the Lord. Surely this poor girl greatly needs our prayers. I fear she is one of many who would "come out" boldly, but for the fear they have of their heathen relatives, and the cruel treatment to which they are subjected. I am thankful to be able to say that there are several inquirers near this girl's home, and we may hope for help and comfort for her from them. May they all come out decidedly on the Lord's side!

One of the advantages of the hospital is that it brings us into contact with rich and poor alike; it gives us an entrance to the houses of the better classes which many others find difficult to obtain; and it helps us to retain our hold of the old patients who have given evidence of their interest in the Gospel. By its means we have made a number of friends, and trust that our influence may benefit in a large measure spiritually.

Last autumn we had as an out-patient the wife of the wealthy Salt Commissioner of Hang-chow. She sent a messenger to inquire if we would cure her of opium-smoking at her own house, as she could not leave her household to come to the hospital. Her husband was from home, and would not return for two or three months, and as he was very anxious that his wife should be cured of opium-smoking she resolved to give it up for his sake. An arrangement was made to treat her at her house, with the request that she would give up her opium pipes as a pledge that she was in earnest about wishing to be cured. This she readily agreed to. One of Dr. Main's students attended her every day for a month. Her servants did all they could to make it difficult for her to give up the opium, as it was to their advantage in many ways that she should continue her old way of living; but she persevered with the treatment, and now is quite freed from this dreadful vice. She has greatly improved in appearance, and is able to attend to home duties as she has not done for many years. She is a frequent visitor here, and is constantly sending presents to us to show her gratitude. I cannot say much about her spiritually, but she always listens attentively and interestedly to any teaching. Apart from the fee charged for treating her, she has contributed fifty dollars to the hospital, and has promised to give a yearly contribution. Her husband is greatly pleased with his wife's cure, and has called to thank us.

My Bible-woman continues to be a great help, and is invaluable to me. She visited last autumn a large number of old patients living up the T'sien-t'ang river at Fu-yang, Sin-dzen, and surrounding villages; she afterwards went to Shaouhing and Siao-san, and met with a very kindly reception from all. She had many opportunities of telling the "old, old story of Jesus and His love," and distributed Gospels and tracts to a large number. She brought home cheering accounts of the patients who had been with us in past years. There seems to be quite an interesting



C.M.S. HOSPITAL, HANG-CHOW.

* These Notes from Mrs. Main were received last year. This year's Report has not yet come.

work going on in those districts, and we do not doubt there will be a rich harvest by and by, and many souls brought out of darkness into light.

Several ladies of the Mission have been able to pay frequent visits to the women's wards during the year, and the patients were always very glad to see them and listen to their teaching. I have been most grateful for their help, and now cannot close without expressing our sincere thanks to them, and to the friends who support costs for their continued help. I am glad to be able to say that several new ones have been endowed during the year.

FLORENCE NIGHTINGALE MAIN.

1889 IN MID CHINA.

BRIEF EXTRACTS FROM SOME ANNUAL LETTERS.*

I.—From Bishop Moule.

THE twelvemonth from September 30th, 1888, was, so far as my own work is concerned, more stationary than usual. At Hang-chow many of the months were passed in the pastoral care of the Native Church. Sunday services and Sacraments, a weekly Bible-class for men and youths, and, during the hot weather, lectures on three days each week for the five catechists connected with the city church, hospital, and out-stations, filled up, when preparation was included, a great deal of my time. My subject with the catechists, besides New Testament readings, has been some of the Minor Prophets, read with the help of Archdeacon Perowne's volumes of the Cambridge Bible. There was also the preparation of seven adult candidates for baptism, and about as many for confirmation. In the preparation of the female candidates, my daughters gave me valuable help.

Nearly my only excursion was, however, one full of interest, namely a visit to Dazih, our present centre of work in T'ai-chow Fu, whither I went in May last with Mr. Hoare to confirm the recently-baptized converts and take part in a meeting of the District Council. I witnessed the baptism, by Mr. Hoare, of some twenty converts, and confirmed, at Dazih and at K'ong-ky'u, on the hill above it, altogether thirty-seven men and women. The earnestness of the converts and their very competent knowledge of the Gospel, due chiefly to the careful teaching of the Rev. Dzing Teh-kwong, were very striking.

In April, as you know, an unusually large meeting of Conference took place at Hang-chow. Twelve clerical and lay missionaries met in Council, and, when the missionary ladies were with us at our common meals, we numbered twenty-three. Mr. Valentine, our veteran secretary, was the life of much pleasant intercourse. Full of spirits and of kindly humour, and withal of Christian faith and love, neither he nor his friends could have guessed that we were actually spending our very last days of earthly converse together. He returned to Shao-hing and resumed, with Mrs. Valentine and his faithful catechist, Tsong Sin-sang, his methodical itinerations over the great plain. [He died Aug. 10th.]

My second, or rather third, trip of the year was a hurried Sunday journey of thirty miles, made on receipt of a telegram from Dr. Hickin, to the deserted house, and thence, the next day, to make the grave of my dear friend of twenty-five years. On the second Sunday I conducted the services, but asked the catechists, Tsong and Tsong Sin-sang, to preach. The former delivered a touchingly earnest and simple funeral sermon on his departed master and pastor's life and character. Happily Mr. Wheatley had already made such way with the colloquial as to be able, with the two catechists' help, to do much to maintain the ordinary work of the Mission. Extension will, I hope, and Mr. Wheatley hopes, come in due time.

The twelvemonth has been one not only of loss. Mr. Harvey and Mr. Wheatley have been added to our strength. My nephew has entered upon the work from which, a year ago, his dangerous illness threatened to exclude him; and the number of our Native clergy has been augmented by two, Nyi Liang-ping and Sing Tsae-seng. When the latter was admitted to Deacon's Orders, Dzing Teh-kwong was ordained Priest.

I felt a special personal interest in all three candidates. Dzing Teh-kwong is the son of a Christian servant who entered my service in 1858, and died in my house. Sing Tsae-seng is the eldest son of our senior pastor, Sing K'ing-teh, who, as a catechist, was allotted by Mr. Russell in that early year to me, nominally for my superintendence, really as a helper to me in acquiring the habit of addressing an audience in the colloquial. And Nyi Liang-ping is the son of one of our earliest converts at Hang-chow, brought in his boyhood to my house for schooling, thence sent to my brother at Ningpo, by him placed in the Ningpo

*We make no attempt to harmonise the spelling of Chinese names when the missionaries write them differently. Chu-ki, Chu-chee, and Cui-ki, are the same place. Shao-hing is sometimes spelt without the u. Tsa-k'ki and Z-ky'i are the same.—Ed.

boarding-school under Mr. Gough and W'ong Sin-sang, afterwards under Mr. Hoare.

With regard to the work of my missionary brethren and sisters, I am witness to the assiduity with which they have all, the honorary ones no less than the rest, laboured in their several departments, pastoral, evangelistic, educational, and medical.

II.—From the Rev. A. Elwin, Hang-chow.

THE boarding school has been under my charge for another year. As most of the boys come from one place in the Chu-chee district, we have decided next year, if all's well, to remove the school to that place. The school will be under the same master, and will be carried on in the same way, the chief difference being that the boys will board at their own homes instead of at the school. The schoolmaster will be able to help the Christians at their Sunday services.

It is always particularly difficult to write about the work in Chu-chee. There are bright spots and dark spots. There is light and shade. Encouragement and discouragement often walk hand in hand. From one hill-top we view the scene, and our hearts rejoice; but looking around us from the top of another, how much we see to sadden us! I am thankful to say I can report progress; in some directions there are signs of life, and thereat we do indeed rejoice. The work is spreading, and the serious thought again and again arises, how are we to overtake it? This year Dyke-head has been added to our Mission stations. When I wrote my report last year, I had never seen this place; now there are ten communicants there. Five miles beyond Dyke-head there is an inquirer who seems earnestly seeking the Lord, indeed already has applied for baptism. Far away in the opposite direction there is a man who has applied for baptism, and earnestly begs that we will visit his home. He lives five good miles beyond Hill-mouth. While yet again a needle-doctor (a man who cures rheumatism by running needles into the affected part), who lives due south, just between the two places mentioned already, asks us to come and help him. This doctor has been an applicant for baptism for some months.

One very important event during the past year bearing upon the work in Chu-chee, has been the ordination of our catechist Nyi Liang-ping. Mr. Nyi is to help me for a year, and then take the whole district off my hands. He would in that case be pastor of the district, and take sole oversight of the Christians. I should still visit the district, but confine myself to the heathen and inquirers.

At present there are about 114 communicants and twenty-two applicants for baptism in the Chu-chee district. The 114 communicants live in about forty different villages, and meet for worship on Sunday at thirteen convenient centres. Dyke-head, the new station, is perhaps the place where we meet with most encouragement at present. The first baptism took place on Easter Day last year, and since then nine more have been baptized. The population of some of these districts is most astonishing, and how the people all live is a mystery. Although there is a readiness, or curiosity perhaps I should say, to listen to the new doctrine, yet any one becoming a Christian is certain to meet with all kinds of annoyances and persecution more or less severe.

III.—From Miss M. Vaughan, Hang-chow.

IN visiting the women at their homes I have rarely met with any incivility. They are generally very friendly, but the difficulty is to make them see their need of a Saviour, and to understand that the Gospel is for them. I have had access to a few of the better-class houses, but my visiting has been chiefly amongst the poor. My class for heathen women, begun last year, has gone on through the year with little intermission.

I have been away itinerating five times this year. In March and September I paid three visits of a few days each to Dan-de, and in the autumn I have twice been for three weeks to Chu-ki. The first time, I stayed at San-tu, Fong-xo-dang, and U-nyi-tu, and visited some of the hamlets near. The Native Christians welcomed me cordially, and the heathen were always ready to hear. My second visit to Chu-ki was principally with the object of teaching the converts and inquirers at K'an-de; so after a few days at Zeh-t'ah-de, I went on to K'an-de, where I spent a fortnight, partly in teaching the Christians and partly in telling the Gospel to those who had never heard it. I had a warm welcome from the Christians, and found the people generally very ready to listen. They would come in and sit by the hour listening to the Gospel story. As no foreign lady had been there before, I was the object of much curiosity, and at times of fear. The Christians quite drank in the teaching at morning and evening prayers, and I shall not soon forget the rapt attention of one of the converts as I told them for the first time the story of the Creation and the Deluge.

The openings for work in Chu-ki are almost boundless, and the work

to be done here in the city is enormous. Will not others come and help? If only people at home realised the great need of more workers, the open doors on every side, and, despite all the trials and difficulties, the joy of telling the good news to these poor people, surely some would come and share our privilege!

I cannot close this letter without begging all who read it to pray earnestly for the work amongst the women. Pray that God will raise up Native agents, and pray that the Holy Spirit may be poured out abundantly on these people. For one feels ever more and more that nothing but the Holy Spirit's power can awaken them and teach them to know "the Saviour of the world."

IV.—From Miss Agnes L. Wright, Hang-chow.

IT is now a year since I began to try and do a little teaching amongst the women and girls living near us.

My work is now pretty regularly planned out, and I think I can give you the best idea of it by following the days of the week. I still spend two or three hours every morning in study, partly with my teacher, and partly preparing for my work in the afternoon.

On Sunday I have a class of the younger girls in Mrs. Moule's boarding-school for half an hour before the afternoon service.

On Monday afternoons I go to the women's ward of the hospital. The women there are always pleased to see a "foreigner," and there are nearly always some who like to listen to the story of the love of Jesus. Often, those who are pretty well and able to be up will gather themselves round me in a sort of class, and some of the better educated ones will read, and help me to explain a passage of Scripture to any who have lately come into the hospital.

On Tuesdays I have a little class in the house of a Christian woman. Her grand-daughter was my first pupil; a nice bright girl of sixteen. She began to read with me last October, and a week or two after a little neighbour joined her. They have got on very well, and besides being able to repeat a good deal of Scripture and several chapters of *Peep of Day*, they can now read the New Testament very fairly, and I think they understand what they read.

At four o'clock on Tuesday I go to a room adjoining Mrs. Moule's girls' school, where a few heathen women gather at three o'clock for an hour's needlework, for which they receive twenty cash (1d.) each. When I go in they put away their work, and for the next hour the Bible-woman and I talk to them, answer their questions, and perhaps read a few verses. The attendance varies very much; sometimes we have as many as sixteen or seventeen; once we only had two. The class was started last June, and has been most encouraging, a few of the women seeming really interested.

On Wednesday and Thursday afternoons I generally visit, either with the Bible-woman or alone. I always take the Bible-woman with me when I am going to visit the heathen, except in a few cases where they know me well.

On Friday I have the same three pupils as on Tuesday, and at four o'clock I sometimes get two or three heathen girls to come to the room adjoining the school for a reading-lesson; but they are not regular, and very often I have to go and teach them separately in their own homes.

You see the work is all "sowing" at present, but it is an immense encouragement to us to know that so many at home are helping us with their prayers, and that in God's good time the "reaping" will come.

V.—From the Rev. T. H. Harvey, Ningpo.

I LANDED in Shanghai a year ago, on January 24th, and came on to Ningpo on February 5th. A senior College boy took me on with the "sounds" as soon as I was settled, and on March 1st I got to work with my regular teacher, with whom, except when on up-country journeys, and for a short holiday in the summer, rendered necessary by the extreme heat, I have been, by God's mercy, able to work continuously till now, when in three weeks I expect my language examination.

In April came a journey of some 140 miles, to Hang-chow, to our Autumn Conference. Our way lay through the great Shaohing plain. "Fifty miles that way," "thirty miles away there," Hoare would say, as we were sculled along in our native boats, "no workers!" It helped to give me some idea of the needs of this Cheh-kiang work. The richest in workers of any province, I understand, and yet only the fringe of the work seems to be touched. Considerable cities and wide reaches of country still lie wholly unevangelised, except for some chance visit to this one or that—and with no one to enter them.

Our Easter Day was a very happy one. No more of the crowded home congregations. Only a little band of fifty worshippers in a Native house adapted for worship, but very warm-hearted, and eleven baptisms in the service.

In the early days of October, Mr. Hoare planned another journey to

Tai-Chow, and I had the great pleasure of going with him. A boat journey of ninety li (thirty miles) brought us to Vong-hwô on the 10th. Here we took to the road, and walking the 250 li (83 miles) in almost constant rain, reached Da-zih, or Great Stone Valley, on the 13th. The great beauty of the scenery and of the mountain passes in this part of the country makes up for the hard, cobbled stone path which is one's only track all the way, and for the dirt and squalor, and generally unique character of the wayside inns.

Arrived at Da-zih, we received a hearty welcome from the Church, and each evening Mr. Hoare held a class for instruction and prayer, taking the Epistles to the Seven Churches. It was very touching to see the men round that table. Once gross darkness, now with the light of life possessing them, and with a simple genuine hunger and thirst after righteousness. One especially I remember, Z-yii by name, listening eagerly, and asking questions frequently. Some time back he had entered the wayside "liang-ding," or rest-shed, where Hoare and Teh-kwông were preaching, and had abused and reviled them. But Teh-kwông, now their pastor, got him to sit down and hear something from the Christian's book. The man listened to passage after passage till he cried out, "Why, that Book tells me all that's in my heart"; and not long afterwards he was found weeping in the fields because of his sins. He was subsequently baptized, and, more recently, confirmed. We have him specially in our prayers just now, for he is being persecuted—his field, on which he depends largely, having been robbed of both produce and fruit, and he is told that it is because he has become a Christian. However, he is standing firm, though much cast down at first. We do trust he may learn to glory in this affliction, by using to the full the power of Christ in it, that so the rest may be edified and strengthened too, to bear whatever of shame and reproach the years may have in store for them.

On Saturday the Church Council met, and on the Sunday we met twice together—some sixty souls—in Keh-meo, the farmer's loft, Hoare in the morning administering the Holy Communion and preaching. Nothing could have been heartier and more refreshing than these services. The unaffected pleasure and interest, and yet reverence, too, of the people, men and women, was very striking, and the frequent ejaculations, and sometimes earnest questions, impressed one much.

VI.—From Archdeacon A. E. Moule, Shanghai.

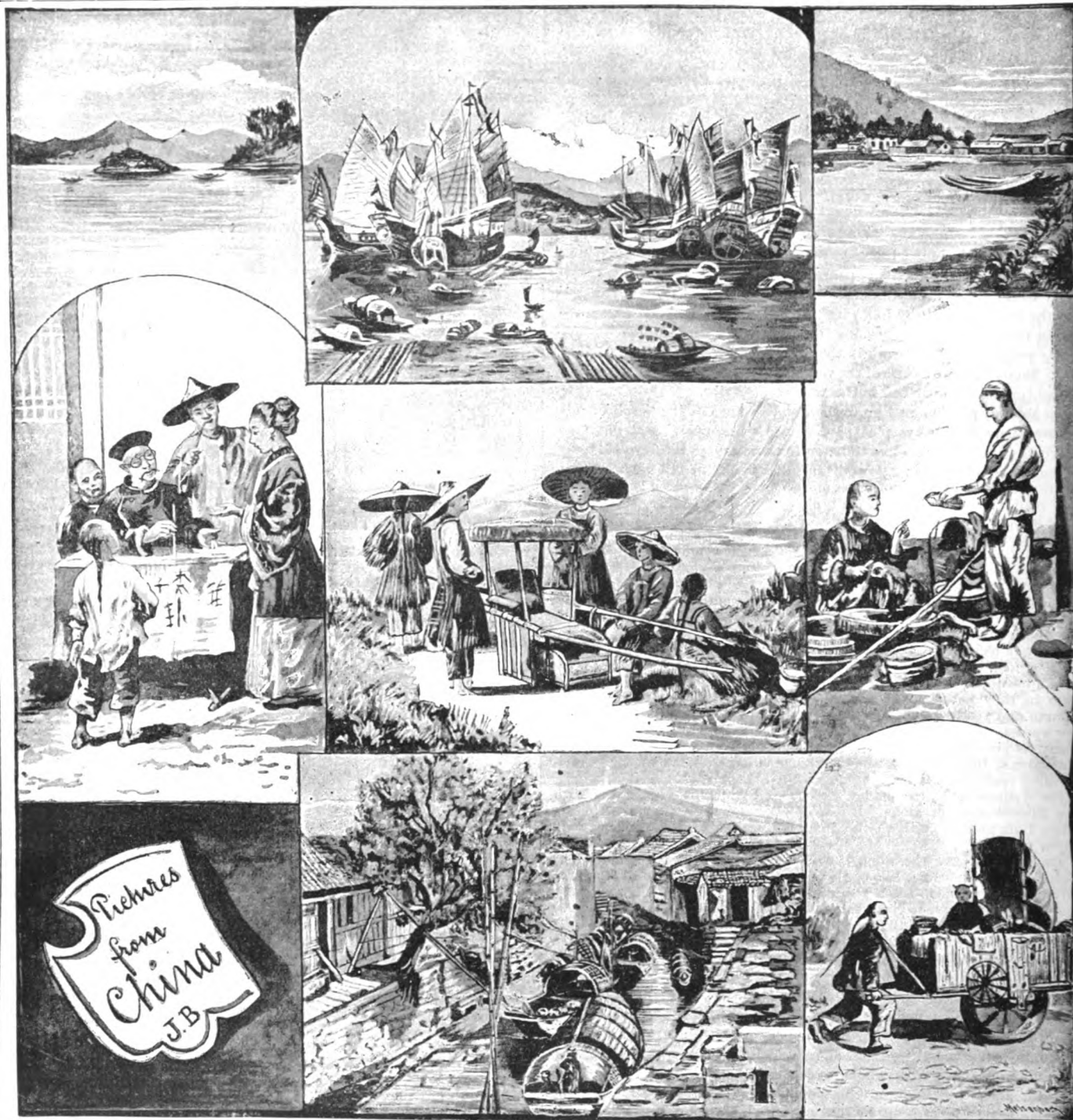
WE have to thank God for a year entirely free from death in the ranks of our little Church. We have added, alas! few to our numbers; but we have lost none by death. We sadly fear, however, that several of those on the church roll are but dead, while they live. The fascinations and temptations of this gay and profligate place have caused some to go back and walk no more with us.

The different missionary agencies have been carried on much as during the last year; only, from the failure in the health of one of the most active evangelists, the evangelistic tours into the surrounding country have been few and far between; but in very truth the opportunities amongst the 500,000 people at our doors in this great city and our contiguous foreign settlements, are sufficient to occupy all the time and energies of at least twice as many foreign and Native agents as the Society at present employs, without *at all* trespassing on the work of the one other English Mission (L.M.S.) and the four American Missions labouring here.

A large new suburb has sprung up outside the west gate of Shanghai, the gate not far from our City Church. To this suburb the two ladies sent out by the Church of England Zenana Mission, the Miss Newcombes, have moved; and they are anxious to work amongst the Shanghai-speaking women in the city and in this suburb.

The actual baptisms have been few—six adults and three children; but it is believed and hoped that several interested inquirers who have ceased to attend our chapels are not lost, but have joined some other Mission nearer their homes.

On two occasions persons coming into the Thorne Memorial Chapel purposely to abuse and oppose, left with praise and apparently intelligent faith. One of these was an elderly nun, who has since then continued to be an earnest inquirer. She is now with Miss French at Ningpo, with the great advantage of careful Scripture instruction. On two successive days men in great distress and perplexity came to the chapel, and both seemed to find true comfort and relief. One of them was nearly out of his mind through grief at the loss of his wife; and he had spent much time and money in seeking comfort. The quiet reading of God's Word seemed to calm and really to console him. The other was a Ningpo soldier falsely accused, as he reported, and imprisoned. In the prison he had a vision of a glorious Being, who promised to release him if he would obey him. This he engaged to do, and sure enough two days later he *was* released. He had supposed this to be Buddha, and had spent much time and money in his worship; but when he heard of the Lord Jesus, he exclaimed, "That was the Person whom I saw; I will worship Him alone!"



SOME CHINA SCENES.

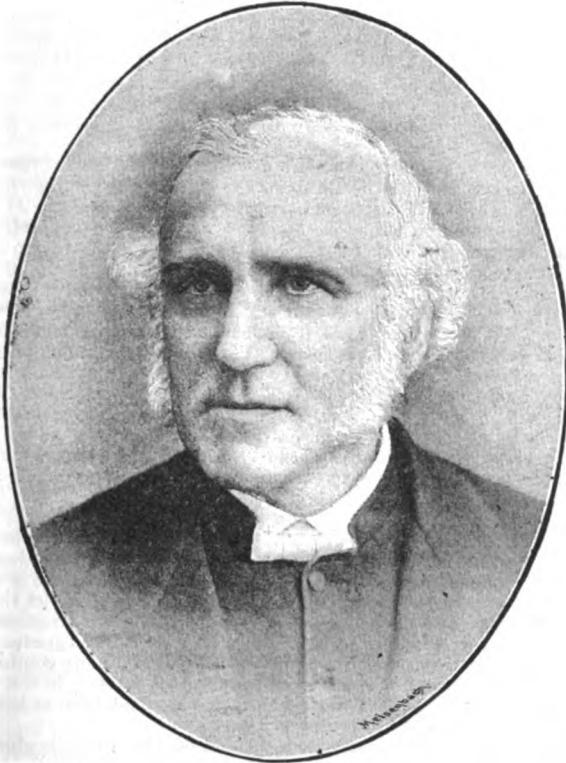
THE "combination" picture above has been put together by a London member of the Gleaners' Union from former pictures in the GLEANER. Taking the two top corner ones first, we have illustrations of the Story of Bong-s-vu, who is mentioned in the article on Mid China. That on the right hand shows the place (Eastern Lake) where Bong's work first began during the Taiping rebellion in 1861. The buildings on the left of the picture show the chapel, catechist's house and school built in 1867 by the Rev. J. Bates. Promising pupils from this school are drafted for further training into Mr. Hoare's College at Ningpo. The picture in the left corner is another view of the Eastern Lake. The indistinct object in the centre is the Temple of Si-kwō-miao, which stands on an islet a few hundred yards from the shore. Mr. Bates resided there for some time in 1867 in order to live among the people and study their language.

The top centre picture shows a number of Chinese junks and house-boats on the River Min near Fuh-chow. An article on these by Miss C. F. Gordon-Cumming was in the GLEANER for October, 1888.

The two centre side pictures show common scenes in the streets of China. The right-hand one shows a cobbler at work. The Chinaman in spectacles in the left-hand one is a fortune-teller.


The centre picture is an illustration of chair-travelling in China. The original of this picture was drawn by Miss C. F. Gordon-Cumming during her travels in China; and the lady in the picture is herself.

The larger of the two pictures at the bottom shows a Canal Scene in the city of Z-ky'i, one of the places mentioned in the article on the Mid China Mission. The boats seen are those in which the missionaries travel on the rivers and canals of China. The smaller picture shows a pedlar with his sail cart. In going before the wind with the sail fixed, the speed, even with heavy loads, is very rapid.



THE LATE REV. F. F. GOUGH, OF NINGPO.

THE LATE REV. F. F. GOUGH, OF NINGPO.

 IN June 1st last year, the senior member of the C.M.S. Mid China Mission, Frederick Foster Gough, was taken to his rest. Not, indeed, in China, for he had retired for some years; but still, at his own special request, continued on the roll, as one whose heart was in the land of his former labours. An "In Memoriam" of him, by his old college friend and brother-missionary, Bishop Moule, appeared in the *C.M. Intelligencer* of October, and from it and other sources we take a few brief particulars.

Mr. Gough graduated in 1847 with double honours (2nd class) at St. John's College, Cambridge, where, during his last term, he was contemporary with Mr. G. E. Moule, now the Bishop of Mid China. On leaving the University it was his wish to join the pioneer missionaries, Cobbold and Russell, in China under the C.M.S., and after some delay through home difficulties, he sailed in 1849.

Anxious to get to work, he, as Cobbold and Russell had done, hired a native house in the heart of the city; but not one like theirs, drained, ceiled, and in other respects made wholesomer for habitation. A speedy attack of fever was the result, but he never learned the lesson and took real care of himself. His active labours lasted thirty-two years, including two furloughs, the second of which lasted seven years, while he was devoting incredible pains in England to a revision of the New Testament in the Ningpo vernacular, which had been in a large measure the work of Mr. (afterwards Bishop) Russell. When in China, he was an ardent and self-denying missionary; and Mr. Hudson Taylor, in his early missionary career, was repeatedly associated with him in evangelistic work. Mr. Gough's second wife was the widow of one of Mr. Taylor's first missionaries.

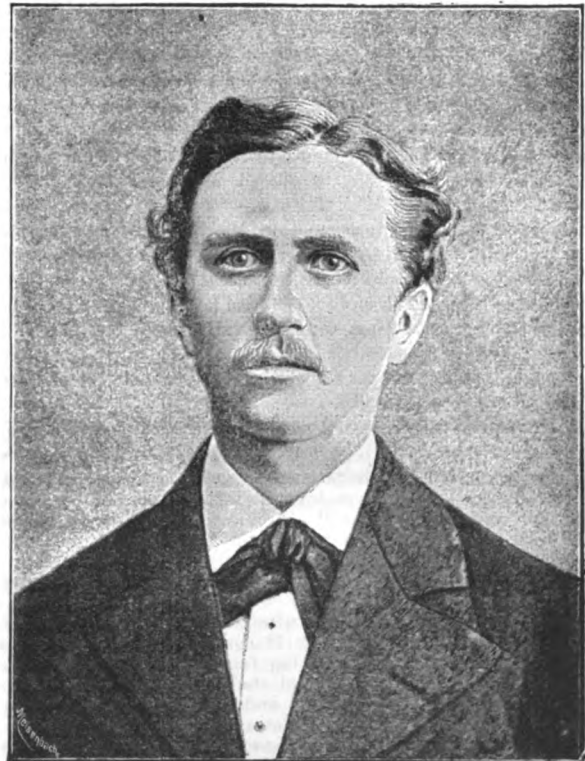
Mr. Gough left China finally in 1881; but he had the joy of seeing his daughter offering to C.M.S., trained at the

Home and Colonial School for its service, then going to Fuh-Chow as the first C.E.Z.M.S. missionary to China; and then re-entering C.M.S. ranks as the wife of the Rev. J. C. Hoare, of Ningpo.

Bishop Moule mentions that Mr. Gough was the originator of the Cambridge University C.M. Mission, which has done such a noble work for the cause. Some words of his to his college friend Mr. Isaacs (now the Rev. A. A. Isaacs of Leicester) led to the latter's setting the plan in motion. If he had done nothing else, his life would have been "worth living." But no Christian who has witnessed for Christ in China would ask the question whether life was worth living. He knows that he can have no greater honour; and especially, to have been a pioneer in the days when China was not, as, thank God! it is now, wide open to the Gospel.

UGANDA MISSION—DEATH OF MR. MACKAY.

WITH deep regret we have to announce the death from fever of Mr. Alexander Mackay. A brief telegram from Zanzibar was received on April 15th. Mr. Mackay was a son of the Rev. Dr. Mackay, a well-known Scotch minister, and the author of several geographical and other school books, who is still alive, and residing at Ventnor. When Mr. Stanley's memorable letter from Uganda appeared in November, 1875, and led to this Society undertaking a mission to the Victoria Nyanza, Alexander Mackay was one of the first to offer his services. He was then a mechanical engineer at Berlin, and proved to be a singularly able and accomplished young man. He sailed for Africa, with other members of the first party, on April 27th, 1876. On the journey inland, in Ugogo, he was taken ill, and was sent back to the coast; but he refused to leave for England, and for more than a year he was occupied in making a rough road from the coast to Mpwapwa. When the news reached him of the death of Lieut. Shergold Smith and Mr. O'Neill on the Victoria Nyanza, he pushed on to join the Rev. C. T. Wilson, who was then alone in Uganda. He arrived at Mtesa's capital, after many delays, in December, 1878, and from that time until July, 1887, Uganda



THE LATE MR. ALEXANDER MACKAY.

was his home. Other missionaries went and came; he stayed on. At length the bitter hostility of the Arab traders virtually drove him out, but even then he would not come to England, but remained at the south end of the great lake, where Mr. Stanley found him in September last, and where he has now died.

Mr. Mackay had a large share in the patient teaching of the people of Uganda, which resulted in the conversion of hundreds to Christianity, and in the reduction of the language to writing, with the translation of portions of Scripture, prayers, &c., and the preparation of "reading sheets" by which large numbers learned to read. It was he who worked the little printing press which has supplied some thousands of copies of these fragments of literature for the instruction of the people. It was he who used his mechanical skill in house-building, boat-building, and frequent commissions of all sorts for the King of Uganda. He also contrived in a most surprising way to get out from England every kind of current literature, and to keep himself abreast of modern thought and progress. His letters and articles are those, not only of the Christian missionary, but of the cultivated scholar and observant man of the world.

It has not been sufficiently realised that it is to Mr. Mackay that we owe almost all the intelligence that reached England regarding Emin Pasha prior to Mr. Stanley's expedition. The first news that Emin was alive, and holding his own, was received by the same mail, in October, 1886, that brought, also from Mr. Mackay, the recovered last Diary of Bishop Hannington; and Emin's letters and the Bishop's diary appeared in the *Times* on the same day.

In consequence of the early date at which the GLEANER has to go to press, we are unable in this number to give more than the above sketch, which was sent on April 15th to the newspapers.

THE STORY OF AI-KYIN.



N the city of Hangchow there is a bridge called the Van-an-gyao, and near this bridge, one day in January, 1888, a fire broke out. These fires are sadly frequent in Hangchow and, as most of the poorer houses are built of wood, the fire often spreads over some distance before it can be put out. On this occasion several houses caught fire, and had it not been for the exertions of a poor woman and her daughter, a little girl thirteen years of age, in all probability the chapel belonging to the American Baptist Mission would have been burnt down. As it was, the chapel was saved, but some of the wooden houses suffered, and the poor people living in them were obliged to seek shelter elsewhere.

The woman I have mentioned moved with her family to a narrow court, five or ten minutes' walk from the chapel, and it was there, about three weeks after the fire, that Mrs. Mason, the missionary's wife, discovered them, and found to her surprise and distress that the poor little girl had been most terribly burnt. One leg was in a dreadful state, and so drawn up that the poor child could not lie down, but had been sitting in a chair night and day for nearly a month, the pain being sometimes so bad that she could not help screaming out. The Native remedies that had been applied had done more harm than good, and the mother seemed a hard sort of woman, more sorry for the extra trouble it gave her than for the sufferings of her poor little girl.

Mrs. Mason was so distressed at this state of things that she went straight off to the C.M.S. Hospital, and asked Mrs. Main whether she would take the child into her women's ward. Mrs. Main consented at once, and so little Ai-Kyin was brought into the hospital and made as comfortable as possible under the circumstances. But it was terribly trying work both for Mrs. Main and the Native nurse, and although everything was done as gently and tenderly as possible, nothing could prevent the daily dressing of her burns being a most painful operation for Ai-Kyin.

I first saw her about three weeks after she had been brought into the hospital, the day after my arrival in Hangchow. I thought I had never seen a child with such a sad, suffering face, but when Mrs. Main spoke to her her dark eyes brightened, and she quite smiled when I tried to say, "Are you better?" in Chinese, and gave me a long answer to my question, of which, of course, I did not understand one word.

For the next four or five months I saw her pretty often, and although I could hardly speak to her at all, and understood next to nothing of what she said, she seemed to like to see me. Gradually her burns healed, but she was very weak, and had a bad place on her face which

would not get well. Of course every day while she was in the hospital she heard something of the love of Jesus, either from Mrs. Main or her Bible-woman, and Mrs. Mason also visited her, and brought her flowers sometimes, which greatly delighted her. I tried to teach her part of the hymn, "Jesus who lived above the sky," but although she listened willingly enough, it seemed more to please us than because she was really interested herself.

In July (1888) I went to spend a few days at the Sanatorium with Mr. and Mrs. Coultas, and while there I heard to my great distress that Ai-Kyin's mother had insisted on having her home. Mrs. Main did all she could to dissuade her, telling her that the girl could not get well unless she had the greatest care for some time to come, and Ai-Kyin herself cried bitterly about it; but it was all of no use, the mother was determined, and the poor child had to go. Mrs. Main's Bible-woman visited her regularly, and I went with her two or three times during the following autumn. But it is a long walk from here, and the neighbours used to crowd in so when I went that there was not much opportunity of talking quietly with her. It was very sad to see her with the suffering look on her face again, and, in spite of her weariness, propped up on a stool winding silk. Her mother told us that she could sometimes make about fourpence a day by her winding, and I think at that time she was fairly kind to her. Ai-Kyin always seemed pleased to see any of us, and invariably brought out her hymn-paper and repeated as much as she knew of her hymn.

About February she became much worse again, and had to take to her bed, and at last her mother came and asked Mrs. Main to take her back into the hospital. Mrs. Main told the woman how wrong she had been to take her out before she was well, but she consented to have her back. And then came all the trying work over again. They had let the poor child get into a miserable state, and she looked almost worse than ever. Still she was very thankful to be back in the hospital, and gradually her kind nurses were rewarded by seeing her happier and more comfortable. This time in the hospital she seemed to take real interest in the Gospel story, and she told us that during the time she had been at home she had always remembered to pray every day.

I was away from Hangchow from the end of April to the beginning of June, and when I came back I was grieved to find that little Ai-Kyin had seemed so decidedly weaker that Mrs. Main had been obliged to send for her mother, and she immediately removed her to her own home. But, contrary to our expectations, she lingered on, and even seemed a little better sometimes. Miss J. Moule and I took it in turns to visit her regularly with our Bible-woman during the summer, but we both felt it to be one of the saddest cases we had ever known. This last summer was an exceptionally hot one, and the little room in which poor Ai-Kyin lay day and night had no proper window, and the door opened into an outer room, in which the rest of the family lived, and where cooking was constantly going on. Her bed was simply a board with a mat spread on it, supported on two stools, and everything was so dreadfully dirty, and the room so airless, that, going in for a few minutes as we did, we often felt as if we could scarcely breathe. But there was no question now about Ai-Kyin being pleased to see us, and she listened eagerly to all we told her of the love of Jesus. Once she told me that when the pain kept her awake at night it comforted her to remember that Jesus was watching over her, and could hear her prayers. We talked to her about being baptized, and she was pleased to hear that she could be baptized without going to church, and she began to learn the Lord's Prayer and the Creed.

Just about the hottest part of the summer we succeeded in getting a more comfortable bed for her and mosquito curtains, for which she was most grateful, but nothing could make that close stifling room anything but miserable. Mrs. Moule used to give us a little cake and fruit to take to her, but we found that Ai-Kyin got very little of these herself, the moment our backs were turned the mother gave them to the other children. By degrees we found that the poor child was more and more neglected, and one day when Miss J. Moule expostulated with her mother for not having given her the condensed milk that Mrs. Main had sent, the woman was very angry, and said she was tired of waiting on her child, she was always wanting something. Another time Ai-Kyin told the Bible-woman that her mother had told her to die, for she could not be troubled with her any longer. The hot summer was succeeded by six weeks of drenching rain, and during that time I hardly saw Ai-Kyin, but the Bible-woman brought worse and worse accounts of her wretchedness, and of her mother's neglect. At last one day after we had begged Mrs. Main's Bible-woman to try and find some means of getting a nurse for Ai-Kyin, or taking her away from her mother, she came back with the most welcome news that the mother had caught at the suggestion of getting rid of her child, and was quite willing to make her over to us, and promise to have nothing more to do with her.

We felt this was a real answer to prayer, and after some days, arrangements were made to take her into a new house close to the hospital, and a kind woman was engaged to act as nurse. After some days of waiting for finer weather Dr. Main managed to get her moved. She was very quiet at first, but soon brightened up and was so grateful

for everything that was done for her. During those last weeks Christians and heathen alike were struck with her wonderful patience in her sufferings, and her gratitude for the least thing that was done for her. She had many visitors and was always pleased to see them, and especially glad when any one would tell her a Bible-story, or talk to her about heaven. She was not at all afraid of death, and she loved to hear of the land where there shall be no more pain.

About the middle of November Ai-Kyin suddenly became worse, and for some days she had terrible pain. On the afternoon of the 26th of November Mrs. Main told me that she thought she would not live much longer, and the Bishop arranged to go and baptize her the next morning, but before that time little Ai-Kyin had passed away. Her pain was better the afternoon of the day before, and she slept during the night, but she woke up early and asked for some tea. The nurse made it for her and she drank it, and then the dear child turned over and quietly breathed her last. She was alone with a heathen woman as far as human companionship was concerned, but we cannot doubt that the Saviour she had learnt to love on earth was with His child, gently leading her to the place He had prepared for her in her Father's Home.

Her body was laid to rest in the Christian Burial Ground that same afternoon, and as we turned away from her grave, those of us who had learnt to love her best, and knew how much we should miss her, could hardly be selfish enough to feel anything but joy when we thought of her sufferings for ever ended, and her freed and happy spirit in the presence of her Lord and Saviour.

AGNES L. WRIGHT.

HANG-CHOW, December, 1889.

LETTER FROM THE REV. DZING TEH-KWONG, OF TAI-CHOW.

[Received by the Rev. J. C. Hoare since he came to England.]

MY Teacher and Example, Hoare, my Aged Master*, Great Man, this is humbly offered for your inspection.

* As your pupil thinks of our last meeting on the Steamer wharf, he remembers that it is already several months since he was separated from your honourable countenance; most sincerely and earnestly does he pray that the grace of our Lord may have kept you, Sir, and our mother [*i.e.*, Mrs. Hoare], and our little brother and sister [*i.e.*, the children] all in peace and in health during your voyage. Earnestly, too, does he pray that the great teacher's [*i.e.*, Mr. Hoare's father, Canon Hoare's] honourable complaint is by this time quite cured. Your pupil arrived in Ningpo on the 18th day of the 12th month [*i.e.*, January 8th]. The brethren in Tai-chow, at Da-sih, Kong-kyiu, and Me-ling, are all well; they all say that they wish your pupil to send greetings to you, sir, our mother, and our little brother and sister. The brethren all hope that you will all speedily return to the Central Kingdom, that they may look on your honourable countenances.

Amongst the brethren there are many who with glowing hearts preach the Gospel to others. At present there are more than twenty persons who look with admiration on the Gospel, more than ten of whom hope to receive baptism. These persons all hope to receive baptism in the 4th month of the coming year [*i.e.*, May, 1890] at the opening of the New Church; in the opinion of your pupil there are more than these twelve who really believe on the Lord, and will come and beg for the Lord's grace. Believers are daily added to the Church. Your pupil bows down and entreats his Teacher and Example, the great man, earnestly to intercede for those who admire the Word; and also to pray for those who desire to receive baptism, that they may all be chosen and called of the Lord, and become the Lord's true disciples.

There is now at Ling-o a brother, by name Z-we, who is suffering great persecution. Certain wicked men either trample down under foot the crops in his fields and the brushwood on his section of the hill, or else steal these things. "Why," they say to him, "do you believe in Salvation through Jesus?" These wicked men injure Z-we simply because he believes in the Lord. We may, indeed, see that the devil is not pleased when the men of the world become the Lord's servants. Your pupil entreats his Teacher and Example, the great man, to pray for Z-we, that he may be brought out of this great trouble, and pass his days in quiet and in the service of the Lord.

More your pupil will not write now, but he hopes to have the opportunity of writing hereafter.

May the grace of the Triune God preserve you both inwardly and outwardly in peace and in health.

Written on the 16th night of the 12th month beneath the lamp.

Your pupil Dzing Teh-kwong knocks his head on the ground.

P.S.—The Ningpo Hospital is indeed of great benefit to the Church of Tai-chow, for the number of those who go up to be healed visibly increases. Please present my greeting before the honourable presence of our mother, the great lady.

THE NIGER PARTY'S VOYAGE.

Extracts from the Rev. Eric Lewis's Journal.



WE have on board missionaries bound for four different Missions:—1. C.M.S. Yoruba Mission, Rev. H. Tugwell, Miss Wright; 2. Lower Niger Mission, Rev. F. N. Eden, Rev. H. H. Dobinson, Mr. P. A. Bennett; Bishop Crowther, Bishop of the Niger; 3. Sudan and Upper Niger Mission, Graham W. Brooke, Mrs. Brooke, Dr. C. F. H. Battersby, Eric Lewis, Miss L. W. Lewis.

I mentioned four missionary parties on board. The last party consists of one American, named Kingman, a fine fellow with a remarkable story, who is the first pioneer of a number of Americans who are shortly coming over to plant a Mission in Monrovia, south of Sierra Leone, and from there to work eastwards into the Western Sudan, occupied by a wandering race. My first introduction to him was the appearance of a head in the doorway at breakfast at the hotel in Liverpool on Saturday morning, asking, "Is the Reverend Brooke here?" Hearing a strong American accent, I instantly guessed that it was the pioneer missionary from Kansas, whom I had heard would probably be sailing with us. It then transpired that he had only just arrived in Liverpool from New York, had already taken his passage on the *Congo*, and was looking for Graham, who, being across the water at Birkenhead, he could not see. I told him the situation, and as he had come on purpose to get all information possible about the Sudan from G. W. B., he decided to sail by the *Congo*, although his only luggage was a "grip-sack"; and so he departed to buy up a hasty outfit, which eventually was contained in one hand-bag and a hold-all. This is the way Americans do things! Certainly they are very soon up and doing, and don't waste much time over worries of transport and baggage. When we were fairly started he told me the whole story. He was one of six young men who had been doing Christian work in the Western States—Kansas, Nebraska, and Minnesota—who were moved to give their lives to missionary work during Mr. Grattan Guinness' missionary tour in the Western States of America last autumn. Having felt that Christ's command to go to the heathen was paramount, they promptly all resigned their posts in business, and began to go through the States laying the need of missionary work before the young men of the Y.M.C. Associations. They had no means either for travelling or support; but looking to God for the needed money they never wanted, and never missed one engagement during the whole time. A wonderful missionary movement has resulted among the young men of America, and God has given them many conversions. It was only on the Monday week before we started that the idea was mooted that one of them should join our party sailing on the 8th. Kingman was chosen, and starting on the same day caught the fastest mail from Indianapolis to New York—twenty-four hours run. This enabled him to catch the *Adriatic*, leaving New York on Wednesday morning, and though all the passengers scoffed at the idea of his reaching Liverpool in time, he merely "smiled at them," knowing that the Lord would bring him there in time if He meant him to sail with us. Though the previous steamer had a terrible passage, everything favoured the *Adriatic*, and she made one of her quickest trips, reaching the Mersey on Friday evening. Here came one more trial to faith; for they were obliged to lie outside the bar all night, and so they only reached dock at half-past seven in the morning of the day we sailed, and the tender for the *Congo* was to start at ten. It was about an hour later that he discovered us at the hotel. It was wonderful that he managed to find any of our party out at all, for he only knew Brooke's name, and didn't know where one of us was to be found. Rather like hunting for a needle in a bottle of hay.

But to return to the ship and our voyage. Our first day, Saturday, was a glorious sunny day, calm as possible, and no one was ill. We thanked God for giving us such a start, and very soon we were all firm friends. Sunday was cold, boisterous, and rolling; very few appeared at breakfast. The few of us who were up had a nice little service in the morning, Tugwell reading the service and the Bishop preaching. He is a wonderful old man; he is always chirpy and vigorous; he says he never took medicine in his life.

We find it to be a real advantage going second class. With the exception of one miner and one soldier we are all missionaries together, and so get the saloon practically to ourselves for our morning Bible-readings, and also for ambulance lectures, with huge diagrams of skeletons, &c., from Battersby. We have had our first Hausa lesson—at least the Lokoja party has—and that indefatigable fellow Graham expects us in ten days to be able to talk to one another in little sentences. I think it will prove an easy language.

I was going to wish that all my friends were going out as missionaries if they were to have such a happy time and such congenial fellow-workers as we have, but I do not forget that difficulties and dangers lie beyond all this brightness. Still this is something to thank God for, and we do both feel that many prayers are being heard on our behalf.

Of one thing I feel confident, and that is that very soon we shall see a great influx of Christians into all the dark places of the earth, and that this will be the prelude to Christ's return. We shall not see Africa converted to Him now; this age will be, to the end, one in which the few and not the many are called. "Our Lord is now rejected and by the world disowned, by the many still rejected, and by the few enthroned," but He will soon, I believe, appear to reign, and then "to Him every knee shall bow," and Ethiopia shall haste to stretch out her hands unto God.

From Miss Lewis's Journal.
S.S. Congo, Feb. 25th.

ON Sunday, the 16th, we had Holy Communion in the second saloon at seven o'clock, and an eleven o'clock service in the first saloon. Mr. Eden preached, and they made me play the hymns. One of the first class passengers, to whom some of us had been talking, and for whom we had been praying, was ill that Sunday, and stayed in his cabin. He heard the sermon and the hymns, and had been present at a prayer-meeting among all the gentlemen of our party in the second saloon on Saturday night, at which he had seemed much impressed. He had once or twice joined in the hymn-singing on deck, but had not come to our regular morning and evening Bible-readings. However, after the service on Sunday, he sent for Mr. Brooke and had a long talk with him, and afterwards he showed unmistakably that the change was a real one, though he left us next day at Las Palmas (Canary Islands).

At Las Palmas on Monday we all went ashore. We were to coal there, but as it was carnival time the captain could get no one to work, and we had to stay there longer, so the Brookes and Eric and I slept at the hotel. After our lunch we went to one of the little villages of which there are so many on the island, of dwellings built in the rock just like caves, where Mr. Brooke told us the aboriginal inhabitants of the country used to live till the Spaniards conquered them. Now they are inhabited by a very low, wild class of Spaniards. We sang an English hymn, and the children came crowding round us. We gave away Spanish portions and Gospels wherever we could; but though the people received them willingly, we learnt from the Bible colporteur that they are very dark and priest-ridden. His name was Barker, and we found out that he had belonged to the Mpwapwa missionary club in Mr. Stuart's parish at Holloway, and had read all about the Mission to Lokoja in the GLEANER. He was evidently cheered by our little visit. It must be uphill work there all alone; but he certainly seemed to be really aiming at winning the people, and not only confining his work to spreading the Scriptures. Many of us could not help thinking what a field those islands would be for delicate people who want to go out to other mission-fields and cannot. Doctors are constantly sending invalids to the Canaries now. It is one of the finest climates in the world.

Last Sunday we had the eleven o'clock service on deck, and had some chants as well as hymns. There is a little harmonium belonging to one of the stewards which was brought on deck. Mr. Tugwell, who is going to Lagos, preached a very earnest, striking sermon. In the afternoon, after our reading, we had a service for the men aft. Mrs. Brooke played, and some of us sang a quartette, "Abundantly able to save." Mr. Brooke gave the address, and a more powerful one I never heard, dealing principally with the excuses people offer to Christ for not accepting Him, of the scorn with which He is spoken of, and what has He done to earn it? At the end a burning appeal to any who would then and there take sides with Christ, and show it by walking across the deck to where he stood and the rest of us. To our great joy two did respond, a soldier travelling second class and one of the first class passengers; they had both been spoken to before, but had been hesitating till then. Since then they have both been to prayers regularly, though they probably get laughed at by the others for coming.

Feb. 26th. - We are just in sight of Sierra Leone.



DRESSING A GOD. (From a Chinese Drawing.)

DRESSING A GOD.

NEED we say one word about this picture? Can any words plead for China so effectively as it does itself? If it makes no impression on our hearts, Jesus Christ might well apply to us, as He once did to the apostles (St. Mark viii. 18), the very phrases we use of idols—"Having eyes see ye not? and having ears, hear ye not? and do ye not remember?"

The Three Sisters.

THERE were three sisters in Edinburgh not long ago, planning how they could do most for the missionary cause. One of them was a teacher, one a milliner; and they two banded together and sent the third as a missionary into the Foreign Field, paying all her expenses, and there she lives and labours to-day, supported by the devoted sisters at home. Others would do well to follow this example.—From the Y.W.C.A. *Our Own Gazette*, March, 1890, *Workers' Supplement*.

THE MISSION FIELD.

WEST AFRICA.

THE Bishop of Sierra Leone writes in terms of deep thankfulness for the Rev. S. A. Selwyn's Mission at St. George's Cathedral, Freetown, Sierra Leone. "It was a glorious time," he says. In the midst of it, the C.M.S. Niger party arrived by the s.s. *Congo*. The Bishop gathered the African clergy together in his house, and they were addressed by some of the brethren. Bishop Crowther also was present. At one of the cathedral services, the Rev. J. A. Robinson and Mr. Graham Wilmot Brooke spoke from the lectern.

The Bishop also gives the good news that the new constitution for the Sierra Leone Church, which has been occupying much attention for a long time, and caused some division, has now been cordially adopted by the Church.

ON Dec. 13th a "Valedictory Dismissal" took place at Lagos, when seven students of the Training Institution there were taken leave of and commissioned to posts as teachers and catechists at different stations in the Yoruba country.

EASTERN EQUATORIAL AFRICA.

THE Rev. H. Cole, who was brought to the coast with his wife and child in October, by Major Wissmann the German commander, and then sent Mrs. Cole home, has now gone back to Mpwapwa, and reached there safely, accompanied by the Rev. J. E. Beverley. With the Rev. J. C. Price, there are therefore now three at that station. The Rev. A. N. Wood has returned from Mpwapwa to Mambola. Apparently Major Wissmann's operations have quieted the country.

THE Rev. W. Morris and the Rev. A. R. Steggall are in the Chagga country, at the foot of Mount Kilima Njaro. Mr. Morris sends a most painful account of a raid made by the king, the well-known Mandara, on a neighbouring chief, whose town was destroyed and the people butchered. Mandara then requested Mr. Morris to attend some of his own men who were wounded.

Meanwhile the influence of the Mission was growing. In three months 1,500 patients had come for treatment, some from great distances. Boys were being taught, but it was hard to secure their regular attendance.

PERSIA AND BAGHDAD.

THERE has been great trouble at Baghdad. Much interest in the Gospel has been shown by influential Mohammedans; many Mohammedans have visited the mission-house for inquiry; several have attended

the Sunday services; many Mohammedan patients have attended Dr. H. M. Sutton's dispensary; and one learned mullah has publicly confessed Christ, and was baptized by Dr. Bruce (who was visiting Baghdad) on Jan. 19th. The result is that the mullah has been arrested and confined in the Persian consulate, and a Native Christian evangelist beaten by the Turkish authorities and thrown into prison. Turkish policemen have searched the dispensary, and warned Moslem patients against attending; and several who came or come to church, were imprisoned and beaten. The authorities have been stirred up by a colporteur who had been dismissed, and who has declared that he will ruin the Mission. Dr. Sutton has been warned that his life is not safe, but he does not think there is real peril. "I walk about in the bazaars," he writes, "and I hear frequent exclamations of 'That's he!' but they seem to regard me rather with curiosity than with hostility." "The trial," he adds, "which has come upon our little Church by these disturbances, and the plotting and raging of the ex-colporteur, has already been made a blessing to many of us individually."

PUNJAB AND SINDH.

THE Rev. H. E. Perkins was admitted to priest's orders by the Bishop of Lahore at Amritsar, on March 2nd. The Rev. T. R. Wade preached the ordination sermon, and the Revs. Dr. Imad-ud-din, Sahib Dyal, and S. S. Allnutt (Cambridge Delhi Mission) took part in the service. "It was specially interesting," writes the Rev. R. Clark, "to witness in our Native church, in the presence of a large congregation, the ordination of one who had a few years ago held the high office under Government of Commissioner of Amritsar."

THE Rev. R. Clark writes that the Rev. Kharak Singh, the remarkable "fakir" missionary, is seriously ill. He was invited lately to a Committee meeting of Native workers, and dictated the following reply:—

"I cannot come to the Church Committee meeting. Since the 15th February I have been attending the Lord's Committee. His orders have not yet gone forth. I am waiting for them, and when His orders come, I shall say Amen, Amen, with all my heart, and gladly close my eyes."

THE Rev. J. J. Bambridge, of Karachi, writes:—"My work is very heavy, but just now specially encouraging. I think that much blessing is not far off. It was only last night [December 17th] that I heard of a man, a European, who was brought to the Lord during my recent course of lectures on 'What to Believe,' and these were for Natives! *Laus Deo!*"

WESTERN INDIA.

OUR Western India Mission is almost entirely in the Diocese of Bombay. But one station, Aurungabad, is in the Nizam's Dominions, which are visited by the Bishop of Madras. In November last he confirmed fifty-seven candidates there. The Native clergyman, the Rev. Ruttonji Nouroji, writes:—

His lordship's earnest addresses will long be remembered. He visited the European school taught by my daughters, also the Anglo-vernacular school, and expressed his satisfaction with what he saw of them. Some of the Society's agents gave accounts of their respective work. His lordship told them that he was sure that there were thousands upon thousands of Christian people in England whose hearts would be gladdened, as his own was, "to see a large gathering of Native Christians, of whom several were so happily engaged in preaching the Gospel to their fellow-countrymen."

SOUTH INDIA.

THE Rev. J. Barton thus writes, from Palamcottah on March 10th, concerning the Rev. G. C. Grubb's Mission in Tinnevely:—

"We have just said good-bye to our dear missionary brethren, Mr. Grubb and his colleagues, who have left for New Zealand. We thank God for their visit. Both here and at Mengnanapuram there was marked blessing; as also at Edeyengudi (S.P.G. station), to which place they went for two days at the special request of Bishop Caldwell. A large number of persons, of all ages and both sexes, definitely yielded themselves up to Christ, some of them very striking cases indeed. Of each place it may be said, 'There was great joy in that city.'"

BISHOP CALDWELL, of the S.P.G., has lately confirmed 1,537 Native Christians in the C.M.S. districts.

CEYLON.

In our March number, which was devoted to Ceylon, we omitted to mention Miss Bellerby and Miss James, of the C.E.Z.M.S., who went out in October to labour among the Singhalese women. Miss Denyer, who went out independently, at the same time, as an honorary missionary, has now joined the C.M.S. ranks in the Island.

WE regret to say that Miss Eva Young, C.M.S. missionary in charge of the Colombo Tamil Girls' Boarding School, is invalided home.

THE sorrowful news of the death of the Rev. E. J. Perry is noticed on the first page of this number.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

Edited by MISS EMILY P. LEAKEY, *Exeter*.

Sweets.

SUNDAY-SCHOOL children are always fond of sweets. Not only are children fond of sweets in India, but grown-up people are always presented with sweetmeats when they pay a visit, and "however nasty they are, a guest must eat them"; so Mrs. Ball of Karachi said at a C.E.Z.M. What are sweets made of? Yes, mostly of sugar. How often is sugar mentioned in the Bible? (*Look well, and tell me next Sunday*.) The word sweet-cane mentioned in Isaiah xliii. 24 and Jer. vi. 12 is not sugar-cane but calamus, a scented reed used for incense. But if there is no sugar how could there be sweets? Yes, from honey. The word "sweet" is often mentioned in the Bible, specially with regard to God's Word; for indeed to those who love it, God's precious Word is sweeter than honey and the honeycomb. See Ps. xix. 12, civ. 34, cxix. 103, cxli. 6; Rev. x. 9; Ezek. iii. 3. So honey is the Bible word for sweets. The Lord Jesus had honey when he was a boy. In Isa. vii. 15 it is prophesied of him, "Butter and honey shall he eat," thereby proving His humanity, that it needed the same food as other children. (*See Wordsworth, Lenth, and Bishop Hall*.) How is honey produced? From bees. The honey bee is well known in every temperate or hot climate, specially in Palestine and Assyria. You remember God's promise to the children of Israel, that He would give them a good land, flowing with milk and honey (*Exod. iii. 8—17, xiii. 5; Deut. viii. 7, 8*), i.e., cows and bees. The land was full of cows and goats for milk, and the honey was produced by bees, either wild, or cultivated in hives, as we do now in England. Wild bees, such as Samson found (*see Judges ix. 5—10*). These bees usually swarm in trunks of trees or holes in the rocks; thus it is said, "honey out of the stony rock" (Ps. lxxxi. 16; Deut. xxxii. 13). Jonathan's story of his trouble about eating a little honey (*1 Sam. xiv. 24—43*), "I did but taste a little honey, and, lo, I must die." Barzillai brought honey to David (*2 Sam. xvii. 29*), *hive honey, most likely*. Jeremiah mentions "treasures . . . of honey hid in the field," thus telling of a curious custom of rendering the honey into pots and hiding them in the earth. Then John the Baptist fed on locusts and wild honey (*Note 1*), (*St. Matt. iii. 4*). Our Lord partook of honeycomb after He had risen from the dead. Children, let honeycomb then always remind you of your Risen Saviour—His eating it proved the reality of His Risen Body. See St. Luke xxiv. 42.

Our missionaries are often troubled with bees in their travels in foreign lands. Bishop Hannington often refers to them in his journals. Once he said, "The mosquitoes here are as 'savage as bees'"; for a few days previously his whole caravan had been routed by bees. *See Note 2*, and read Psalm cxviii. 12. How well the Psalmist described the discomfort. Bees are only savage when disturbed. Buffon, the great French naturalist, describes the character of the bee as—

active	laborious	industrious	full of
vigilant	disinterested	orderly	forethought.

Surely all these characteristics are the same of our missionaries—surely we may think of them as bees from the beehive in Salisbury Square. Each one has a "settled purpose"; some go out into distant fields to gather souls, sweet honey to satisfy the Lord Jesus; some stay at home to keep the hive in order, to watch, to pray disinterestedly, not for self or selves, but for their heathen brethren. As last month we wished you to think of C.M.S. when you look at a wheel, so this month I ask you to remember C.M.S. when you see a bee or a beehive. (*Note 3*.) Many a beehive has been made an offering to C.M.S. (*Note 4*.)

Notes.

1. Says Bishop Hannington, "Shot a very large partridge, off which we dined; spurs an inch long betokened he was a 100 years old! The Mkamba gave me some wild honey, which added to the feast."

2. "Presently I saw my men flying in all directions like madmen, and no foe or wild beast to be seen. Very near the spot I heard a shout, 'Bees! Bees!' Instantly I was attacked in the most savage way; loads scattered, men terrified, and Natives telling me what a great number were coming, almost unseen. I was frantic, as I felt sure the Natives would dash in and seize the goods, bees or no bees. I wrapped myself in a cloth and essayed to go, but was utterly put to flight!—hundreds of bees surrounding me. Then I bethought me of my mosquito net, and tried again and again, but was driven back; about twenty bees got inside, and I was nearly mad. Jones (the Native clergyman) also attempted, and got worse stung than I, and many of the men were fearfully stung—out of one man's back we took, I think, fifty stings! For a radius of 300 yards the bees raged in every direction."

3. The beehive seems to be the most primitive shape of uncivilised dwellings, in Uganda as in other parts of the world. Mr. Mackay says, "I was asked to make a lightning conductor for Mtesa's tomb, which is a beehive 80 feet high, and 30 feet of grass on the top!"

4. A poor woman had several beehives. She heard of Christ, and of His heathen needing Christ. That very day she set apart two of her hives for Christ. When she took a whole sovereign as the produce of her honey from the two hives, the minister said, "You cannot afford so much." "I must afford it, sir, for the Lord hath need of it," she replied.



AS last year, a GLEANERS' UNION Conference will be held on the C.M.S. Anniversary Day, Tuesday, May 6th, at 3.45 p.m., at the C.M. House. Admission by card of invitation only, which will be given only to clergymen (with one lady each), Secretaries of G.U. Branches, and such other members of the Union as may be coming from the country. Not more than 250 cards will be issued. Tea will be provided and served by some of the lady members of the UNION at 5 p.m. We are sorry that the invitations must be restricted, but the C.M. House is preferred to a larger place for this informal friendly gathering, and space is limited.

We think we may as well print, *pro bono publico*, a pleasant bit of alliteration which we borrowed from a speech by the Rev. J. Hall Shaw, Vicar of St. Paul's, Islington, at the inaugural meeting of his G.U. Branch two years ago, and which we have used pretty widely, as some of our readers know. Mr. Shaw told his people that "Gleaners" must have "fields" to "glean in," and he named five. We ourselves added another, and made six; and they are as follows: Gleaners should glean in—what? (1) *In-spiration*, i.e., from the Word of God; (2) *In-formation*, by reading, and attending meetings; (3) *In-terest* (getting their friends interested); (4) *In-tercession*; (5) *In-come*; (6) *In-comers*, i.e., (a) new members for the UNION, and (b) new missionaries. Friends who have to address gatherings of Gleaners, or to start Branches, will find these "*Ins*" a convenient framework for their thoughts and words.

A very interesting Branch has been established at Cottayam, Travancore, of which Mr. T. Korula, a Native Christian master in the Cambridge Nicholson Institution (the Divinity School for this Mission) has become Secretary. Forty leading members of the Native Church have joined, clergymen, catechists, teachers, &c. They are to meet monthly as Gleaners, each member taking some one Mission (in any part of the world) to report on, just as some of our Branches do in England. They will also make up little evangelistic bands for regular preaching tours. They have printed cards in the Malayalam language to accompany our Members' Cards. We must give a fac-simile of one in a future number.

LETTERS FROM GLEANERS.

A C.M.S. "Surprise Table," or One Way of Increasing our Annual Returns in Poor Country Parishes.

DEAR MR. EDITOR,—These are the days of surprises, and in this part of the country a C.M.S. Surprise Table (fruit grown from a tiny seed-corn gathered from the rich fields of the *Gleaner*) has been an interesting curiosity.

Some few months ago circulars stating that Sunday and Monday, Oct. 20th and 21st, had been set apart for our C.M.S. sermons, meeting, and Surprise Table, also containing an earnest appeal to all parishioners to send free-will offerings, had been left at nearly every house in the parish.

The Sunday dawned with strong winds and heavy rains (blessed symbols of the Holy Spirit, the "Author and Giver of life"). But the dark leaden clouds wore a fringe of silver, for "God's weather never spoils God's work." My old vicar, Canon Ripley, came over from Norwich, and preached in the morning from Acts xviii. 28, "Salvation to the Gentiles," and in the evening from St. Luke xi. 23, "Gathering with Jesus."

By the Monday morning the parish was thoroughly aroused, and the "Surprise Table" was the subject of conversation from one end of the village to the other. During the whole of the day the Church Jubilee Mission Hall was the centre of great missionary activity. Free-will offerings of all sorts came pouring in, from the handsome gifts of the farmers and tradespeople down to the humble offering of the poor, who were determined to do what they could. At 6 p.m. all Gleaners, box-collectors, and friends, including the neighbouring clergy and their workers, were invited to a tea. At 7 p.m. there was a short missionary meeting, when all the gifts were dedicated to God in prayer, and Canon Ripley gave a short address. By this time the hall was literally packed beyond the doors.

At 8 o'clock the free-will offerings, which had been arranged on the Surprise Table, were sold by auction by Messrs. Westley & Son, of Soham, who most kindly gave us the benefit of their services gratuitously. The offerings comprised gifts from Nonconformists as well as Church people (brotherly love prevailing in the great matter of evangelising the heathen), and consisted of cakes, pastry, plants, glass, tinware, butter and eggs, grocery and drapery, carpentry, boots and shoes, fruit, vegetables, poultry—live and dead ducks, live rabbits, live cocks and hens, &c.—and to judge from the *foreign tongues* and garrulous sounds from coops and hampers, it seemed evident that the "live stock" took as keen an interest in the Surprise Table as the large gathering of men, women, and children. The offerings were grouped in 117 lots (this meant at least 200 gifts), and in the space of two hours every article was sold.

The venture resulted in a great success. Little Faith had said, "We must aim at £5." The Gracious Master was "able to give us much more than that." The sale realised £9 11s. Thus with the proceeds of 30 boxes, 2 Sunday-egg boxes, vicarage apple-tree (£1), one donation, collections, and Surprise Table, this parish will be able to send up at the close of the year £27 12s. 1½d., as against £14 last year. "Not unto us, O Lord, not unto us, to Thy Name be the glory."

From this venture I have learnt a lesson or two which I would with much diffidence pass on to co-workers in country villages.

(1) "*The power of little.*" The proceeds of some of the boxes are small, the value of some of the free-will offerings was trifling.

(2) What can be done in one poor scattered country parish with a population of 850 can be done in all. Why should not every country parish, where there is any true love for the work done through the C.M.S., make an effort to send up nothing less than £20 in 1890?

(3) Here is a remedy at hand for the rolling away the great stone of reproach overhanging some of our country parishes. In this day of glorious opportunities and boundless possibilities, it has been said that a fall-off in returns from our country parishes is the rule, not the exception! If this be a fact, it must be regarded by all the people of God who desire to bring glory and honour to the King in the evangelisation of the heathen as a bitter reproach. Even with such ugly facts before us as agricultural depression, low wages, scarcity of money, and the dying out of good old subscribers, any retrograde step must be regarded as a reproach which must be rolled away.

We need not yield to the apparently inevitable. Remedies are at hand. Our people are willing and waiting to give in kind if unable to contribute much in money. Let us not be afraid of sanctified Surprises, Sales of Work, Surprise Tables, Surprise Auctions. Free-will offerings, &c., can be turned into gold for "the King's business"; fresh zeal will be kindled among the workers; missionary work will be brought to the front; silver and gold in larger abundance will be brought to the King's work, and the faithless wail of a "fall-off in returns from the country villages" will become a thing of the past.

Then, ours shall be the *Great Surprise in the Great Day of the Lord*. "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

Wicken Vicarage, Cambs.

T. W. THOMAS.

A "Self-Denial Week."

The subject of a self-denial week having again been mentioned, may I trouble you with a few lines. To begin with, except in comparatively few families, it seems to me impracticable to carry out the plan as suggested by a fellow-Gleaner; the head of the family must heartily concur. In this as in other things "God setteth the solitary in families." Again, Our Lord's command is "appear not unto men to fast." Are there not, so to speak, quieter ways of self-denial, something only between ourselves and God? Most of us can find ways and means if we choose, but we shrink back when God, as it were, puts His finger on our pet enjoyments or indulgences. We look too—alas! too often—for the praise of men.

One suggestion may I make. Could we not deny ourselves half an hour's sleep, and give it to mission-work—prayer-work? We need more prayer, for the home-workers, as well as for those in the field. Many of us are half asleep: there is a plodding work going on, but a great lack of enthusiasm among us Gleaners, a sad lack of that fresh air of the Presence, Power, and Peace of the Lord Jesus. Will not the experience of the Gleaner who prayed for two hours for Hartlepool that a missionary might go out from that town, be an encouragement to us to pray? She prayed for one man, and God gave her two. She prayed in faith, for she patiently looked in the GLEANER for many months before the answer came. J. T., No. 181.

G.U. Meetings on Sundays.

The GLEANERS' UNION here is creating a great deal of interest. We number thirty members, and others wish to join. We had our first G.U. Meeting on Sunday, March 16th. We purpose having these meetings every other Sunday after the children are dismissed from Sunday-school. Several of our teachers are members, and it seems the most convenient

time to meet. We had a meeting last Friday night after the missionary box opening; our vicar and curate were present, about twenty-six members, and a few non-members. The meeting was addressed by Canon Phillips, who gave a very suitable and helpful address. He stirred us up to remember the *Jews*, in the midst of our other missionary interests.

One feature of the work of the UNION here is striking, i.e., the interest in missionary work stirred up among the Christian *working men*. Their prayers are, I am sure, "the effectual fervent prayer, that availeth much." *Penrith.* M. S.

A Real "Mite."

A little fact in connection with our recent C.M.S. Missionary Week should not be overlooked. One of our first-fruits was a contribution from an old man who had just been elected to occupy one of the almshouses to which a small pension is attached. He set aside his first week's allowance as a thank-offering, truly in the spirit of Mark xii. 44. E. H.

The Influenza.

May I suggest that when the present epidemic has left our country, as we hope it will do in a few weeks, every friend of the C.M.S. (certainly every Gleaner) who has escaped, should give 6d. to the C.M.S. This would press keenly on no one, but would bring in a goodly sum to the dear and good cause. Many will gladly do this a hundred-fold, and I think none—when they think how many have been laid low or left weakly for months—will grudge this tiny thank-offering. A GLEANER.

[Yes; but why not also those who have actually suffered, and have recovered?—ED.]

The Little Sower's Band.

Your readers may perhaps like to know that children unable to join the Little Sowers' Band through a Local Branch, can do so by applying to *St. John's, Woking.* A. B. C.

A Request for Prayer.

Prayer is earnestly requested for a zealous and devoted Gleaner who has been taken suddenly and dangerously ill. W.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending February, 1890.

FIRST CLASS. Competitors who have gained three-fourths marks.	SECOND CLASS. Competitors who have gained two-thirds marks.
Miss E. Sargent, Ipswich.	Miss M., South Shields.
Miss B. Clarke, Upton, Cork.	Miss A. Clarke, Upton, Cork.

Questions on the April Gleaner.

1. Notice briefly (a) the languages, (b) the two religions, (c) the two chief ports, (d) the two great mountains, (e) the mission stations, of East Africa.
2. Explain correctly in what way the following Bishops have been connected with East Africa: Mackenzie, Steere, Smythies, Ryan, Royston, Hannington, Parker, Tucker.
3. What has been done with East African slaves rescued from slave ships? and what with runaway slaves at mission stations?
4. Quote (a) a sailor's speech, (b) a parochial clergyman's view of "home heathen," (c) a recommendation as to the promotion of missionary interest in country parishes, (d) a description of African communicants.
5. Who are, or were, Isaac Nyondo, Colonel Euan Smith, Rev. H. K. Binns, Mrs. Wilmot Brooke, Miss Harvey, Ishmael Semler, Rev. A. E. Steggall, Bishop Ingham, Rev. Jesudasan John, Dr. H. J. Bailey?
6. Mention one cause of encouragement in connection with each of three "special missions," in Yoruba, in South India, in Ceylon.

Bible Questions.

Owing to alterations in the plan and publication of Mr. Macartney's magazine, his Bible Questions are suspended, but we hope they are to be resumed shortly.

Gleaners' Union Roll Call.

"They rest from their labours."

Mr. F. P. Blundell, Carlisle, No. 6,395, Sept., 1889.
G. Gnanasundary, Palamcotta, No. 1,276.
Mr. W. H. Smith, Canonbury, No. 10,706.
Mr. H. E. Kelsey, s.s. *Henry Fenn*, Niger, No. 4,812, Jan. 1st, 1890.
Mrs. E. Ley, Menabilly, No. 4,232.
Miss Annie Rothwell, Walsley, No. 4,846, Dec. 30th, 1889, aged 26.
Miss Alice Rothwell, Walsley, No. 4,847, Jan. 31st, 1890, aged 28.
Miss M. Kendle, King's Lynn, Feb. 12th, 1890.
Mrs. M. Woodhouse, Nottingham, Feb. 5th, 1890.
Catherine M. Jefferson, Carlisle, No. 12,264, Feb. 5th, 1890.
Miss E. W. Croydon, No. 2,988, Feb. 17th, 1890.
H. Bulstrode, Wandsworth, Feb. 7th, 1890.
Mrs. Gates, St. James's Clapham Branch, No. 6,716, Feb. 11th, 1890.
G. R. Dawson, Driffield, East Yorkshire, Dec. 30th, 1889, aged 34.
Mrs. May, Canterbury, No. 3,080.
Miss Larkin, St. Saviour's Fitzroy Square Branch, No. 16,157, Feb. 1st, 1890.
Mrs. MacCulloch, Leamington, No. 9,532, March 5th, 1890.
Mrs. Eliza Anne Harke, Pallanza, Italy, No. 16,100, Jan. 21st, 1890.
Miss Blanche Newton, Leeds, March, 1890, aged 11.
Rev. E. M. Griffith, Jaffna, Ceylon, No. 19,004, March 13th, 1890.
Mrs. Peters, St. Paul's, York, No. 21,335.
Mrs. Sophia Pottle, East Finchley Branch, No. 16,262, Feb. 3rd, 1890.
Mrs. Starr, Bishop's Castle Branch, No. 8,192, Jan. 1890.
Mrs. S. Graham, Little Island, Clonmel, No. 12,014, March 25th, 1890.
Mr. Wm. Carter, Cromer, No. 3,969, Feb. 19th, 1890.

HOME NOTES.

WE give some further details regarding the Anniversary gatherings:—On Monday, May 5th, Prayer Meeting, at the Leopold Rooms, Ludgate Circus, at 4, with short address; Service at St. Bride's at 6.30, with Sermon by the Rev. Herbert James, Rector of Livermere; on Tuesday, Clerical Breakfast, at Exeter Hall, at 8.30, with address by the Rev. Canon McCormick. Annual Meeting at 11, the President in the chair; Speakers, the Bishop of Norwich, the Earl of Harrowby, the Bishop of Travancore and Cochin, the Rev. J. C. Hoare (China), Dr. S. W. Sutton (Quetta), and the Rev. W. Allan (who will describe the Society's plans in West and East Africa). At 3.45 P.M., Gleaners' Union Conference at the C.M. House (*see* in G.U. column). Evening Meeting at 7, the Dean of Norwich (Dr. Lefroy) in the chair; Speakers, Rev. Canon Money (to describe Africa plans), Archdeacon A. E. Moule (China), Archdeacon Reeve (Athabasca), Rev. J. Redman (Sindh), Rev. B. Baring-Gould, and Captain Dawson, of Bournemouth.

THE consecration of the Rev. Dr. Hodges for the Bishopric of Travancore and Cochin, and of the Rev. A. R. Tucker for the Bishopric of Eastern Equatorial Africa, is fixed for St. Mark's Day, April 25th, at Lambeth Parish Church. But the GLEANER is published before that day. Bishop Tucker starts for Brindisi the same evening. He is timed to catch the Mombasa mail steamer at Aden, and to reach Frere Town about May 17th. We are sure that much fervent prayer will follow Bishop Tucker.

THE Rev. Alfred J. French Adams, M.A., of Balliol College, Oxford, Rector of Foscott, Bucks, has offered himself to the Society, and to the Bishop-designate of Travancore and Cochin, for the Principalship of Cottayam College. He was head boy at the City of London School under Dr. Abbott, and won a Balliol scholarship, but a partial failure of health prevented his taking the high degree that had been expected. He is a nephew of the Lowndes Professor of Astronomy at Cambridge, and of the Professor of Natural Philosophy and Astronomy at King's College, London. Mrs. Adams was a teacher at Girton.

THE following ladies have been accepted by the Society:—Miss Mary Hunt, Bournemouth; Miss Eliza Ritson, Sunderland; Miss Clara Louisa Warren, Canterbury; and Miss Rebecca Gardiner, St. James's, Hatcham. Miss Eleanor G. Dickenson is about to sail for the North Pacific Mission, as an honorary missionary, to work under Bishop Ridley, though not in official connection with the C.M.S. at present.

ONE of the interesting smaller Valedictory Dismissals that are sometimes held in the course of an ordinary Committee meeting took place on March 18th, when the following missionaries were taken leave of:—The Rev. A. E. Day, returning to Peshawar; the Rev. J. W. Tims, returning to the Blackfoot Mission, Saskatchewan; the Rev. J. H. Keen, formerly of Moosonee, and for some years Curate of Spitalfields under the present Bishop of Bedford, proceeding, with Mrs. Keen, to the North Pacific Mission; and the Rev. A. E. Dibben, B.A., Curate of St. John's, Chelsea, proceeding to Ceylon, for the Galle Face Church, Colombo. The missionaries were addressed by the Rev. G. Tonge, and commended in prayer to God by the Rev. U. Davies.

The party also had a public leave-taking at Chelsea Town Hall the same evening, together with the Rev. E. A. Fitch and Miss C. E. Fitch, who will be shortly returning to East Africa. Sir John Kennaway presided at this meeting, and Mr. Wigram introduced the missionaries. The hall was densely crowded.

Two more "Missionary Bands" have been formed at Cambridge, which now has several. These are the "Kandyans" (ladies) and the "Singhalese" (gentlemen). The number of members in each is limited to seventeen, because Ceylon falls on the 17th of the month in the Cycle of Prayer. They are both in connection with Trinity Church, of which the Rev. J. Ireland Jones, of Ceylon, has charge during the Rev. J. Barton's absence in India.

AN aged friend of the missionary cause, Mrs. Henry Ford, the oldest subscriber to C.M.S. in Bridgwater, was taken to her heavenly rest on March 9th.

The London C.M.S. Unions.

THE LADIES' UNION.—At the January Meeting a paper by the Rev. E. Lombe (for many years Hon. Association Sec. for Norfolk), was read by Mr. Stock, in the regretted absence from ill health of the writer. In February Archdeacon Reeve, of Athabasca, gave a most interesting account of his "Work and Wants," while at the March Meeting, Rev J. C. Hoare, of Ningpo, spoke upon "Faith as the great qualification for Missionary work." In addition to the Monthly Meetings, Mr. Stock gave a course of lectures on Central African Exploration and Missions, his place on one occasion, when absent from indisposition, being filled by Dr. Pruett, who spoke of his own experiences in Eastern Equatorial Africa.

THE YOUNGER CLERGY UNION has held three Meetings during the quarter, being addressed in January by Archdeacon Reeve, on the work in the Athabasca and McKenzie River Dioceses; in February by Mr. Edward Mantle on "The Use and Abuse of the Magic Lantern"; and in March by the Revs. A. J. Robinson, of Whitechapel, and H. P. Grubb, of the C.M.S., and G. M. Tait, Esq., of the L.W.U., on "Home Organization."

THE LAY WORKERS' UNION.—The January monthly Meeting was taken by Bishop Crowther—an ever welcome friend. At the February gathering (a very crowded one) the chair was taken by Sir T. Fowell Buxton, and a most interesting and deeply solemn address was given by Mr. G. Wilnot Brooke. Japan was the field chosen for the March Meeting, when the Rev. Henderson Burnside (formerly of the Japan Mission) spoke of "The present position and prospects of Christianity" there. In addition to these monthly gatherings, addresses have been given by the Rev. A. E. Day, of Peshawur; Mr. Stock on "Africa"; Mr. E. Mantle on "Africa" (Lantern lecture), and the Rev. J. H. Horsburgh on "China." An evening has been devoted to Practice Addresses by members, with discussion; and another spent (by invitation) with the Members of the C.E.Y.M.S. at their Leopold Rooms, in St. Bride Street.

We recommend a Missionary Service of Song by Annie W. Marston, called "White unto Harvest." See Advertisement.

THE Rev. W. E. Taylor asks us to say that the photographs reproduced in the April GLEANER were not taken by him, but were given to him by others. We are sorry to have made this mistake.

An "Indian Widows' Union" has been formed in connection with the C.E.Z.M.S.; not a Union of Indian widows, but of Christian ladies in England, to band them together for work and prayer to improve the condition of Indian widows. The President is the Dowager Lady Dynevor, and the Secretary, Miss Macgregor, 17, Gunterstone Road, West Kensington, W.

THE Principal of the Islington College wishes to acknowledge, with thanks, the welcome gift of bulbs and seeds for "the student who loves gardening" from one who also sends the kind prayer "May the Lord make you fruitful in every good work." He hopes that others will help in the same way. Seeds and bedding-out plants which would be thought of little value in some gardens are most useful at Islington.

Contributions Received by the Editor.

To April 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: Miss E. F. J. Elliott 21s., Gleaner No. 11,309 10s., 317 sums under Ten Shillings £7 11s.	29 2 0
For Our Own Missionary: Miss Wyatt per Miss Nisbet £1, Gleaner No. 11,964 10s., Freewill offering, Gleaner No. 20,790 10s., Miss Pyne 20s., Proceeds sale of chutnee per Mrs. Stainforth 35s., Thank-offering Gleaner No. 22,077 £2, C. P. £5, Gleaner No. 8,761 10s., Drawing Room Meeting, Brockley, per Miss Snelling 17s., Exeter Branch per Rev. J. Agg Large 32s., Miss M. Maude 35s., E. L. B. 15s., Missionary Box (Steeeton Sunday School Class) per Miss M. Bairdow, and Gleanings per Gleaner No. 18,506 18s. 8d., E. F. 10s., Bible Class Box per Mrs. Hunt 12s. 1d., Walton Branch per Mr. G. H. Miller 10s. 4d., Miss Pierson 10s., 50 sums under Ten Shillings £3 6s. 4d.	28 1 5
For C.M.S.: Missionary Box, Hastings and St. Leonard's Branch of G.U. per Mrs. Tredennick £1 1s. 3d., Missionary Box per Miss M. T. Poynting 22s. 7d., Gleaner No. 11,871 10s., Gleaner No. 11,053 10s., Miss E. Nixon 11s. 2d., G. U. Examination Prize gained by Miss J. Tucker 10s., ditto Miss W. G. Léon 8s., 15 sums under Ten Shillings £2 8s. 5d.	7 0 2
441 Renewals	3 17 11
*65 Membership Fees	6 3 7
Total in connection with Gleaners' Union	£49 5 1
<i>The Editor has also received—</i>	
For C.M.S.: A Gleaner's Thank-offering £10, Miss H. L. Hooper 10s., Mr. E. Clifford £5, Gleaner No. 8,761 10s., Sale of the Hon. Misses Pennell's Cards per Mr. Stride 21s., Miss Wardroper £5, St. Mary's Bryanston Square, Great York Mews School per Miss Thompson £2 3s. 6d., Mr. F. M. Phillips £2 2s., Captain Dawson £3, Children at No. 2, Eldon Road, Hampstead 6s. 3d., Returned Income Tax per Miss M. A. Moyses 28s., C. D. 8s., W. W. M. £2 10s., T. V. B. 30s. (for West Africa), C. P. £5, Thank-offering from Gleaner No. 21,858 per Miss E. Bond £20, Miss E. Bond £5.	64 15 9
For the Sudan and Upper Niger Mission Fund: F. T. H. 14s., Gleaner No. 839 10s., Thank-offering from Gleaners Nos. 14,464 and 14,465 10s., Mr. G. Cottam, 3s. 6d., C. P. £5, A Gleaner 7s., Mr. S. Ross 5s., Three Nova Scotian Gleaners 20s.	8 8 6
Total	£122 9 4

The Editor has also been requested to acknowledge: For C.M.S., Mr. J. Levensuch 20s., All Saints', Hatcham Park, Juvenile Association per Mr. A. J. Thyer £3 15s. 4d., Miss Williams £10, Miss M. F. S. Williams £10, Missionary Box, Miss M. Milk, per Rev. A. T. Hodgson 9s. 7d., Christ Church, Harlesden Sunday School Boxes per Mr. J. Mudie £1: 12s. 8d., Sale of Jewellery per Gleaner No. 7,775 3s. 9d.

Topics for Thanksgiving and Prayer.

Thanksgiving that means have been graciously vouchsafed in the past year for the support of the Society's increasing staff and growing work.

Thanksgiving for good work and years of blessing in Mid China. Prayer for all the missionaries, Native clergy, and teachers, and converts.

Thanksgiving for Mr. Mackay's fourteen years' labours. Prayers for like-minded successors, and for the bereaved relatives in England.

Prayer for the family, the College, and the Mission bereaved by the death of the Rev. E. J. Perry.

Prayer for Bishop Tucker, and all his future work.

Prayer for the Society's Anniversary.

Forthcoming Sales of Work.

Zion Church, School House, Rathgar, Co. Dublin. Sale May 18th, 14th, and 16th. The Misses Stephens, 1, Cremorne Villas; and the Misses Poole, 45, Rathgar Road. St. Matthew's Schools, Cotham, Bristol. Mrs. Doherty, St. Matthew's Vicarage. Sale in Whitsun week.

Miss Rumpf, Bluntisham Rectory, St. Ives. Sale end of May.

Christ Church, North Brixton. Sale June 5th. Mrs. Campbell, 32, Bramah Road.

Miss Simpson, Stowmarket, Suffolk. Sale in August.

THE SOCIETY'S NINETY-FIRST ANNIVERSARY.

THE ANNIVERSARY SERMON will be preached (D.V.) on Monday Evening, the 5th of May, at St. Bride's, Fleet Street, by the Rev. HENRY JAMES, M.A., Rector of Livermere, Suffolk. Divine Service to begin at Half-past Six o'clock. **THE ANNUAL MEETING** will be held (D.V.) at Exeter Hall, Strand, on Tuesday, the 6th of May. The Chair to be taken at Eleven o'clock precisely. Doors to be opened at Ten o'clock.

A PUBLIC MEETING of the Society will also be held at Exeter Hall in the evening of the same day. The Chair to be taken at Seven o'clock precisely. Doors opened at Six.

Tickets of admission to the Hall may be had on application at the Society's Office, Salisbury Square, daily, from Tuesday, April 29th, to Friday, May 2nd, from Eleven to Four o'clock; on Saturday, May 3rd, from Eleven o'clock till One; and on Monday, May 5th, from Eleven to Four o'clock. No Tickets will be issued before the time here specified. It is particularly requested that persons applying for Tickets will confine their application to the number actually intended to be used.

By Order of the Committee,
GLENNELL COLLINGWOOD, Major-Gen.,
Lay Secretary.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the GLEANER direct from the Church Missionary House, post free, will be as follows:—

One Copy... 1d. | One Copy (for Twelve Months) 1s. 6d.
For the benefit of our friends who wish to assist in increasing the monthly sale of the Gleaner, if ordered direct from the Church Missionary House, as follows:—
Current monthly number—12 copies, 1s. post free; 23 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 6d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.
P.O. Orders to be made payable to General Glennell Collingwood, Lay Secretary.

Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. Jaa. Truscott & Son, Suffolk Lane, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

[ADVERTISEMENT.]

C.M.S. LAY WORKERS' UNION FOR LONDON. Monthly Meeting, Monday, May 19th. Subject: "Services of Song as a means of furthering the Missionary cause." "Bishop Hannington: His Life and Work" will be sung by a Choir conducted by Mr. Carrott. Commence at 7; Tea 6.15.

WHITE UNTO HARVEST. A Missionary Service of Song. Compiled by A. W. MARSTON. Book of Words, 3d. Special terms for large quantities. Published by J. F. SHAW & Co., 48, Paternoster Row, E.C. Profits towards support of a Missionary in China.

MANNA EVERY MORNING.—2nd Edition. A Manual of Texts and Hymns for Morning use. Price 3d. Profits to C.M.S.—Miss Pyne, 2, Walcot Parade, Bath.

OLD POSTAGE STAMPS.—The Rev. C. F. Jones, Baildon, N.R. Yorks, will gladly receive old English or foreign stamps to sell for C.M.S.

SALE OF WORK to be held the middle of June towards Mission Work in Elore, Madras, under Miss Alexander. Contributions in money or work will be gratefully received by Miss Hagen, 47, Eaton Rise, Ealing, W.

100 LITTLE FUCHSIAS, well rooted; many choice varieties. 2s. 3d. per dozen, post free; 6 for 1s. 3d. Also ROOTED CHRYSANTHEMUM CUTTINGS, good named varieties, 4d. each, postage extra. For C.M.S. Miss Light, The Gables, Fleet, Hants.

KNITTED OPEN WORK STOCKINGS.—Any shade, Cotton, 3s.; Silk, 5s. 6d. Proceeds for C.M.S.—Miss E. Pittar, Melmerby Rectory, Langwathly, R.S.O., Cumberland.

CROCHET SHAWLS, 5s., 7s. 6d., 10s., or 15s.; Fascinators, 2s. 6d.; Knitted Baby's Shoes, 1s. 3d. a pair. Profits divided between C.M.S. and Lynn Hospital.—Address Miss Hitchcock, Avenue Road, King's Lynn.

CROCHET TENNIS CAPES, Shawls, Knitted Basinettes Blankets, Socks and Stockings, &c.—Profits between C.M.S. and a Fund for a Harmonium for Little Wenlock Church.—Mrs. Nash, Little Wenlock Rectory, Shropshire, will be glad of orders.

THE REV. C. A. BURNABY gratefully thanks the many subscribers who answered his advertisement, and regrets that he was unable to reply to them all.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 30, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

THE CHURCH MISSIONARY GLEANER.

JUNE, 1890.

EDITORIAL NOTES.



OUR present number is a miscellaneous one. It is impossible to put aside the absorbing interests of Africa just now, much as we desire to be fair all round; but we present also some interesting communications from Japan, Tinnevely, &c. We also have the Anniversary to report; but we find ourselves compelled to print for that an extra sheet containing eight columns. Our friends should note that this number will not pass through the post for a halfpenny—it requires a penny stamp.

Our Anniversary Week was a most remarkable one, for several reasons. Especially for one thing, quite unconnected in itself with the Anniversary, and yet wonderfully linked on to it. On the Monday morning a telegram was received from Mr. Douglas Hooper, at Frere Town, conveying the sorrowful news that one of the new brethren (Mr. Cotter) was ill, and forbidden to go forward [see also next page], and begging that further reinforcements be sent by the *French Mail*, which meant leaving *within a week*. Mr. Wigram read out the telegram at the preliminary Prayer Meeting in the afternoon, and at the St. Bride's Service in the evening. By 10 A.M. next morning he had four offers of service, and five more came in by the Wednesday night. From the nine volunteers four were selected as really ready and qualified to go forth at once. Passages were taken, outfits bought, friends taken leave of, and on the Saturday evening, May 10th, the four brethren left for Marseilles to catch the French steamer. When they were safely off a telegram was sent to Frere Town. Can we imagine the joy of the party there?—and of Bishop Tucker, when he arrives and finds that another party is following close at his heels? Truly God is gracious!

Of all the numerous meetings of that week, the last, to take leave of those four brethren, was by far the most moving. It was hastily arranged at a few hours' notice, and the great body of our London members were quite unaware of it; but the hall of the C.M. College (which used to be used for Valedictory Meetings, but is too absurdly small now, where due notice is given) was densely packed with sympathising friends. No one who was present will ever forget it. Few eyes were dry—an overwhelming sense of the Lord's presence and power filled the room as Mr. Wigram told the story of the week and as the four brethren responded. The Rector of Whitechapel, the Rev. A. J. Robinson, gave the Valedictory address, as one of the men, Mr. Dermott, is a Whitechapel man; and it is interesting to remember that on the banks of the great Lake to which he is going there is another man (Mr. Deckes) from the same parish of Whitechapel.

Of the four selected, none were new candidates. It was a great advantage that the men who volunteered were already tested and accepted, though not located. But there were outside offers among the nine, and it is hoped that these may be availed of hereafter. Three of the men chosen have made a real sacrifice by going. Mr. Hill, of Corpus and Ridley, Cambridge, and Mr. Dunn and Mr. Dermott, of Islington, were actually under examination by the Bishop of London, with a view to ordination by him on Trinity Sunday; and they gave up that privilege by starting at once.

Reverting to the Anniversary, it would have been a memorable one quite apart from the moving incident just

related. Never before has an overflow meeting been held in the morning. Never before have hundreds been turned away in the evening. We have in fact quite outgrown Exeter Hall. Yet there was no special attraction in the way of speakers, as there was next day at the Bible Society's Meeting. Nor was there in fact any speech which a London meeting-goer would call a great speech. But all was heightened and worthy of the Lord's own cause. We gladly spare the rhetoric and the wit if we may have the heart touched by the simple recital of what God has done, and by the solemn personal call to arm oneself for real warfare. There was thanksgiving, but very little elation. We still think that our meetings do not humble us enough; that the overwhelming prospect of a lost world is not before the eye in its unveiled awfulness as it ought to be. But there was, nevertheless, recognition of the need and of the responsibility laid upon us to supply it. *That is what we want at every meeting in the country.*

A condensed account of the Anniversary proceedings appears on another page; but we hope many of the readers of the GLEANER will also see the *C.M. Intelligencer*, which gives the speeches verbatim. It seems invidious to mention one more than another; but we cannot help inviting attention to the masterly twenty-minutes' review of the Society's recent new developments in Africa given by the Rev. W. Allan; also to the two fervent appeals for China, by the Rev. J. C. Hoare in the morning and by Archdeacon A. E. Moule in the evening. But all will acknowledge that the very best wine came last; and Captain Dawson's final words, spoken with wonderful force to a still packed hall at 9.15 P.M., will be found in full in this present GLEANER. Let no one skip them!

There was very little applause in the morning; and not very much in the evening, considering the hundreds of young men present. But neither meeting ever flagged for a moment. When hundreds stand in the crowded gangways for three hours, it means that their attention is kept. There was, however, one moment of genuine enthusiasm. It was when Canon Hoare ascended the platform, shortly before his son rose to speak. No one of our old veterans is so honoured amongst us as he; and at the sight of him once more, raised up from what seemed to be the bed of death some months ago, the meeting rose almost *en masse* and cheered the true "grand old man."

The sermon at St. Bride's is universally declared to have been one of the greatest the Society has had. The Rev. Herbert James is little known in London; but those who did know him knew what to expect. It was a message from God to the soul; and that we shall see the fruits of it—it may be in most unexpected ways—we do not doubt for a moment. Copies will be supplied free on application.

One other feature of the week was the Rev. H. E. Fox's address to the 327 clergymen and laymen who thronged Cannon Street Hotel on Thursday morning as Mr. Wigram's guests at breakfast, and caused literally another "overflow." He spoke on 2 Tim. ii., pointing out that the home-worker for the missionary cause should have (1) the Devotion of the soldier, ver. 4; (2) the Discipline of the athlete, ver. 5; (3) the Diligence of the labourer, ver. 6; (4) the Dexterity of the artizan, ver. 15. Few men have done more for the missionary cause than Mr. Fox; but he told us that he was

only now beginning to find out how utterly he had failed to realise the solemnity of the matter, and he read the extract given in the next paragraph.

All that Tuesday, amid the crowds and the pleasant greetings, and the rightful happiness and thankfulness, the image kept rising before the mental vision of some of us, of the little handfuls of brethren and sisters in far-off lands. Exeter Hall, full as it was, only contained a small fraction of the members of the C.M.S., yet that fraction was about ten times as numerous as the Society's band of missionaries for the whole world! Here is what Graham Wilmot Brooke writes in a recent letter:—

It is a distressing proof of the *vis inertiae* of the Church and of the shallowness of much of the so-called "missionary enthusiasm" throughout the land, that after many missionary meetings in various parts of the country, at which the appalling fact was fully set forth, that in the Sudan there are as many people as in the whole continent of North America, and all dying without the Gospel, yet to such a field and to such a battle all that can be mustered are four young men and two young ladies! In temporal things this would be called a miserable fiasco; but as it is a missionary movement, and as obedience to Christ is the only motive which is urged, we are told to regard this as a "splendid party"!

It was a bright opening to the Morning Meeting when Mr. Wigram announced an anonymous gift, as a "substitute for service," of £5,000. The donor desires to remain absolutely unknown; but as guesses are made in these cases, we will go so far as to say that it is not any one of the well-known large givers, and that probably no one would ever think of the real person. But we have other "substitute for service" contributions. One friend of our own proposes to give £200 a year in this way; another, £100 a year; and these, and even smaller sums, are just as valuable in His eyes, who measures money by motive. Another gift announced at the meeting, £1,000, came from Nottingham, and may be taken as a direct answer to prayer offered at the recent Missionary Exhibition there.

The particulars of the Society's funds will be found in the extracts given on another page from the Society's Report. We only wish to say here that the Income is *not*, as some are saying it is, £260,000. That is the total received; but it is not all income; some of it is invested funds, of which only the interest can be used.

Our readers should also note what the Report says of our new missionaries. To have been joined by seventy-nine University graduates in four years, forty-eight of them from Cambridge; by nineteen already ordained clergymen in the past year; by fifty-six ladies in the past three years—this, indeed, is cause for thankfulness. And more are coming!

Much as we valued Alexander Mackay, we were quite unprepared for the burst of admiration and sympathy evoked by his death. Newspapers all over the country have had appreciative notices of him, and many of them leading articles. Private letters full of sorrow have come from all quarters. The Convocation of York passed a special resolution of sympathy with the C.M.S. missionaries and Bishop Tucker, the first time such a thing has ever been done.

Another of the sad foreign telegrams has come in on May 14th; and again from Africa! A second telegram from Mr. Hooper, "Cotter at rest." One of the Cambridge party of January taken already! Truly God moves in a mysterious way, His wonders to perform. We remember well how, when Mackay, on the first journey up country in 1876, was sent back sick, Lieut. Shergold Smith wrote, "We are yet *too many*!" Perhaps we are to learn the lesson again. It is nothing to the Lord to work by many or by few.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnevely, and 1st Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purgation of the work.

KEY WORDS.—"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").

Part II. The Work Confirmed and Purified.

Chap. vii.—Missionary Reinforcements for the Work.

"Ezra . . . the son of Aaron the chief priest." A fully qualified man—one of the duly appointed order. For establishing missionary work and building up Native churches need men of the best qualifications and with due authority.

"A ready scribe in the law of Moses." Knew the law and its requirements well. Was well "furnished" with the "profitable knowledge" of God-inspired Scripture. So the missionary who is called to confirm the work must be "ready" in his knowledge of Holy Scripture.

"The king granted him all his request, according to the hand of the Lord his God upon him." The true prophetic phrase, "The hand of the Lord was upon me." "Upon" him so gently and blessedly to lead and guide and prosper him. So God's hand will be upon His missionary servants who seek to confirm the work. A journey of four months, under the loving leading of so "good" a "Hand." So, though a missionary's journey to his field take four months or six months, if that "good hand" is upon him, all will be well.

"For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach, &c." What a splendid sample verse for missionary preparation! To "seek" God's will and word, and to "do" it, and then to "teach" it. Surely this is exactly what missionary preparation means. What a fulness of meaning in this one verse!!

"A scribe of the words of the commandments of the Lord." What attention he paid to "words"! Nothing like a good grip of Scriptures for use,—a being a "scribe instructed unto the kingdom of heaven . . . which bringeth forth out of his treasure things new and old."

"According to the law of thy God, which is in thine hand." That is to be the standard of appeal in all things. The missionary must carry that always and everywhere.

"Whatsoever shall seem good to thee, . . . that do, after the will of your God." Yes! all must be regulated by "the will of God." The missionary is to subordinate all his trust to that. Free, to serve. May do what seems good to him, but must yet "obey the will of God."

"Whatsoever—whatsoever." Four grand "whatsoevers." (i.) "Whatsoever shall seem good to thee"; (ii.) "Whatsoever more shall be needful"; (iii.) "Whatsoever Ezra . . . shall require"; (iv.) "Whatsoever is commanded by the God of heaven." Surely a full plenty to go to work with. So the missionary has "the King's treasure house" behind him. "His riches in glory." He has all, and abounds. All he wishes, all he needs, all he asks, and all God decrees. And lots of blessings like Ezra's salt "without prescribing how much."

"After the wisdom of thy God, that is in thine hand." The missionary needs to take God's own wisdom in his hand for this work of confirming the churches.

"Teach ye them that know them not." A two-fold work—superintending the faithful, and teaching the ignorant. So the missionary's work in such a field is ever two-fold.

"Blessed be the Lord God of our fathers, which hath put such a thing in the king's heart, to beautify the house of the Lord." The true worker ever gives all the glory to God. It is He who puts good things into men's hearts. How thankful we should be for opportunities of thus establishing the Lord's work in the field.

"And I was strengthened as the hand of the Lord my God was upon me." No other source of strength. To see His blessing and purpose in circumstances, and to know them good, how blessed it is! Oh! to go with that Hand ever upon us thus.

"I gathered out . . . chief men to go up with me." Nothing like taking companions for the work. "Come thou with us." St. Paul did it.

IN MEMORY OF ALEXANDER MACKAY.

FAREWELL! But "farewell in the Lord," brave heart,
 Changes the word of sadness to "Rejoice":
 Though, when our need is sorest, you depart;
 Though now no longer sounds your valiant voice:
 Yet not in vain your years of "daily dying,"
 Nor without fruit of joy your seed of tears and sighing.
 Darkness still covers deep your "darkest land,"
 Like the scarce rent primeval forest-gloom;
 But with Nyanza gleaming close at hand,
 Our hearts assemble round your victor tomb;
 And vow in God's strength, for the Crucified
 To win the land you loved so well, and loving died.
 And while the man who knew and marked your worth,
 Stanley, is welcomed with due meed of praise;
 While his just fame rings round the applauding earth;
 Beyond the blue of these sweet April days,
 I hear afar your welcome from the Throne,
 The Lord's approving word, the voice of heaven—Well done!

ARTHUR E. MOULE,
Archdeacon of Ningpo.

April, 1890.

ALEXANDER MACKAY.



ON the Monday of the C.M.S. Anniversary, fifteen years ago, a letter reached Salisbury Square from Germany, signed "A. M. Mackay." The writer had seen in *The Christian* an appeal for East Africa by our Honorary Secretary of that period, Henry Wright; and he at once offered himself. The appeal had been for the Mombasa Mission, then just being revived by the Rev. W. S. Price; but at the moment there was no post open for a young engineer. In the following December another letter came from the same applicant, concerning the plan, which he had just heard of, for sending a Mission to Uganda; and this time his offer of service was accepted.*

But who was this recruit for Africa? Alexander Mackay was the son of a minister of the Free Church of Scotland, in the heart of Aberdeenshire. He had been a student at Aberdeen and Edinburgh; had learned, in addition to the ordinary Latin and Greek, various branches of Mathematical and Physical Science, and was familiar with Agriculture, Architecture, Surveying, Road-making, Machinery, Sanitation, and numerous branches of Engineering. He had been under the ministry of Horatius Bonar, at Edinburgh; had been a Sunday teacher in Dr. Guthrie's Original Ragged School; had conducted classes and children's services. Of his younger days, his friend, W. R. Nicoll, now editor of the *Expositor* and the *British Weekly*, says, "How well I remember his bright boyish face, his blue eyes, his cheerful good-nature, his extraordinary mechanical ingenuity." At Berlin he held the post of first constructor in large engineering works. He was highly esteemed in Christian circles there, and frequently presided at a Sunday evening gathering of English ladies and gentlemen, who met together for Bible study.

Mackay seems to have been interested in Missions by reading Bishop Patteson's Life. On one occasion, while home for a holiday from Germany, he heard an address by Dr. Burns Thomson to a Sunday-school on Madagascar. He at once offered to go out there, but the London Missionary Society had not an opening for him at the time. Soon after, he wrote from Berlin his first letter to the C.M.S., as above mentioned. In that letter he said,—

I am a practical engineer, and have devoted to the Lord my capabilities as such. More than a year ago I came to the resolution to go among the heathen as an engineering missionary, as I saw how powerfully one could bring engineering knowledge and experience to assist in propagating the Gospel.

* The letters received at that time from Mr. Mackay were published in the *C.M. Intelligencer* last month.

And in the second letter, also mentioned above,—

A few days ago I heard that you propose establishing a Mission in Uganda, on the shores of the Victoria Nyanza, with a view to bringing the blessed influences of Christianity to bear on the fearful slave trade. I cannot but regard Uganda as a most important position, and desire respectfully to throw myself at your disposal should you consider it at all desirable to engage an engineer to assist in your noble undertaking.

My heart burns for the deliverance of Africa, and if you can send me to any of those regions which Livingstone and Stanley have found to be groaning under the curse of the slave-hunter, I shall be very glad.

Just a year after the former letter was written, on April 27th, 1876, Alexander Mackay sailed for Africa. A month later he landed at Zanzibar, and he never left African shores again. The story of his life from that time is the story of the Mission, and we are not going to tell the oft-told tale again now. But in response to many requests we must briefly notice some incidents, and quote some sentences from his letters to show what manner of man he was.

We naturally think of Mackay especially in what we may call his secular work, which, in a country like Uganda, is of necessity considerable. On one occasion he and his brethren described themselves as "builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, printers, surgeons, and physicians"; and of course this description applied peculiarly to Mackay. In the long journals published from time to time in the *C.M. Intelligencer* we find him digging a well, and raising the water by means of a small pump; planning a windmill, to obtain the force needful for raising water from a deeper well; making a forge, a plough, a pair of stirrups, a cart, a coffin for the queen-mother, a lightning-conductor, a flag-staff, an oven, all sorts of fittings and furniture; manufacturing sugar; making bread; building boats; repairing machinery; setting-up type, and printing leaflets, &c. Let us give one account of his attempt to make a magic-lantern:—

Feb. 10th, 1881.—Most of the day I have been fitting up a magic-lantern. I got a serviceable enough machine. The only oil we have is castor-oil.

Feb. 11th.—The great heat of the lamp last night caused the box to shrink and crack at every joint. To-day I covered it over with native leather and improved the chimney, which consists of a couple of old Huntley and Palmer's biscuit tins, one laid horizontally on the top of the other, which is vertically tacked on to the wooden box. We gave an exhibition to Mkwenda, whom we had invited with his men. They were intensely delighted with the pictures of animals, especially when I tried a little phantasmagoria effect.

But did he do all the manual labour from choice? The necessity arose from our miserable failure to send adequate reinforcements. In January, 1883, he wrote:—

Jan. 22nd, 1883.—It is every day a source of regret to myself that my time is so much occupied with building and other industrial work. I do not know whether I do right or wrong to complain. I suppose that my desire to [devote most if not all of my time to studying the language, teaching, translating, and conversing with Natives, instead of working in wood, and iron, and clay, is just what every man who comes here will feel. But if we all sit down to books, who is to do the other work that looks as if it must be done? We must have houses and furniture if we are to live like civilised beings, and show the Natives how to use their hands and heads. All intercourse with the Natives helps one to acquire a knowledge of their tongue, and a complete mastery of that is necessary to be able to teach them aright. The Gospel of our glorious Lord should not be turned to ridicule by our broken utterance, when increased diligence can make us fluent speakers. But it is no easy task to burn the candle at both ends in this climate. A few hours under this sun renders one quite unfit for study.

The house he built in Uganda was a good one in its way; but he knew how to do without even the luxury of a decent dwelling:—

I have become quite indifferent as to the sort of house I get. I have slept in all sorts of places—a cow-byre, a sheep-cote, a straw hut not larger than a dog-kennel, a hen-house, and often in no house at all. So anything suits me, provided I get a spot tolerably clear of ants and mosquitoes.

People sometimes called the accomplished Scottish gentleman a "mechanic." But all the while he was getting the best books and reviews out from Europe, and never ceasing

(Continued on page 86.)

A LADY'S FIRST JOURNEY IN JAPAN.

LETTER FROM MISS M. G. SMITH (MRS. BRANDRAM).

The following letter from Miss M. G. Smith, one of the Japan party who sailed in October, 1888, has been lying in our Editorial drawer for some months awaiting an opportunity to appear. As we have the pleasure to announce the marriage on March 13th, 1890, of Miss Smith to the Rev. J. B. Brandram, our missionary at Kumamoto, it is appropriate that we should give her interesting Journal at the same time.]

KUMAMOTO, JAPAN, June, 1889.



DEAR GLEANER FRIENDS,—The following is a brief account of my first missionary journey, which was made last month, into the country from Kumamoto. I must impress on you the fact that I am unable as yet to do any direct Gospel work from my imperfect knowledge of the language, yet I feel that a short journey into the country with our Bible-woman will tend to cheer and encourage the Christians and will also be of immense assistance to myself in the study of the language. Kubota San, our Bible-woman, is a most earnest and untiring worker in the Master's cause, and we hope that, under His blessing, she may be able to do much towards the furtherance of the Gospel. She does not know one word of English, and it was a strange sensation to feel, on parting with Mr. and Miss Brandram, that for a few days I should have to depend on my own poor stammering tongue.

Our journey was to be performed in jinrikishas, the "pull-man-cars" you are familiar with from the pictures and Japan lantern slides. We started at 9 A.M.—early, because we were in for a nine hours' ride. We had previously bargained to be taken for 76 cents each, but we had barely got outside the town when we were sold by our men to others, and we had to alight and enter fresh jinrikishas. I was equipped in a grey cotton dress, pith hat, and green and white umbrella. My appearance soon attracted attention, and I heard passers-by inquire whether I was a man or a woman, for women in this country never wear anything on the head. The men do at times, just as they fancy.

As we passed by the corn-fields we observed the corn quite ripe and ready to be cut. Men and women were working in the fields, and some were winnowing. Their appearance is very startling and embarrassing, as they dispense with clothing when working in the heat in this way. Every now and then we came to a little village, the wooden houses of which had a very dilapidated appearance. The people came running from all quarters to look at me; this gave us an excellent opportunity to distribute a number of leaflets which we had brought with us.

At one o'clock we drew near a town where horse-racing was going on; we had to ride round by the stands, thereby causing great excitement and attracting attention. On landing at the inn for dinner we were most heartily greeted by the landlord with his only English words, "How do 'e do?—come here—my wife (pointing to her) very bad"—and by an oft repeated "come here" he most ceremoniously conducted us upstairs to the guest-room. We took our seats on the matting, and were immediately served with rice, to be eaten with chopsticks, and Japanese tea, made, if you please, in those dolls' teapots you have seen in England with warm water, and drunk without sugar or milk from the little cups you use as pin trays, holding about a tablespoonful. Our host accompanied us to our jinrikishas, and held out his hand to shake hands. As this is never done in Japan it took me quite by surprise, but when I had given him a hearty shake the look of superiority on his face evidenced his intense satisfaction. We then resumed our journey.

It is difficult to tell you all that passed through my mind as I saw this

teeming population of men, women, and children who know nothing of Christ. I wish I had some thoughtless Christians who live in England with me now. I would let them talk to men who hate Christianity. I would show them the little paltry shrines set up by the wayside or in the people's gardens for worship—the poor creature, with some burden of sorrow, kneeling in the idol temple, and clapping his hands for the god to listen to him; and then I would bid them gaze over this charming landscape, and would say to them, "The people of this lovely land know not or else hate the God who made all this beauty. Now, go back to England, and live in idle luxury if you can."

We arrived at Oshima about 6 P.M., and found it pleasantly situated near the sea. On going to the inn we were welcomed by the landlord and his wife, who are Christians. We were taken upstairs to the upper storey, and were seated at once upon mats, and never moved off those mats until 11 P.M., when I was so tired, stiff, and mosquito-bitten that I could hardly move. Our first proceeding was to have tea, in which our host and hostess joined. Their attention was most lavish; they seemed as if they could not make enough of us. After tea, the people began to come in, and very soon the room was lined with people sitting on their feet. Mrs. Kubota began to talk to them, and we had hymns and addresses and chats until eleven o'clock. How I wish some of the dear loving helpers in England could have seen us all! Well, before the people had all gone, a woman came up and hung a mosquito net about ten feet square to four nails in the ceiling. In the middle of this space they spread a couple of mattress arrangements called *futons*, and

another blue quilt to cover us. I had come provided with a sheet sewn up like a bag to keep out the fleas. Into this I got, and passed a moderately peaceful night. We arose about 7 A.M. and found dressing rather a public matter. Before I was near ready, breakfast was up and laid out on the floor, and the people assembling. They seem to think it polite to watch us eat.

At 8.30 they were ready to have morning prayers. The Christians hire a room which they use as a church. The little services there on Sunday were very touching. We sat round the room, men on one side, with a dear old man heading the line; the women on the other side, and I had to take the place of honour here.

There was a little table in the room, over which a jinrikisha man's

blanket was spread, and on it lay a Bible and Prayer Book. Each one brought his books neatly tied up in a handkerchief. There was a little discussion as to who among the men should read the prayers. We had our usual Morning Prayer, hymns, and a sermon from one of the men. Mrs. Kubota also gave an address both morning and evening. I am sorry that I cannot give you an outline of them, as I understood very little of the formal addresses. The Evening Service was rather a lengthy proceeding, lasting from 7.30 to 10.30. It was 11 P.M. before we reached the inn, then we had to go through a weary supper and at last to bed. In the afternoon I went for a walk on the shore with a number of women. They ask such odd questions. The first inquiry is for one's age. Then, "How many children have you?" When I say, "None, I am not married," they are very much astonished, for all Japanese women marry, and at a very early age. When a Japanese woman happens to get to my age without marrying, it is because she has a dreadful temper or some such defect. Hence their astonishment regarding me.

We returned to Kumamoto on Monday, starting from Oshima at 8 A.M. A great crowd gathered to see us off and bid us farewell. As I was very anxious to reach home for the work of the school I had two runners. On the way we passed the great Shimavara volcano. A hearty greeting awaited us at Kamamoto. Every one of the Christians appeared interested in my trip to Oshima, and were pleased to see me back again.



MISS M. G. SMITH AND JAPANESE GIRL.

Now these dear people at Oshima are much on my mind. Oh! let me ask you to remember them in prayer before the Throne of Grace. They do, indeed, need our prayers in their isolated position. A little flock without a human shepherd, and surrounded by heathen influences. Good-bye, dear friends, do help us on by your sympathy and your prayers. — Your fellow-worker in Christ Jesus,
MARY GERTRUDE SMITH.

◆◆◆ NYANZA PICTURES.

THE top picture on this page has a pathetic interest as showing the spot where Lugulama met his cruel death in 1833. This boy, described as a handsome Muhuma, was taken prisoner by a Mganda chief during a war, who gave him to Mr. Ashe. He became a Christian, and during one of Mwangi's outbursts of frenzy was seized with two other Native Christians and burnt to death.

The village of Kagei is at the southern end of the Victoria Nyanza, and is the starting-point for voyages across the Lake to Uganda. At this village Dr. John Smith, the companion of Lieut. Sargold Smith and Mr. T. O'Neill, died, and was buried in 1877; and it was opposite this village, on the island of Ukerewe, that the two latter were afterwards killed. Kagei was for a time a C.M.S. station; but Maalala, and, later, Usambiro were occupied instead.

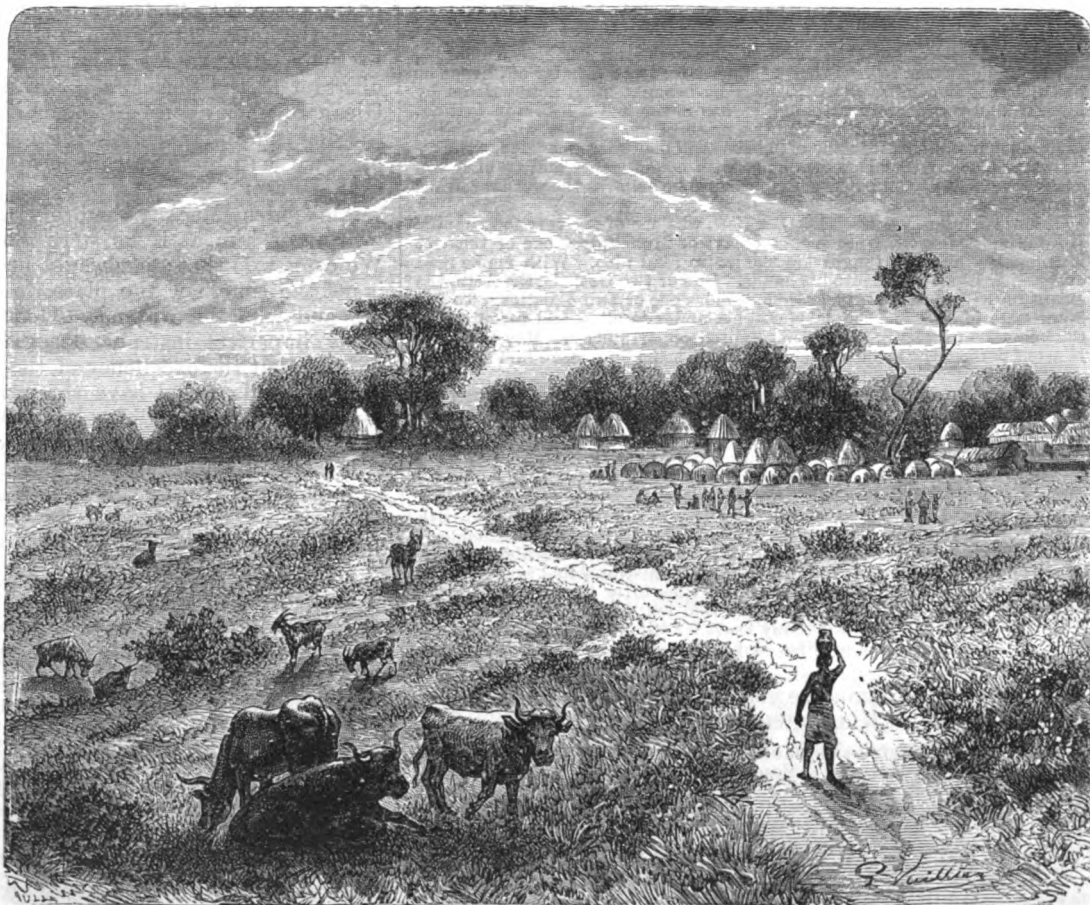
◆◆◆ Gifts for the C.M.S.

A FRIEND writes: You will be pleased to hear that an envelope containing £20 was dropped into my letter-box the other day, with the following note, written in an uneducated hand:—"Please send this to the Church Missionary Society from one who wants to bring pearshing (sic) souls to Jesus."

A general servant writes: Enclosed you will find the small sum of 12s. for the C.M.S. I thought perhaps you would like to know how I got it. I am only a general servant in a small country house, and my master lately has had a lot of gentlemen here for the shooting; most of them have given me a small "tip," and I have saved them and now send them to you for your most wonderful work.



UGANDA: SCENE OF LUGULAMA'S DEATH.
(From the Rev. R. P. Ashe's "Two Kings of Uganda.")



THE VILLAGE OF KAGEI, VICTORIA NYANZA.

(Continued from page 83.)

his studies of various kinds. While Mr. O'Flaherty was in Uganda, Mackay took lessons from him in Hebrew.

There are comparatively few references in his letters to his own personal religious life and his daily teaching of inquirers; but they occur now and then. Here are three or four, taken at random:—

Dec. 26th, 1878.—I have had frequent opportunity of reading and explaining the Scriptures in court, and many most interesting conversations on the passages read. Mtesa is really most intelligent, and seems much inclined to listen to the Word of God. I have not failed to speak strongly on some of the more crying evils in the country—bloodshed, slavery, cruelty, and polygamy—and not without effect. Yesterday was Christmas, and I had given notice of the event. The day was duly celebrated accordingly. The great flag was hoisted, as on Sundays, and all the chiefs turned up at court in extra dress. I read the account of the birth of Jesus, as given in St. Luke's Gospel, and explained fully the message of the angels. When I had done I was asked to tell more, and I embraced the opportunity to show the dignity of labour from our Lord's thirty years' life at Nazareth.

Feb. 8th, 1881.—Continued translation this morning. Read with much edification a nice little work entitled *The King of Love*, by the author of *How to enter into Rest*. There are most beautiful thoughts throughout the work, and much I would seek to live in the realisation of them. "God is never so far off as even to be near."

Feb. 15th, 1881.—Every day last week I have been going on with translating St. Matthew's Gospel, by the aid of my faithful pupil, Mokassa. We began at the New Year, but made little progress often for a whole week at a time. Now we have finished the first twelve chapters. In studying the sacred Word, word for word, I see more beauty than I ever saw before, and I hope the Holy Spirit will bless it much to my own soul, and to that of my assistant. He often admits the beauty of the Word of Jesus.

Sept. 1st, 1881.—My pupils continue to come every afternoon, and we get through a page or two of St. Matthew each day. May the Lord, whose words these are, carry them home to the hearts of these lads. They are quiet and respectful in their treatment of the sacred words, and I earnestly pray that they may come to a knowledge of the truth. Each is about eighteen or twenty years old.

Oct. 8th, 1881.—My old faithful pupil and assistant, Sembera Kumunbo, has turned up again several times. His master lives very far off, hence he has difficulty in coming often. To-day he brought me a note written by himself, and very legibly, although he has never had a lesson in writing, —written in Ruganda, with a pointed piece of spear-grass, and some ink of dubious manufacture, made of pot soot and plantain juice. It ran thus—"Bwana Mackay, Sembera has come with compliments and to give you great news. Will you baptize him, because he believes the words of Jesus Christ?"

This was an interesting case. Sembera was one of my very first pupils. He was most diligent. He is only a slave of Munakulya, one of the first Mutugoles, and has taught his master to read also. With me he read everything I had to put into his hands. One or two Gospels, the Acts, the Books of Kings, and many Psalms, besides one or two Epistles. To my knowledge his life is exemplary, and his understanding and reception of Christian truth very good for his limited opportunities. May the Lord Himself perfect the good work begun in his heart, and make him a chosen and true disciple.

My afternoon class continues as usual. We shall soon be through St. Matthew's Gospel. Sembera is busy with the "Acts," and understands wonderfully well.

March 12th, 1882.—All forenoon busy teaching, with the house full. I am much gratified at receiving from home this mail a copy of the Revised Version of the New Testament. It has a most peculiar interest for me. When Bernard Tauchnitz published in Leipzig his 1000th volume of British Authors, viz., the New Testament, with notes on the text by Tischendorf, my father put the book into my hands. I was attracted by the diverse readings, and in my curiosity to catch preachers in mistranslated texts, I made myself acquainted with the whole. Some time after that I got Alford's edition. From criticism and curiosity God led me to see the beauty of His own Word, and applied it to my heart. I would never be without my "Alford" ever since, and my first copy fell to pieces in my hands through constant perusal.

We must print again the very touching scene of Mackay's personal appeal to King Mtesa in 1882:—

Shortly before Christmas I spent a day at court. In the King's baraza strangers were called forward to describe burial customs in various parts of Africa and Arabia.

"Tell me," said Mtesa, "how they bury in your country." I said, "But let me tell you what: all that fine cloth and those fine coffins will one day all be rotten. It may take ten years, or may-be a hundred years, or it may be a thousand years; but one day all will be rotten, and the body inside will rot too. Now we know this, hence in Christian countries we say that it matters little in what way the body is buried, for it will rot some time or other; but it matters everything what becomes of the soul. Look at these two head chiefs of yours sitting by you. They are both very

rich. Next to you they are the greatest in the kingdom. They have cloth, and cattle and lands, and women and slaves—very much of all. Here they have much honour, and when they die they will be buried with much honour, but yet their bodies will one day rot. Now let me have only an old bark cloth, and nothing more of this world's riches, and I would not exchange for all the wealth and all the greatness of both, because all their greatness will pass away, while their souls are lost in the darkness of belief in the lubarè, while I know that my soul is saved by Jesus Christ the Son of God, so that I have riches that never perish which they know nothing about."

Mtesa then began with his usual excuses. "There are these two religions," he said. "When Masudi [a Mohammedan] reads his book, the Khoran, the Bazungu [Europeans] call it lies; when the Bazungu read their book, Masudi calls it lies: which is true?"

I left my seat, and going forward to the mat on which the Katikiro was sitting, I knelt on it, and in the most solemn manner, I said, "Oh, Mtesa, my friend, do not always repeat that excuse! When you and I stand before God at the great day of judgment, will you reply to Almighty God that you did not know what to believe because Masudi told you one thing and Mackay told you another? No, you have the New Testament; read there for yourself. God will judge you by that. There never was any one yet who looked for the truth there and did not find it."

The court soon after rose.

Alexander Mackay was a many-sided man; and perhaps this was most strikingly illustrated by his interest in the Society's home operations. One would think that a man in Central Africa, cut off for many years from home associations except by letter, would become so absorbed in his own life and surroundings as to care little for what was going on in England except it had to do with Africa. Not so Mackay. He took a deep interest in the progress of missionary zeal and sympathy amongst ourselves. He diligently read the reports of local C.M.S. meetings which appear in the *Intelligencer*. He wrote very heartily about the February Simultaneous Meetings, and about the Gleaners' Union; and several times he wrote letters expressly to the Gleaners. The title of the powerful article printed on the next page, "Gleanings from Buganda," is his own. If our readers will turn back to their GLEANER for July, 1887, they will find a curious diagram of the Society's progress which he made for the Gleaners when alone in Uganda; and any who wish to have the diagram in its original form as coloured by himself, with his own explanation, can have it for sixpence from the C.M. House.

Alexander Mackay had his faults. Some friends are writing of him as if he were almost a perfect missionary. We cannot do that; nor would he have wished it. But this is not the time, nor the place, to estimate exactly what he was and what he was not. God used him, as He does use many imperfect instruments. The treasure is in earthen vessels, that the excellency of the power may be of God and not of us. Let God have the praise; not man. But we—the writer of this article—loved Mackay, and hoped to see him again in the flesh. Instead of that, we have received the following letter, one of the last he wrote, which we print as it stands, because it shows how he cared for us at home:—

USAMBIBO, January 2nd, 1890.

MY DEAR MR. STOCK,—I was much delighted at receiving on 1st December your kind note of June 14th. It is more than kind of you to remember me, seeing that you are so dreadfully overworked. But why in the world don't you and Mr. Lang find assistants, who will somewhat relieve you of over-pressure? High pressure is all very well, but when constantly maintained, and no safety-valve, it converts a store of invaluable energy into a serious source of danger. Only, unlike a steam boiler, in your case the danger is to yourselves chiefly, but that means, at least, serious loss to us. In Africa I have to content myself with very unskilled black helpers, who nevertheless are a help. Surely in the vast resources of England you can find most valuable aid. "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone!"

But what is this you write—"Come home"? Surely now, in our terrible dearth of workers, it is not the time for any one to desert his post. Send us only our first twenty men, and I may be tempted to come to help you to find the second twenty.—Ever yours affectionately,

A. M. MACKAY.

May God write these last touching words on many hearts!

MR. MACKAY'S LAST MESSAGE.

(Received April 24th, 1890.)

GLEANINGS FROM BUGANDA.



O the world outside, Africa still presents the appearance of a land of death and stagnation, where generations live and die an uneventful life, with no revolutions or other political crises to mark epochs in their history. In this great unknown land, however, events move apace, and sometimes with alarming rapidity. Glancing at the history of Buganda for the last half-dozen years, we cannot fail to be struck by the remarkable succession of events.

In October, 1884, King Mtesa died. In many respects he was a remarkable man, having ruled the country since ever we had heard of its existence. His name will ever be associated with those of our greatest travellers—Livingstone, Speke, and Stanley. He first invited Christian missionaries to the country, and through good report and evil report he befriended them to the last. Mwanga, one of his younger sons, succeeded him; a vain youth with a vacillating disposition, who had yet to learn that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. His history was destined to be strangely associated with that of the growth of the kingdom of God in Buganda.

In October, 1885, Mwanga in a fit of fear and madness ordered the execution of the brave Bishop Hannington, who had travelled unscathed through the most lawless part of Africa, and all unknowingly entered the domains of a monarch whose suspicion of white men had been roused to the highest pitch by the malicious slanders of Arab traders. Some months previously he had condemned to the flames the three first martyrs for the faith, and crowned his acts of cruelty by putting to death his favourite page for venturing to remonstrate with him for murdering the Bishop.

October of 1886 found Mwanga more than ever alarmed at the spread of Christianity in his country. In May he had ordered a general massacre of the Christians; many were speared, and others tortured to death, more than thirty being slowly roasted alive in one murderous pyre. The remaining Christians had to wander about in hiding, homeless and helpless, and still the persecuting fury raged in Mwanga's heart, threatening the complete extirpation of Christianity in the land.

The year 1887 was comparatively uneventful in Buganda itself. Christianity was still proscribed, and terror reigned. But the invincible leaven was still at work, and many were being secretly added to the Church. Mwanga, abandoned to evil thoughts, was surely working his own ruin, harassing and plundering his subjects everywhere, and rendering himself generally odious. In October of that year our Mission suffered serious reverses in Umyamwezi, being driven simultaneously from both our well-established stations, Uyui and Msalala.

Before the return of October, 1888, Mwanga was driven from his throne by the combined effort of his Christian and Mohammedan soldiers, who had discovered his diabolical plot to kill them all by starvation on a small island on the Lake. A new king was elected, religious liberty proclaimed, and not a few avowed Christians given high positions of authority in the country. Mwanga had listened to the evil counsels of the Arabs, but they failed to help him in his hour of need. His successor, Kiwewa, proved no wiser. Arab intrigue again found scope, and the Christian chiefs were accused of rebellion. The charge was absolutely without foundation, but it was enough to warrant an attack upon them by the Arab party, who drove them from the country and assumed all the power themselves. That sad 12th of October will never be for-

gotten by our people. Chiefs and Commons, rich and poor, free and slave, they fled before their foes, who hotly pursued them. Everything was lost; wives and children, home and country. No man could return to take anything from his house. Clothes, books, their all gone. The European missionaries were likewise plundered and expelled. Hope for Christianity in Buganda seemed to be at the very lowest ebb.

It is 1889, and the 12th of October has again come round. On that day of the previous year the Arabs were the victors and the Christians the vanquished. Now the order is reversed. These same Arabs have had to leave their wealth and flee for their lives; some of their comrades, too, have left their bones on the same hill side where many Christians had fallen in the treacherous attack of the year before. With loud and real rejoicing Mwanga is carried shoulder high from the Lake to his former capital, and is made Kubaka once more. All the posts of authority are occupied by Christians, all the land falls into their hands, even the king himself is no more their despotic master and murderer, but a helpless instrument in their hands. God has given them the victory.

But it has been a year of bloodshed. It was not they who took the field against the Mohammedans, but the latter who sent army after army to endeavour to effect their annihilation. In repeated battles they have had to face a foe fanatical in temper, as well as more numerous and better armed than themselves. Many of their comrades have fallen, far more than all who were slain by Mwanga in all his bloody persecutions. The greatest, and, till recently, the most tyrannical power in all East Africa is now in the hands of men who rejoice in the name of CHRISTIAN.

But is the power in the hand of Christianity? Shall a nation be born in a day? It is born, but being only just born it is at this moment in the most helpless and critical condition conceivable. Shall it be left to die of neglect, or mayhap to be suckled by some ravening wolf which is already eager to nourish the infant nation with her milk which centuries have shown to be deeply saturated with the ravening wolfish nature? Is this to be so, or is it the resolve of Christian England that the blood of pure Christianity shall be instilled into the veins of this African infant, and that it shall be brought up in the nurture and admonition of the Lord? Mwanga writes, "I want a host of English teachers to come and preach the Gospel to my people." Our church members urge me to write imploring you to strengthen our Mission, not by two or three, but by twenty. Is this golden opportunity to be neglected, or is it to be lost for ever?

You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents, you will find scope for the exercise of them all. You men of God who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Saviour, and who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments, and a religion of carnal ordinances. We want men who will preach Jesus and the Resurrection. "God is a Spirit," and let him who believes that throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth.

"Forget also thine own people and thy father's house;
So shall the King desire thy beauty.
Instead of thy father's shall be thy children,
Whom thou shalt make PRINCES in all the earth."

Usambiro, 2nd January, 1890.

A. M. M.

[This article, complete—it is a little shortened here—can be had in leaflet form from the C.M. House, gratis.]

BISHOP TUCKER.

IT was on St. Mark's Day, April 25th, fourteen years ago, that Mackay and four others for Uganda were taken leave of by the C.M.S. Committee in Salisbury Square; and on St. Mark's Day, April 25th, of this present year, the third Bishop for Eastern Equatorial Africa was consecrated in Lambeth Parish Church, together with the second Bishop for Travancore and Cochin. It was a morning of drenching rain; but a large congregation of C.M.S. friends assembled, and 270 persons remained for Holy Communion. The Archbishop of Canterbury officiated, assisted by the Bishops of London, Rochester, and Mauritius, Bishop Alford, and Bishop French. A noble sermon was preached by the Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford, on the words of Acts xiii. 4, "They, being sent forth by the Holy Ghost, departed." Both Bishop Hodges and Bishop Tucker, he said, believed that the Holy Ghost was sending them forth, and in that assurance lay their strength. He referred to the faithful testimony they had both borne in student days at Oxford, and spoke of the experience of both in work for the Master, Bishop Hodges as a missionary in South India and Ceylon, and Bishop Tucker at home.

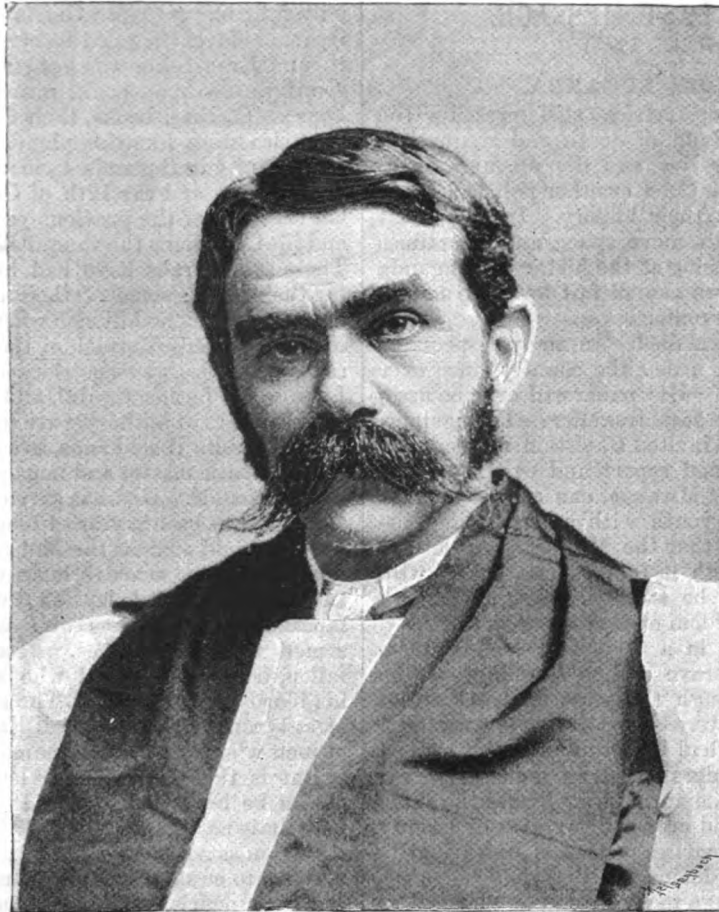
Bishop Tucker started the same evening, *via* Calais and Brindisi, for East Africa. The following letter, posted at Port Said, has been received from him by the Editor of the GLEANER:—

OFF CRETE, P. & O. SS, "BALLAARAT,"
April 30th, 1890.

There is one thing I desire especially to draw attention to: no doubt the point has already attracted your notice; it is this: Mackay, in his letter dated Dec. 28th, 1889, begs for a supply of Luganda Prayer Books and Kiswahili New Testaments. It is an appeal which I would most earnestly endorse and press upon all sympathisers. If we cannot send the men that are asked for we can at least send the books. I am sure that the Committee will do their utmost to respond to so powerful and touching an appeal for the Word of God, coming as it does from the heart of the Dark Continent. It is an appeal for which I thank and praise God. To my mind it is a complete answer to those who criticise the Nyanza Mission. I expect to find at Frere Town fifty Swahili Testaments sent by the B—— Juvenile Association. These I hope to take up with me to the Nyanza. Should porters, however, fail me, I trust God will give me strength to carry them myself.

I have great faith in the radiating power of Christianity, and therefore it is that I rejoice in the central position of the Uganda Church. Let us but give ourselves to the feeding of the flame which God has kindled in so marvellous a manner, and the light of truth, radiating north, south, east, and west, will pierce the surrounding darkness. And great will be the glory that will accrue to the name of our God.

I have had so far a very prosperous journey. The prayers of God's dear people are being answered even to the details of the journey of



ALFRED ROBERT TUCKER, M.A.,
Third Bishop of the Church of England in Eastern Equatorial Africa.

him whom they are sustaining so much by their intercession. That God may give you all needed strength for your work, and abundantly bless your labours to His own glory is my most earnest prayer.—Ever yours sincerely,

ALFRED R. TUCKER,
Bp. E. Eq. Africa.

P.S.—I am rejoicing in the fact that the Captain, at my earnest request, has accorded me permission to hold a daily meeting for prayer and Bible reading in the music room. May God, even our own God, give us His blessing.

Bishop Tucker will find a very different East Africa from that which even Bishop Parker saw two years ago. He will find Mombasa the busy headquarters of a powerful British Company, from whose beneficial influence upon the material and social progress of the country we hope much. He will find Frere Town happily provided with the very band of Christian ladies which his predecessor so earnestly desired. He will find a Cambridge party ready to accompany him into the interior. He will find a new route to the Lake, wholly in the British sphere of influence, rapidly opening up. Clouds there are, no doubt; but, upon

the whole, the prospects are distinctly brighter than two years ago.

AFRICA.

"The arrow of the Lord's deliverance."—2 Kings xiii. 17.



PEN the window of faith,
And shoot the arrow of prayer!
All that the Father hath
Awaits the souls that dare.

Ask in the blessed Name
For Afric's wild and waste,
Her lakes and rivers claim,
Her fruitful fields for Christ!

His mighty hand alone
Her sorrows shall reverse;
Her weary slaves shall moan
No more beneath the curse.

Shadow our feeble powers
With Thine enfolding might,
That victory be ours
In lands of heathen night!

Egypt's dark princes watch
The light of life to see;
The Morian's land shall stretch
Her eager hands to Thee!

So will we claim her land,
North, south, and east and west,
Afric, from strand to strand,
We claim, in faith, for Christ.

CLARA THWAITES.



TE KOOTI, A MAORI CHIEF OF NEW ZEALAND.

TE KOOTI, THE MAORI REBEL.

IN the New Zealand war in 1860 the most powerful of the insurgents was Te Kooti, an influential Maori chief. He had taken up arms against the British a few years before, and for that was banished to the Chatham Islands. He, with a number of his followers, who had accompanied him into exile, effected his escape, and, proceeding to Napier, massacred many Europeans and friendly Natives, and for several years kept up a chronic state of insurrection. He then assumed the rôle of a

religious leader, and founded a system which attracted many followers, several of the Native Christians being led away by it. But with an outward show of reverence for spiritual things it served merely as a cloak for licentiousness, and most of the Christian Natives returned to their old faith. Of late years a change has come over Te Kooti's followers, and the cause of temperance has increased rapidly amongst them and not a few have been won over to Christianity. Missionary work is regularly carried on amongst them.

NEWS FROM UGANDA.

I.—Restoration of Mwanga—Christian Chiefs in power—Mr. Gordon and Mr. Walker at the Capital—Baptisms—The Whole Land open.

II.—Later News—Another reverse, but hopeful prospects—British East Africa Company's Agents on the Nyanza—Mackay's Death—Mr. Deekes alone.



THE Society has received two batches of letters from the Victoria Nyanza, giving important intelligence, first of the restoration of Mwanga to the throne of Uganda, and the re-occupation of the country by the Revs. E. C. Gordon and R. H. Walker, and, later, of another reverse—which, however, is believed to be only temporary.

If our readers will turn back to the GLEANER of January they will see that at the end of last August, a few days before Mr. Stanley's arrival at Usumbiro, Mr. Mackay had despatched Mr. Gordon and Mr. Walker to an island in the northern part of the Lake, whence the Christians who had joined Mwanga had sent to the Protestant and Roman Catholic missionaries respectively for help. Mr. Gordon thus describes their arrival at the island:—

We chose to travel in the canoes that we might identify ourselves more closely with the Christians whom Mwanga had sent to take us to Buganda. It was distinctly understood that Mr. Stokes [the English trader in East Africa] was going to fight, therefore we thought it best not to make the voyage in his boat. We took with us no firearms whatever, even as weapons of defence, that it might be distinctly understood how that we were men of peace.

The island was very full of people, both heathens and Roman Catholics. We received a most hearty welcome from every party, but especially from our own Christians. The greater part of our Christians were still on the mainland. They had taken possession of Budu, a part of Buganda, about four days' march from the capital, and had encamped there. After the arrival of Mr. Stokes this body of Christians, mostly armed, had orders to advance towards the capital.

We remained on the island about a month. The Christians were most kind, and provided for our wants. It was felt necessary to make a move. The island was very dirty and disagreeable because of the great number of people. There was much hunger and sickness. It was our daily work attending to the sick and wounded. Many of our people were anxious for baptism. They had waited a long time in many cases, and some wanted to be baptized before the great battle should be fought, when some might be killed. They were brought by the Church Council for baptism. Many young lads were presented, and probably for the reason lest the Roman Catholics should get hold of them. So on one Sunday more than twenty were baptized. All repeated the Lord's Prayer, the Creed, and the Ten Commandments. Their answers to the questions asked in the Baptismal Service were distinct and sincere. It was a solemn service. The baptized were placed in the hands of their witnesses, who are responsible for their after-conduct and instruction. We shall hope in time to have classes for regular instruction.

Mr. Gordon then relates the story of the fighting, and the victory of Mwanga and the Christians over Kalema and the Mohammedans:—

After we had spent some time on the island, the army of Christians on the land drew near to the capital. The Mohammedans sent out a force to oppose them. A battle took place, and the Christians were driven back. They were scattered but not routed. It was some time before the retreating force could collect again. In the meantime the army of Christians on the island crossed over to the mainland and joined the land army; then the united forces advanced on the capital. . . . The Christians were about to camp after a day's march, on Friday, October 4th, when the Mohammedans met them. A battle was fought, and the Christians were victorious. The battle was only stayed by nightfall. The enemy retreated to their capital, not a mile away. The next morning the enemy seem to have begun the firing. The conflict was sharp but short. The Christians were again victorious, and reached the capital.

The results of Mwanga's restoration to the throne of Uganda are then described:—

On Friday, October 11th, exactly one year after the expulsion of the Christians by the Arab party, the Christians escorted their expelled king to a temporary capital and re-entered their country of Buganda. We crossed over to the mainland of Buganda on the same day and accompanied Mwanga to his restored kingdom. The next four or five

days were occupied chiefly with the business of division of the country among the victors. The Christians have divided the whole country amongst themselves. The Roman Catholics and Protestants shared the most important chieftainships equally. The division appears to have been most amicably settled amongst the two Christian bodies, but the numerous heathen body have hardly got anything. We have been most glad to see this friendly feeling existing between our people and the Roman Catholics, because when we came to the island it was not the case. The feeling between them then was most bitter and hostile, and their relations to each other most strained. A common danger has united the two Christian bodies. In the first place, they had a common enemy in the hostile Mohammedans; this danger indeed is still present. Then now, both the Christian bodies are afraid of the heathen party. The fear is greater because latterly the king has shown that he inclines secretly to the heathen side.

Mwanga is nominally a Roman Catholic, but he feels, and even states, that he is hampered and checked by the Christians in power around him; he therefore sympathizes with the heathen party.

Mr. Gordon wrote further on Nov. 4th:—

There is no more news from the seat of war. The Katikiro is still collecting an army, but no more fighting has as yet taken place.

What the whole land now desires and longs for is peace. The Christians are tired of war, but their enemy is still strong, and danger is near. We hope and pray that our God will give peace to the people here, that the land may rest from war. In the present state of things little or no teaching can be done. Therefore cease not to pray much for us and for the Christians in Buganda.

These letters were forwarded by Mr. Mackay, who added some information which had been sent to him. The office of "Katikiro," which is next to the king, was held by a Protestant Christian called Kagwa Apollo (i.e., Apollos). Some of the Christian leaders who met Mr. Stanley in Ankori also held high offices. The twelve large chieftainships were equally divided between Protestants and Roman Catholics.

Mr. Mackay's own appeal, based on all this important news, is given in full on another page.

The above intelligence was received on April 24th. But on May 12th came another mail, bringing later news. In November, the Mohammedan chief, Kalema, rallied his beaten forces, and Mwanga and the Christian party, being without a supply of ammunition, retired to a small island in the Lake only ten miles from the capital. Meanwhile the agents of the Imperial British East Africa Company, who had been advancing towards Uganda on Bishop Hannington's route from Mombasa, had arrived in the neighbouring country of Usoga (see map in January GLEANER), and letters were passing between them and Mwanga. This was the position in the middle of December, when our letters were sent off. But the mail was a long time getting across the Lake, and Mr. Deekes writes from Usumbiro (on the south side), on Feb. 12th, that he had heard that Mwanga was again restored, and Kalema dead. This is confirmed by the news received another way by the I.B.E.A. Company that Mwanga had made a treaty with their agents and placed Uganda under British protection.

Mr. Deekes also writes of Mr. Mackay's death:—

The noble and brave Mackay was taken from us on Saturday, Feb. 8th, at 11 P.M. He died during a severe attack of fever (malaria), having been four days and nights delirious. He had made arrangements for me to go home on account of my bad health. On the morning I was to start he was taken ill. I have, of course, given up the idea now of going home. Thank God I am getting stronger. I hope, with God's help, to hold the fort till others come.

Two years have gone by. Three have died, two have returned home, and three only are left, one of whom is sick—myself. There are three stations, and one has been abandoned owing to want of men.

What are the Christian young men of England doing? Is there not one ready to come to the relief of his dying brothers? Thousands there are in the ranks of the Queen's army who are ready at any time to cut their way through the foe to the relief of one dying comrade. May God open the eyes of some that they may see the great sin lying at their doors—*neglect of duty!* Pray send relief quickly! The Lord will protect them from the foe: they need no weapons save the sword of the Spirit!

THE NIGER PARTY'S VOYAGE.

Extracts from the Rev. Eric Lewis's Journal.

SS. "CONGO," OFF ELMIRA, GOLD COAST,
March 6th, 1890.



JOURNAL No. II. left us having just landed at Freetown, Sierra Leone. Early in the morning of Wednesday, Feb. 26th, we found ourselves steaming close under the beautiful hills, two or three thousand feet high, at the eastern base of which lies Freetown; the name Sierra Leone being properly applied to the whole colony, which is a promontory nearly square in shape, standing out a considerable way from the general line of coast, the seaward face of the promontory being nearly thirty miles long. We were enchanted with the rich green of the tropical forest on the mountain sides and the palm trees on the shore.

At 7 A.M. we dropped anchor in front of the town, and very soon afterwards arrived an invitation from Bishop Ingham for the whole party of us to go ashore to breakfast and spend the day with him, and, if time allowed, to be present at the evening Mission service in the Cathedral. Mr. Selwyn, Vicar of St. James', Hatcham, had commenced his mission on Ash Wednesday, just a week before, and we had been very much looking forward to meeting him, and arriving when the Mission was in full swing. He had already been holding missions at Lagos and Abeokuta, having left England in November. Very tempting the Bishop's bungalow looked among the trees, just above the shore a little way out of the town; and, tumbling into a boat, we rowed straight for a little cove of reddish sand below the house, where shortly appeared a figure dressed in white, with white helmet and white umbrella, which turned out to be Mr. Leversuch, a missionary lately appointed for work among the Mohammedans, who, since the death of Mr. Nevill, the Principal of Fourah Bay College, is the only white C.M.S. missionary at work in Sierra Leone, if we except the Bishop himself. By him we were conducted through mango trees, cocoa-nut palms, and banana groves to the Bishop's house, where we received a very hearty welcome from the Bishop, Mrs. Ingham, and Mr. Selwyn. We formed quite a little congregation at prayers, which were most delightful, Mr. Selwyn at the harmonium playing Keswick hymns for us, especially "Crown Him," and the Bishop reading and expounding the Children's Scripture Union Portion for the day, and then commending us all very lovingly to God in prayer, Mr. Selwyn taking the C.M.S. Cycle of Prayer subject for the day, viz., Native pastors, teachers, catechists.

Tropical meal hours seem strange to our English notions. Breakfast at ten, tea at 1.30, dinner at five; but, on our behalf, the breakfast hour was changed to nine. The hospitality of the Bishop knew no bounds. Our party of thirteen must have taxed his resources considerably, and besides this Mrs. Ingham was leaving that afternoon for England in the boat which would take our mails. Lovely tropical flowers brightened the table, and we made all kinds of strange experiments in tropical fruits—mango, "pau-paus" (a fruit rather like a red melon), avocacada pears (usually called alligator pears), besides, of course, bananas, oranges, and pine apples.

After breakfast our party split up, some going to see Fourah Bay College, which stands in a splendid position on a promontory beyond the Bishop's house, others to visit the Mohammedan quarter under the guidance of Mr. Leversuch. The Mohammedans number about 6,000 or 7,000, that is about one-third of the whole population of the town. Very amusing and typical of West African life was the departure of Mr. Tugwell and Dr. Battersby, who went off together to speak to the boys at the Grammar School, and also to visit the European doctor, and glean medical hints from his experience of the climate. The future Vicar of Christ Church, Lagos, was ignominiously wheeled off in a large perambulator by a Native boy, protected from the sun by the inevitable white umbrella, and Battersby followed in a hammock slung on two poles and covered with an awning.

In the afternoon eight Native pastors came to the Conference, and a very solemn time it was. The Bishop put the conduct of the meeting entirely in the hands of Robinson and Wilmot Brooke, who both, as knowing the West Coast, spoke very plainly of the utter hopelessness of seeing spiritual fruit of our labours unless we ourselves were filled with the Holy Spirit. Then one after another spoke of vast difficulties and failure, the Bishop concluding by a few earnest words.

In the evening we all went to the Cathedral, a large plainly-built church of red stone with a tower facing the sea, just a little above the quay. We found it packed from end to end, and a very strange sight it was, that black congregation of 1,600, the women gaudily attired in

flaming coloured prints, a superfluity of feathers adorning their hats and bonnets, while the boys and men were dressed in the most approved European fashion, with stick-up collars and white waistcoats. One could not help feeling sorry. Mr. Selwyn led the service from the pulpit, commencing with a hymn, and then reading out from slips of paper the requests for prayer sent in before the service, after each of which the congregation repeated, "We beseech Thee to hear us, good Lord." Mr. Selwyn then preached, followed by addresses from both Robinson and Wilmot Brooke: such plain speaking and such tremendous home thrusts I have never heard. Mr. Selwyn spoke of what real repentance was; Robinson, on the complete surrender commanded by Christ; and G. W. B. applied the tremendous denunciations of Jeremiah to the Church in Sierra Leone.

Immediately after the service we were obliged to embark, bidding good-bye very regretfully to Mr. Selwyn, Kingman, and Leversuch on the quay. We did not sail that night however, and Mr. Selwyn came on board next morning and gave us a delightful Bible-reading on Ps. cxxi. as a farewell message. In leaving Sierra Leone we all felt that what we had seen and heard had been sent to us as a very solemn lesson. We had seen heathenism, most of us, for the first time, and we all had it borne in upon us that without the Pentecostal Power of the Holy Spirit in us to a very much fuller degree than we had seen Him manifested through us on board, we could not expect to face the stronghold of Satan with success. We felt unanimously that we needed to wait upon God that He might humble us and show us what had been hindering His working. Our daily Bible readings in the Acts had shown us that it is God's intention to pour out His Spirit now to give power to witness for Him, and what we needed was to receive Him thus before reaching our destinations or actually commencing our missionary work.

THE EDITOR'S LETTERS FROM THE FRONT.

Missionaries' Need of Prayer.

From Rev. S. TRIVETT, *Blackfoot Mission, Saskatchewan.*

COULD you find a corner in the GLEANER for a few lines from a labourer in the Mission field, to say how much we desire to re-echo the words of E. V., in the December GLEANER, regarding prayers for Missions? I am, I must confess, one who is often "disheartened and discouraged," feeling myself "unequal to the task," and were it not that I know "that the battle is not ours but God's," I should give up in despair. Those who have been privileged to attend the dismissals, when the labourers are sent forth into the Mission field, know full well the prayer of one and all is, "Pray for us," but they know not what he means when, in these three small words, he sums up all his wants. Give us your earnest prayers, and then Missions will not be a failure. I can realise something of Miss Ridley's thoughts when she said, "Nineteen thousand prayers! shan't I be rich!" But each missionary needs not only nineteen thousand but one hundred and ninety thousand prayers, and if only Christian brethren at home knew how we need and value prayer, their prayers would not be offered "in a vague sort of a way," but would be the earnest desire of each heart.

FORT MACLEOD, ALBERTA,
N.W.T., CANADA.

December 30th, 1889.

SAMUEL TRIVETT.

OUR AMERICAN BRETHREN.


IN the *Missionary Review of the World* for March, Dr. A. T. Pierson, of Philadelphia, writes a glowing account of the C.M.S. Valedictory Meeting at Exeter Hall on Jan. 20th. The article is headed, "A Grand Farewell Meeting." Dr. Pierson says, "Never have we heard so many addresses where there was nothing that could have been left unsaid," and that the whole proceedings were most "stimulating to heroic endeavour and endurance for Christ's sake."

In the March number of *The Church at Home and Abroad*, the organ of the American Presbyterians, Dr. Ellinwood gives a brief résumé of recent news from East and Central Africa, and closes his article as follows:—

"A year and a half ago I had the pleasure of attending as an invited guest a meeting of the executive committee of the Church Missionary Society in Salisbury Square, London. The Uganda Mission was under discussion. All hearts were saddened by recent intelligence of the death of Bishop Parker. The outlook of the Mission seemed dark. The cost in the loss of earnest and devoted missionaries by treachery or by disease had been great; and such were the dangers involved that men might well tremble at the responsibility of sending forward more missionaries to such a field. Yet a new labourer was to sail for Uganda that very day. Faith in God triumphed. There was great solemnity and great tenderness, but no thought of retreat. All who were present kneeled together while the Rev. Webb Peeploe offered a most fervent prayer for God's blessing on the new missionary and for Uganda.

"Has not that prayer begun to be answered most strangely and signally? All who love the cause of poor benighted and oppressed Africa will re-echo its earnest requests."

GOOD NEWS FROM TINNEVELLY.

WO successive mails in April brought good news to the C.M. House from Tinnevely. One about the successful "Mission" of the Rev. G. C. Grubb and his associates; and the other conveying the tidings of a hopeful movement among some heathen lads in the C.M.S. College. Both events give cause for devout gratitude to Almighty God. The account of Mr. Grubb's "Mission" is given by Miss E. C. Vines, who went out a few months ago. She writes:—

MENGANAPURAM, March, 1890.

On the morning of February 21st, soon after breakfast, the missionaries arrived. After some refreshment we took them over to see the church. We afterwards went to a prayer-meeting in the little bungalow, for the mission agents. Mr. Grubb spoke, and compared Mengnanapuram to a well in the desert, and exhorted us all to do our utmost to let the living water spring up and water the land. It was an apt simile, for Mengnanapuram is noted for its wells, and it is really a pretty spot surrounded by desert.

Such a busy time we have had—four services on Sunday, Feb. 23rd. It was a wonderful sight, 1,600 people in church (it will hold 2,000), and 250 stayed to Holy Communion after early morning service.

After breakfast on the 26th we had a splendid meeting with the girls in their schoolroom. Mr. Millard spoke, and many of the girls stayed to the after meeting. It was so strange to hear these children's voices, one after the other, praying to God to forgive them their sins and to receive them. Mr. Grubb says we shall have a rich blessing here, and we expect it.

In the evening of Sunday, March 2nd, the last service of the Mission, the church was strangely empty, at least about 200 or 300 less. I think all through the average daily attendance has been 700 or 800. I did not know the reason until Mr. Grubb began his address, and then he said, "The angel of death has visited this village three times to-day; cholera has broken out. Pray to God that He may bid the avenger put back his sword into his sheath." Just before service there had been a great panic, 300 people who had come into the village had fled home again. Miss Thomas says the people are so frightened that they go into their houses, shut all the doors, and never come out after dark, and sometimes they will not bury those who die. Mr. Grubb then did a very wise thing, he made us all sing "Crown Him Lord of all," and then the Doxology, which the children did at the tops of their voices; it was the best thing for them after the fright they had. In the schoolroom afterwards, ten or fifteen girls stood up and said, "We are not afraid of the cholera, for we are ready to die." It was a wonderful testimony this, in a time of panic. We came back, and after dinner the house resounded with our hymns. It has been wonderful the praise and prayers that have gone up from our bungalow the last week.

Here is one cause for it. Four boys went for a walk, and they got to a place surrounded by prickly hedge and thorn—a place where boys only could get over. One of the pastors was passing, but he did not let them see him, nor did he tell them he had seen them. They knelt down there, and this is what one boy prayed:—"Lord, my heart has been very dirty, but Thou wilt make it clean. Lord, Satan is very close to me, but Thou art stronger than Satan." The work among the children is wonderful. They are not ashamed to confess Christ; they have taught me a lesson, and now the work before us is to keep these lambs safe.

The Missioners left us on the evening of March 2nd, and a few days after Bishop Caldwell came to hold a Confirmation. The Confirmation was held on March 6th. It was a beautiful sight. The candidates numbered nearly five hundred, and, besides being a beautiful and stirring

sight, one could not help feeling very glad that this Confirmation should take place just after the Mission, when the boys and girls had come forward of their own accord and said that they wished to be Christ's. It seemed to set a seal, and sanctify what had gone before. Bishop Caldwell told us afterwards that he could not help noticing their faces, they seemed so in earnest. I know for certain that to several of them it was an act of real consecration.

The movement of the boys in the College—not Christian, but heathen—is described by the Rev. H. Schaffter:—

TINNEVELLY, March 24th, 1890.

I am thankful to say we are having many signs of blessing in the College. About eight months ago a goodly number of my upper class boys started amongst themselves what they called "A Juvenile Society for the Study of the Scriptures." All the members were heathen high caste lads; several friends of theirs joined them. They started a subscription among themselves, rented an upper room in one of the large car streets, elected one of their number as president, and commenced with having a class every Sunday afternoon lasting for two hours or more of Bible reading. Then a little library began to be formed of Christian books; then a daily prayer-meeting in the evening, that God the Holy Spirit would show them how and when to confess the Lord. After a while it attracted the attention of the Hindu preachers, and they fell on them with all their unlimited powers of abuse. This only encouraged the real inquiring ones to come out more boldly, so that several of them have been removed from the College and sent to the Hindu College. When Mr. Grubb and his friends were here they

visited this society at the boys' request, and they were much pleased to see the number and the earnestness shown. Several have applied for baptism, but my invariable answer is, "Have you told the whole of Tinnevely that you mean to be baptized?" One of them, I am thankful to say, has done so, and has been well thrashed and abused but last Sunday, before a large number of heathen who were most respectful and silent, he was admitted to the Church in baptism.

The Rev. A. N. Storrs was asked by the boys to attend one of their meetings, did so, and spoke on the text, "Are ye able to drink of the cup which I drink of?" At the end one of the boys said, "We have begun to drink of it, sir."



GIRLS IN THE USBORNE MEMORIAL SCHOOL.

THE MISSION FIELD.

WEST AFRICA.

We are thankful to receive news from the Lower Niger and Upper Niger and Soudan parties. A letter from Mr. Lewis, who belongs to the latter, appears on another page, and we give here an extract from a letter from Mr. Eden of the Lower Niger party. The letter is dated Brass, March 21st. The two parties arrived at Akassa on March 16th. They expected to find the steamer waiting to take them up the river; but through an accident it was detained elsewhere. The Niger Company kindly offered to provide for them all at Akassa; but as they were a large party, Mr. and Mrs. Wilmot Brooke and Mr. and Miss Lewis only stayed at Akassa, while Mr. Robinson, Mr. Eden, Mr. Dobinson and Mr. Bennett went on to Brass. Mr. Eden was much impressed by what he saw. He writes:—

I really believe if the Church was stirred up in Brass, the people would be willing to carry the good news to their neighbours who live in utter darkness in the villages around. I have been greatly impressed, ever since our journey has brought us in touch with Africa, what a great work has to be done yet if all nations are to hear the sound of the Gospel, and what a very little the Church is really doing in this dark land. I speak of

course by what I have noticed on the West Coast as we came along, village after village without a teacher, all in utter darkness. One cannot realise the needs of the heathen world until you come out and see it with your own eyes. I am sure it would open the eyes of many of our Church people at home if they only could make a journey such as I have done in the last six weeks. I do pray that God may mightily convince the Church at home what work she has to do yet in helping to spread the Gospel among these poor dark souls that are daily dying around us without the knowledge of Jesus Christ. May the Lord of the Harvest thrust out many labourers into His harvest.

A MOST encouraging account of the results of Mr. Selwyn's Mission at Sierra Leone has come from Bishop Ingham. He says:—

Looking at the Mission as a whole, I am quite sure that it has proved most timely. I cannot but feel that it must have been about the time when I, for one, was most earnest in prayer for God to manifest Himself in some special way amongst us here, that it was put into the heart of Mr. Selwyn to come, or rather to go wherever he might be sent. Mr. Selwyn has been used of God to soften men's hearts, as I have never seen them softened here before.

PERSIA.

LAST month we referred to the trouble that has broken out at Baghdad owing to the activity of missionary work there. The day after going to press a letter was received from the Rev. H. Carless, dated Julfa, on March 8th, reports an outburst of persecution against some inquiring Babis [a Mohammedan sect] at the village of Seddie, seven miles from Julfa. Twenty-seven of them went to Teheran to lay their grievances before the Shah. After a series of delays they obtained the Shah's protection, and returned to their homes. Nearing their village the Mohammedans turned out to meet them, and in cold blood murdered six of them, and seriously wounded another. Twenty-one of them managed to escape to Julfa, where they went straight to the C.M.S. Mission House, and from thence to the house of the Deputy-Governor in Ispahan. The next day, February 26th, some 400 fanatics from Seddie invaded Julfa, clamouring for the blood of the remaining twenty-one. The mob finding them gone, passed over the river to Ispahan, and the poor fugitives were with difficulty protected by the Deputy-Governor. The Shah was very angry, and will doubtless take severe measures. The chief persecuting Moollah has been summoned to Teheran. Mr. Carless writes: "The poor Babis themselves are being blessed through the fiery trial. Their hearts are being touched by the Spirit of God, and they desire to become Christians. They say to us, 'Call us no longer Babis, but Christians,' and they desire to be baptized. It has been a terrible time, but God's hand is over all, and whereto this will grow we know not." Mr. Carless reports that two interesting Mohammedans are applying for baptism.

NORTH INDIA.

WE regret to say that the Rev. W. H. Ball, of Calcutta, has had a bad attack of typhoid; the latest letter, however, gives the good news that he was convalescent.

THE Rev. B. Davis, of Benares, who has been unwell for some time, has been ordered to take a sea voyage to Australia.

PUNJAB.

THE Rev. R. Clark reports thirty-three baptisms at Batawal, by the Rev. H. E. Perkins, on March 30th.

CEYLON.

WE announced last month the receipt of a telegram from Ceylon containing the sad news that Mr. E. J. Perry, Principal of the Society's College at Kandy, had been accidentally shot. Full particulars of the sad event have since been received. It appears that Mr. Perry had for some time wished to visit the Veddahs, the aborigines of the Island, who are still more or less savages, and he intended, if successful, to bring back with him two Veddah boys, for training in the Trinity College, with the hope of eventually being able to send them to England for further education. On March 24th, at the beginning of the Easter vacation, he started on this journey, accompanied by one of the assistant College masters, and a pupil named Sam Perera, and a Native servant. They spent two or three days among the Veddahs, to whom Mr. Perry preached, Perera interpreting. In the Veddah country are many wild animals, and for protection against these Mr. Perry had provided two revolvers. On the return journey through the jungle some buffaloes were seen approaching, and in the confusion Perera fired his revolver, shooting Mr. Perry through the heart. Mr. Perry called out, "Oh Sam, I think you have shot me," and fell forward dead. Our departed brother was buried in the cemetery at Kandy, on Easter Eve, April 5th, in the presence of a large concourse of people. There was a preliminary service in Trinity Church, just before the burial, at which a sermon was preached by the Rev. J. W. Fall, Vice-Principal of the College. Although Mr. Perry had been for so short a time with them, the boys in the College had learned to love him, and in many ways showed their appreciation of his value. A pathetic testimony to this was given at the grave, when the boys each took a spade and filled in the earth.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Editor.*

FOUR LESSONS ON HYMNS, BY MRS. G. S. STREATFIELD.

II.—"From Greenland's Icy Mountains."

"WRITE us something to sing to-morrow," said Dean Shipley to his son-in-law, Reginald Heber, as they sat together in Wrexham Vicarage on the eve of Whit Sunday, 1819. Then and there he wrote this glorious hymn, and it was duly sung for the first time the next day, when the Dean was preaching for foreign Missions.

"Jesus shall reign" pictured the progress and triumph of Christ's kingdom. "From Greenland's icy mountains" shows us our duty in relation to that kingdom, appealing to our pity, gratitude, and faith. Notice two classes of people mentioned and contrasted.

I.—THE HEATHEN.

(1) THEIR COUNTRIES (ver. 1, 2; show map and pictures). Varying; hot, cold, barren, beautiful ("every prospect pleases"), well-known, and remote. Who gave them these countries? Acts xvii. 26. What else does God give them? Acts xiv. 17. And yet "in vain"; for what is—

(2) THEIR CONDITION? One of (a) *blindness* (ver. 2, 3); Eph. iv. 18; Rom. i. 21; therefore "bow down to wood and stone" (ver. 23). (Illustration 1.) (b) *Sin*. "Only man is vile" (ver. 2), Rom. i. 29—32, still a true description, Eph. v. 12. (c) *Slavery*—"error's chain" (ver. 1). Individually they are "sold under sin," St. John viii. 34, and nationally, for these sins are rooted in the customs of their countries," Ps. lxxiv. 20. (Illustration 2.)

(3) THEIR CRY. "They call us to deliver," &c. (ver. 1), Acts xvi. 9, from many countries, for, as another missionary hymn says, "half the world is Macedon." (Illustration 3.) (N.B.—Teachers are recommended to read and lend a paper called "Come over and help us!" supplied free by the Church Missionary Society.)

II.—CHRISTIANS.

(1) OUR CONDITION (ver. 3) one of (a) *enlightenment*, St. John xii. 46; 2 Cor. iv. 6. (b) *Salvation* from sin, St. Matt. i. 21; Rev. i. 5; and "slavery," St. Luke i. 74. What then is—

(2) OUR DUTY TOWARDS THE HEATHEN? (ver. 3.) (a) *To carry the light to them*, Phil. ii. 15, 16; Acts xxvi. 17, 18; (b) *To proclaim salvation to them*, Acts xiii. 47, and thus "deliver Their land from error's chain." Everywhere it is a "joyful sound," St. Luke ii. 10. Perhaps you or I may have the great honour of going as a missionary to the heathen. If not, must help to send missionaries and Bibles, Rom. x. 13—15. A gigantic task, but not a hopeless one; for what is—

(3) OUR FAITH? In the Doré Gallery is a picture of "The Dream of Pilate's Wife." The painter depicts her gazing at the progress and triumph of Christ's kingdom. A vision of pain to her; but to the Christian, as he looks into the future with the clear eye of faith, a cause of keenest joy; for what does he see? (a) *The Saviour's Name known to all*, "each remotest nation," &c. (ver. 3), Mal. i. 11, from British Columbia to Japan, from Greenland to Terra del Fuego. (b) *The Gospel blessing all it touches* (ver. 4) "like a sea of glory," Titus ii. 11—13. The veteran missionary, Dr. Moffat, gave this advice to a worker in London slums: "Have unlimited faith in the power of the Gospel!" (c) *The Saviour's Second Coming to reign over a ransomed world*, "till o'er our ransomed nature," &c., St. Luke xxi. 27, 28. Here is the final goal of faith! Rom. viii. 19; Rev. xxii. 20.

We, living seventy years after this hymn was written, see the vision being fulfilled in a way Heber never did. Are we moved as he was by pity for the heathen, by gratitude for our own lot, by faith in God's purpose, not only to sing and talk, but to give and go?

Illustrations.

1. A young Indian of the Rainy River falls sick. His heathen doctors gather round him, sing, drum, dance, kill dogs, smoke tobacco, all to no effect. The poor boy says, "I am dying; I am miserable. You have kept me from the light, and now I do not see which way I am going. Your way is all darkness."—*Come over and Help us*, p. 10.

2. On the Upper Niger are towns which had, until recently, each their village of Ugules or home-born slaves, situated at a convenient distance outside the town. Every man, woman, and child in these villages was nourished for sacrifice. They had no rights, and were not allowed to go beyond a certain distance. And what was worse, each one knew very well the end to which he or she was destined. Picture the joy of these hopeless slaves when, through the intervention of the Royal Niger Company, they were freed.—*C.M.S. Report*, 1888, p. 33.

3. A Japanese diplomatist came weeping to a missionary, saying, "Are there none of the nobles of your land who have realised the love of God you tell us of, and who can throw aside their nobility and hopes and prospects and come over to help the ignorant Japanese?"—*C.M.S. Report*, 1888, *Anniversary Sermon*, p. lvi.



OUR Gleaners' Conference on the day of the Society's Anniversary was very interesting. A great many clergymen were present, which is just what we wanted; and the laymen and ladies present were almost all secretaries of local branches of the UNION. The large room in the C.M. House was crowded. The Editor of the GLEANER presided, and there were seventeen short speeches in an hour and a quarter. The Rev. A. G. Lockett told us of the Gleaners' Union at Dorking—eighty enthusiastic members, with monthly meetings; Mrs. C. W. Moule (wife of the Tutor of Corpus, not of the Principal of Ridley Hall, as some thought), of the branches and bands at Cambridge; Mr. C. E. Cæsar, of the parochial branch at St. Thomas, Islington; Miss Kennedy (sister of the former head-master of Clonmel Grammar School), of very striking results at two places in Ireland; Rev. T. Good, of a new branch at Sandford, Dublin; Miss Crichton-Stuart, of work among Y.W.C.A. girls at Bournemouth; Mrs. Thwaites, of great advance at Salisbury; Mrs. Percy Brown, of solitary Gleaners in Surrey villages; Dr. Kinsey, of openings and work at Bedford. The Revs. H. E. Fox (Durham), A. Woods (Leyton), J. D. Mullins (Maida Hill), S. Bott (Paddington), T. E. A. Williamson (Southborough), E. Brewer (Old Hill), also spoke; and the Rev. W. T. Storrs (Sandown), formerly missionary to the Santals, appealed earnestly to his clerical brethren to foster the UNION. He said he had not at first looked on it favourably, but was now quite converted. His parochial contributions had risen from £175 to £275 in two years, mainly owing to the Gleaners' exertions. One hymn was sung, "O Master, when Thou callest"; and prayer was offered by Archdeacon Hamilton (late of Lagos) and the Rev. F. Baldey (Southsea). Tea was bountifully provided by Gleaners who are also members of the London Ladies' Union. General satisfaction was expressed, and thankfulness for many helpful suggestions.

LETTERS FROM GLEANERS.

The G.U. Motto and the Prayer-Book.

In the many comments on our yearly motto, no one has drawn our attention to the fact that its teaching is very distinctly emphasised in our Book of Common Prayer.

In the "Order for Morning Prayer" we are met in the *Venite* by the solemn warning, "To-day if ye will hear His voice, harden not your hearts."

In the *Te Deum*, after a rehearsal of the "great things" the Lord "hath done for us," we gratefully acknowledge the duty of offering "the sacrifice of praise to God continually"—"Day by day we magnify Thee"—and we are reminded of the need we have that "the Lord will do great things" for us by the petition, "Vouchsafe, O Lord, to keep us *this day* without sin."

Our daily dependence on our Heavenly Father for the supply of temporal blessings is recognised by the use of the words put into our lips by our blessed Lord, "Give us *this day* our *daily* bread."

At the holy season, when we commemorate the coming of our Redeemer "in great humility," we ask that we "may *daily* be renewed" by the Holy Spirit.

Looking into the empty grave, the "outward and visible sign" of the great Easter triumph, longing to know more of Christ and of "the power of His resurrection," we pray for power "so to die *daily* from sin, that we may evermore live with Him in the joy of His resurrection."

Again, believing that every reception of blessing is a renewal of responsibility, knowing that we have "no power of ourselves to help our

selves," we plead for Divine grace that we may "*daily* endeavour ourselves to follow the blessed steps of His most holy life, through the same Jesus Christ our Lord."

Simultaneous S.S. Addresses at Bristol.

DEAR FELLOW-GLEANERS,—I have thought I should like to tell you of a scheme we have lately been working with some success, in the hope that others may be stirred up to do likewise. Under the sanction of our C.M.S. Union, we sent a circular to all the clergy supporting the Society in the city, telling them some of us were prepared to give missionary addresses in Sunday-schools if invited to do so, and asking them to find others to add to our number. As a result we have twenty-five ladies and young men, chiefly Sunday-school teachers, who have duly qualified themselves by preparing addresses on certain Mission fields, and have given them once a quarter or oftener in some fifteen Sunday-schools. By each keeping to the one Mission field, we perfect the address, adding from time to time the latest information, and secure that the different schools visited shall gain some definite knowledge of the work going on in various parts of the world.

The clergy always give our workers the warmest welcome—also the superintendents—and much interest has been stirred up. We meet occasionally to report progress, to ask God's blessing, and to state where we have been. All arrangements are made by a corresponding secretary.

G.U. 298.

"Some of our Boxes."

A short time ago a little parcel was brought to me, accompanied by a letter which contained an expression of regret that the writer's missionary box had "come to grief through his carelessness." This meant that it was broken, but when I tell you that it was weighed down by the sum of £10 0s. 3½d. in silver and copper, I think you will be disposed to wish, as I did, that more boxes might meet with the same fate through similar carelessness.

The secret of the success of this model box is, that it is regularly and systematically fed. Every Sunday, when the family are assembled, it is brought out, and half-crowns, shillings, and pence are dropped into its open mouth by the various members of the household. Perhaps I ought to add that this favoured box does not live in the great house of some exceptionally wealthy man, but in the home of busy, hardworking people, who earn during the week the money they bestow thus liberally upon God's work when Sunday comes round.

Another of our boxes is held by an industrious dressmaker, who pays into it a "tax" upon each piece of work she finishes, and this year the box has produced £2 6s. 2d.

Another of our box-holders, a paralysed girl, who is so poor as to need help herself, sent 12s. 9d. a few days ago. She, too, is in the habit of putting a certain proportion of her small earnings into the little brown C.M.S. collector on the mantel-piece, but this has been a "bad year" with her, and she could not afford to give much, so a kind friend took a few little articles of work to sell for her, and thus the sum has been made up. Are not such cases as these a rebuke to many who, with far ampler means than any of those I have mentioned, do little or nothing for the missionary cause?

M. (Wife of an Hon. Dist. Sec.)

Always to Pray.

For some time past I have made it a habit of praying for every C.M.S. missionary who comes as a deputation for the Society, and in order to remember them I have written their names against the days appointed for those parts of the Mission field which they represent. By so doing I have quite a number of God's active labourers constantly before me, and such a living interest in their work that they seem almost like personal friends.

A. C. P.

Query.

Would any Gleaners kindly tell me if they have to take out a hawkers' licence for their missionary basket, and if it is legally necessary? I have been informed that I must pay 5s. for a licence.

H. M. Hicks.

The Villa, Easingwold.

"What little I can."

I am sending 5s. 7d., collected in six months by —, a village girl whom I am teaching about Missions; she is much interested, and hopes to send her next collection in August. From my want of hearing I am prevented from taking a Missionary Class, but can manage to take one or two girls, and glad as a Gleaner to do what little I can to interest others in the spread of Christ's kingdom.

A GLEANER.

The Influenza.

We have received small Thank-offerings from eleven persons in response to the suggestion of "a Gleaner" in our last issue.

Local Branches of the Gleaners' Union.

ROWLEDGE, FARNHAM.—On March 11th a Branch was started here, the Meeting being addressed by Mr. Johnston Bourne. Mrs. Parker will act as Secretary.

RATHMINES, DUBLIN.—A Branch for Trinity Parish was started on March 13th, by the Rev. F. Mervyn, Association Secretary, and thirty-six members have already joined. Miss Seddall is the Secretary.

WIDCOMBE, BATH.—On March 11th, after an earnest address by Mrs. Percy Brown, a Branch was formed for the neighbourhood, Mrs. W. T. H. Wilson consenting to act as Secretary.

NEW SOUTHGATE.—The scattered members in this district are to be formed into a Branch, of which Mr. H. H. Poole will be the Secretary.

BALHAM.—This Branch was commenced November 21st, 1889, at a

Meeting addressed by Mr. E. M. Anderson. We are now forty-seven members, who meet once a month for prayer, and once a month for work and reading missionary work.

STOURBRIDGE.—A Branch has been formed. Mr. A. Price, Secretary.
STOKE-NEXT-GUILDFORD.—A Meeting here, addressed by the Rev. E. A. Stuart of Holloway, has resulted in the formation of Branches at St. John's and St. Saviour's, with Misses Bell and Daniels as Secretaries.
ST. MARY'S, ISLINGTON.—It is with great pleasure we record the formation of a Branch for this parish, with Miss M. Chapman as Secretary.

NEW LOCAL BRANCHES OF THE GLEANERS' UNION

Established since Nov. 1st, 1889. (See Previous List in December Gleaner.)

LONDON AND SUBURBS.

BAYSWATER, St. Matthew's	Capt. Elverson, 31, Clanricarde Gardens, W.
BRIXTON, St. Jude's	Mr. F. S. Liddard, 8, Milton Road, Dulwich Road.
" St. Matthew's	Miss E. Garland, 77, Tulse Hill, S.W.
FULHAM, St. John's	Mr. T. Holland, 51, Waltham Grove, S.W.
HOLLOWAY, UPPER, All Saints'	Rev. T. W. M. Woodward, 40, Fairmead Road.
" St. George's	
Tufnell Park	Mr. A. Marriott, 6, Dalmeny Road, Tufnell Park.
HORNSEY RISE, St. Mary's	Rev. G. R. Ekins, 7, Ashley Road.
ISLINGTON, St. Mary's	Miss Chapman, 9, Milner Street, N.
MARYLEBONE, Portman Chapel	Miss J. L. Barnes, 11, Montague St., Portman Sq.
MILDMAY PARK, St. Jude's	Miss A. Porter, 23, Petherton Road, N.
NEW SOUTHGATE	Mr. H. H. Poole, 8, South Road.
WALTHAMSTOW	Miss M. Tuck, Normandy House.

PROVINCES.

BATH	Mrs. Wilson, Widcombe Vicarage.
BIRMINGHAM, Aston	Miss Eliot, The Vicarage.
BRIDLINGTON, St. Mary's	Miss S. W. Cooper, Oak Leigh, High Street.
" QUAY	Mrs. Harland, Rosendale.
BOSTON, Bennington	Miss Disbrow, Bennington Rectory.
BRIKENHEAD	J. P. Hargreaves (pro tem.), 4, Wellington Road.
BRIERLEY HILL, STAFFS	Miss H. Rollinson, Moorville.
CAMBRIDGE	Mrs. C. Moule, 11, Newnham Terrace.
" St. Andrew-the-Less	Mrs. Mountfort, 9, Park Side.
" St. Benet's	Miss E. C. Sweeting, 10, Benet Street.
CHELTENHAM, Holy Trinity	Mrs. P. Smith, 1, Easton Villas.
DARLINGTON, Holy Trinity	Miss E. C. Hughes, The Vicarage.
FARNHAM	Mrs. R. Mason.
GATSKHAD, St. Helen's, Low Fell	Miss M. Redmayne, 2, Carlton Terrace.
HEDDERSFIELD	Miss G. Bardsley, The Vicarage.
HULL, Christ Church	Rev. W. C. Penn, 83, Spring Bank.
ILFACOMBE	Miss Garbett, 18, Church Road.
MANCHESTER, Harpurhey	Mrs. Skinner, 1, Church Lane.
PETERBOROUGH, Orton Waterville	Mrs. Ellington.
ROWLEDGE, Farnham	Mrs. Parker, The Vicarage.
STOKE-NEXT-GUILDFORD, St. John's	Miss F. Bell, 1, Waterden Crescent.
" St. Saviour's	Miss L. J. Daniel, Lea Pale Road.
STOURBRIDGE	Mr. A. Price, Park Terrace, Bowling Green Lane.
TUNBRIDGE WELLS, Southborough	Rev. T. A. E. Williamson, Southborough.
" St. Peter's	Mrs. Knott, Holm Lea.
SWANAGE	Miss Tutting, Kenwyn.
WALBRERWICK, NEAR SOUTHWOLD	Rev. J. H. R. Oakes, The Vicarage.
WINCHESTER, Kingsworthy	Miss Harden.
WORCESTER, Severn	Miss E. J. Dinns, Diglis House, Worcester.
WORTHING	Mrs. Young, Burnard Villa, Farncombe Road.
YORK	Rev. T. J. Clarke, St. Paul's Rectory.

IRELAND.

DUBLIN, Rathgar, Zion Church	Mr. F. Batchelor, 31, Leinster Road West.
" Rathmines	Miss M. Seddall, 1, Palmerston Road.
" Sandford	Miss L. Johnson-Smyth, 84, Marlborough Road.
KINGSTOWN, Mariners' Church	Miss F. Rowan, Granite Lodge.
ENNISKERRY, Co. Wicklow	Miss A. Galbraith, Powerscourt Rectory.

Monthly Gleaner Examination.

Questions on the May Gleaner.

1. In connection with the Mid China Mission, state (1) Why it is so called? (2) From what does the province of Cheh-Kiang take its name? (3) Mention any physical features of the province. (4) At what place did a ringleader in a riot afterwards become a leading Christian? (5) Give the names of three Natives recently ordained in Mid China.
2. Mention one specially distinctive feature of the work at Ningpo and Hang-chow.
3. Mention one important missionary result of the T'ai-p'ing rebellion. Distinguish between Z-ky'i, Bong S-vu, Chu-ki, and Chow.
4. What special encouragement has been given to the itinerating work of the Ningpo College students?
5. Accounts have been given of (a) persecution at Hang-chow; (b) the work of two ladies in Mid China; (c) the death of a veteran missionary; (d) news of the death of a younger missionary; (e) the story of a suffering life and a happy death in China. Describe them briefly.
6. We read of an American pioneer missionary with a remarkable story; of two special "missions" described as "a glorious time"; of a new Constitution for a Native church; of an African "Valedictory Dismissal"; of a persecution in Persia; of a European brought to Christ through a missionary's lecture to heathen Natives. What were they?

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. A. S. Coldicott, Southend, No. 16,707, April 3rd, 1890.
 Miss E. G. Henderson, late of Sierra Leone, No. 5,779, April 8th, 1890.

HOME NOTES.

THE following new Vice-Presidents of the Society have been enrolled:—

Ex officio, being members of the Society: the new Bishops of Chester, Reading, and Eastern Equatorial Africa, and the Bishop-Designate of Sydney. (The Bishop of Durham, Dr. Westcott, was previously a Vice-President.) Appointed by the Committee: Lord Reay, G.C.S.I., late Governor of Bombay; Sir Charles M. Aitchison, K.C.S.I., late Governor-General of the Punjab; Sir R. Temple, G.C.S.I., M.P., late Governor of Bombay; and the Very Rev. W. Lefroy, D.D., Dean of Norwich.

To fill the vacancies in the List of One Hundred Honorary Governors for Life, the Committee have nominated the following: The Rev. J. H. Acheson, of Chester; the Rev. F. Baldey, of Southsea; the Rev. Canon D. D. Stewart, of Coulsdon; W. Blakeney, Esq., late R.N.; P. V. Smith, Esq., of Paddington; and Martin H. Sutton, Esq., of Reading.

THE names of the following ladies have been added to the list of the Honorary Members for Life: Mrs. W. H. Barlow, Islington; Mrs. R. Fry, Secretary of Ladies' Union for London; Mrs. G. F. W. Munby, Turvey; Miss Murray, Whitehaven; Miss Roberts, Sheffield; and Mrs. Ripley, Norwich.

THE Society loses another Vice-President by the death of the Bishop of Dover, Dr. Parry. Also another, by the death, at the age of eighty-eight, of the much venerated Rev. John Venn, of Hereford, brother of the Society's great Hon. Secretary, Henry Venn. We are sorry also to record the death of Miss E. G. Henderson, late of the Sierra Leone Mission.

THE following have been accepted by the Committee for work abroad:—Rev. A. G. Lockett, B.A. (London University), Curate of St. Paul's, Dorking; Mr. W. A. Crabtree, B.A., of St. Catherine's College and Ridley Hall, Cambridge; the Rev. E. Bellerby, B.A., of Corpus Christi College, Cambridge, now a chaplain in Ceylon; and the Rev. E. T. Sandys, M.A., St. John's College, Cambridge, Curate of Aston, Birmingham; Miss Hannah Riddell, Miss Kathleen Power, Miss Grace Nott, Miss E. May Grimes, and Miss Eleanor S. Perrin.

WE announce with very great pleasure that another daughter of Mrs. Henry Wright has offered herself to the Society, Miss Annie F. Wright. She desires to accompany her brother, the Rev. H. F. Wright, who is to go out next autumn, but whose location is not yet fixed. Her elder sister, Miss Agnes L. Wright, is in China.

ON May 12th the Committee had an interview with Sir Francis de Winton, K.C.M.G., who was about sailing for East Africa as Administrator of the British Protectorate. He spoke very cordially of the Society's missionary work, and offered some valuable suggestions. He was addressed by the President, the Treasurer, and the Hon. Clerical Secretary, and prayer was offered by Archdeacon Long.

ON Saturday afternoon, May 10th, at the C.M. College at Islington, a Valedictory Dismissal was held for the four men proceeding to East Africa that night, viz.:—Mr. J. W. H. Hill, B.A., of Corpus Christi College and Ridley Hall, Cambridge; Mr. J. W. Dunn and Mr. J. V. Dermott, of Islington College; and Mr. F. C. Smith, under training to be a lay evangelist. Sir John Kennaway was in the Chair, and the Rev. F. E. Wigram introduced the men, who each spoke a few words. The address to them was given by the Rev. A. J. Robinson, of Whitechapel, and they were commended in prayer by the Rev. H. W. Webb-Peploe. The Principal and Vice-Principal of the College (Revs. T. W. Drury and Dr. Dyson) also took part in the meeting. (See also Editorial Notes.)

A SHORT Service, consisting of the Holy Communion and Address, was held on Saturday morning at St. Mary's, Whitechapel, for Mr. J. V. Dermott and his friends and co-workers, Mr. Dermott being a member of that congregation.

THE University of Oxford has resolved to confer the Honorary Degree of D.D. on Bishop Tucker, but as it is contrary to precedent to confer such degrees on persons in their absence, the actual bestowal of the Degree must be postponed until Bishop Tucker returns to England.

AT their meeting on April 22nd the Foreign Missions Committee of the Free Church of Scotland passed a resolution of sympathy with the family of the late Alexander Mackay and with the C.M.S. Several other similar resolutions have been received.

In the recent Oxford and Cambridge Preliminary Theological Examination for Holy Orders, nine men from the C.M.S. College went up; six being placed in the 1st Class, two in the 2nd, and one in the 3rd. Those in the 1st Class were Messrs. Bleby, Carpenter, Davis, Dunn, Maclean, and Walshe; in the 2nd, Messrs. Dermott and Proctor; and in the 3rd Mr. Keet. These, with the exception of Messrs. Carpenter, Dunn, and Dermott, will be presented for ordination on Trinity Sunday. Messrs. Dunn and Dermott are two of those who have already left for East Africa, and Mr. Carpenter will not be of sufficient age until after Trinity Sunday. The Bishop of Bedford has kindly consented to ordain the latter on July 25th.

NOTTINGHAM had last month a most interesting Missionary Loan Exhibition, which was open for five days, when the various articles exhibited were explained by the following missionaries:—Rev. J. H. Tunbridge (Santalia), J. H. Horsburgh (China), J. Vennall (W. Africa), and Miss Sampson (Calcutta), Rev. G. Ensor (late of Japan), and Mrs. Greaves (C.E.Z.M.S.), all of whom also gave short addresses at various times. Much interest was aroused, the outcome of which is a Missionary Band of young men calling themselves "the Soudanese."

ANOTHER Missionary Loan Exhibition will be held (D.V.) from July 8th to 12th at the Maundrel Hall, Salisbury; to be opened July 8th by the Lord Bishop of Salisbury, on July 9th by Sir John Kennaway. Mrs. Thwaites, Fisherton Rectory, will be most grateful for the loan of foreign curios and articles of missionary interest; also for gifts of fruit and flowers for sale.

C.M.S. READING UNION.—Miss Fry would be glad of more Members for the Union. She would take this opportunity of reminding present Members that their Half-yearly Lists of Books read, and Fines incurred for omitted Half-hours, must be sent to her by June 30th. Also that no books can be changed by her during the months of August and September. Subscribers for *Intelligencers* are specially requested to let Miss Fry know of any change of address before the beginning of each month, and also to forward them promptly. Miss Fry is glad that her Loan Library is being used by so many Members of the Reading Union.

A NEW Map of Africa, embodying all the recent discoveries, has just been published by Messrs. Philips of Fleet Street. Scale 120 miles to an inch; size 42 inches by 44 inches. Price, in two sheets fully coloured, 10s. 6d.; mounted on linen to fold in case, 21s.; on canvas roller and varnished, 21s.

OUR friends will like to know that Mrs. Simpson's sale of flowers from Antibes this year has produced £18 for C.M.S.

WILL any friends, localisers or others, kindly send to the Church Missionary House any unused copies they may have of the February GLEANER, which is out of print. The Society will gladly refund cost and postage of any copies returned.

Contributions Received by the Editor.

To May 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: M. Bevan per Rev. R. Evans 10s., Miss M. H. Chapman 10s., 123 sums under Ten Shillings £3 12s. 9d.	£4 12 9
For Our Own Missionary: Thank-offering Gleaner No. 12,086 10s., Worcester Gleaners "Severn Branch" per Miss Binnis 12s. 6d., A Gleaner 20s., Drawing Room Meeting per Miss E. Snelling £1 6s. 7d., Collected by Three Scripture Union Girls 13s. 1d., Mrs. Soltan, Tasmania, £1, 24 sums under Ten Shillings £2 4s. 9d.	7 6 11
For C.M.S.: Self-denial Week per Gleaner No. 1,017 £3, Sale of Work per Dorking Sisters Gleaners' Society 23s., Anonymous G.U. Examination Prize 5s., Miss N. M. Wheeler 21s., Sale of Jewellery from Gleaner No. 9,170 13s. 6d., W. G. P. Thank-offering £3, A Birthday Gift from Gleaner No. 2,337 20s., A Gleaner 10s., 13 sums under Ten Shillings £1 5s.	15 17 6
100 Renewals	0 16 8
630 Membership Fees	5 4 11
Total in connection with Gleaners' Union	£33 18 9

The Editor has also received—

For C.M.S.: Missionary Box per Mrs. Halling 10s. 4d., "A lover of the cause" (for Church on the Skene River) 10s., Miss E. Kaufman (for Yoruba) 10s. 4d., P. M. 20s., Rev. D. Simpson, Antibes, sale of cut flowers £18, A Gleaner (for training and support of a Lady Missionary) £50, For a substitute Missionary from one who cannot count her mercies £100, A Gleaner, £1	171 10 8
Extension Fund: "Aunt" (for the Afghan Frontier)	15 0 0
For the Hannington-Parker Memorial Church: The late Mr. J. Matthey per Mr. W. Flanagan 5s., Mr. W. Flanagan 5s.	0 10 0
For the Sudan and Upper Niger Mission Fund: "Jay" £4, Miss B. M. Reynolds 6s., A Red Hill Gleaner 25s., Miss P. L. Unwin £10	15 11 0
For the Nyanza Mission: Woodford, Fawcett & Co. £2 2s., Anonymous, cost of Wreath for Mr. Mackay 7s. 6d., Miss Shields £2	4 9 6
Total	£240 19 11

The Editor has also been requested to acknowledge: For C.M.S., Missionary Box of a Well-wisher £9, Collection Bramshall Church per Rev. T. J. Fenton £2 7s. 7d., Bible Class Box per Miss T. Ball £1 0s. 2d., Collection per Miss M. A. Fuge 25s., Collected by Miss L. Hawker per Mrs. M. Duncan 5s. 7d., Mr. J. Foulkes £1 1s. 8d.

Topics for Thanksgiving and Prayer.

Thanksgiving, devout and continued, for a successful Anniversary; for a good Income; for so many accessions to the ranks; for the band of four who sailed on May 10th (pp. 81, 97).

Prayer for continued blessing during the present year; for more faith and enthusiasm among present workers; for a deeper sense by us all of the need of a lost and dying world.

Prayer for work in Japan (p. 84).

Thanksgiving for Mr. Mackay's life and work (p. 83).

Prayer for Bishop Tucker (p. 88).

Prayer for those within and those without the fold in New Zealand (p. 89).

Thanksgiving for news from Uganda. Prayer for its king and people and for the missionaries (p. 90).

Prayer for the Niger party; for Mr. Trivett and his work (p. 91).

Thanksgiving for Mr. Grubb's Mission and the movement among heathen boys in Tinnevely. Prayer for the boys (p. 92).

Forthcoming Sales of Work.

Rev. F. Baldey, St. Simon's, Southsea. Sale in June.

Miss Clutterbuck, St. Mary's, Weston-super-Mare. Sale June 10th and 11th.

Mrs. M. W. Day, The Palace, Waterford. Juvenile Sale, June 12th.

Miss Blyth, St. Philip's Vicarage, Norwich. Sale June 19th.

Miss Pyne, 2, Walcot Parade, Bath. Sale June 24th.

Mrs. Baskerville, St. Silas's Vicarage, Birmingham. Sale July 1st.

Mrs. Gates, 13, Spring Bank, Bradford. Sale July 1st.

Mrs. W. Eardley, Cantley Vicarage, Doncaster. Sale July 3rd.

The Misses Cornford, Combe St. Nicholas, Chard. Sale second week in July.

Miss Duke, Lake House, Salisbury. Flower Show and Sale July 26th.

Miss Winscombe, Brownhill Court, Stroud, Glouc. Sale 28th July.

Mrs. Cheales, Brockham Vicarage, Edenbridge. Sale July 31st.

C.M.S. PUBLICATIONS.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 40, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

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NOTICE.

WE are much vexed to find that a flaring coloured handbill advertising certain novels was slipped into the copies of the May GLEANER which were supplied through a particular publishing agent. We are not responsible for any bill inserted unless it bears the Society's name; and if anything of the kind should occur again, we hope friends noticing it will at once inform us.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

SUPPLEMENT TO THE CHURCH MISSIONARY GLEANER, JUNE, 1890.

THE SOCIETY'S ANNIVERSARY.



NCE more, in the good providence of God, we have to chronicle a successful Anniversary. Not successful beyond expectation, for the experience of the last few years led us to pray and arrange and look for one of equal if not surpassing interest.

We are too prone to feel surprised if our prayers and faith are rewarded. But it ought not to be so. We have God's word for it that if we ask we shall have, and as surely as each year the Church awakens to a sense of its responsibilities, and its members realise that their own individual efforts and prayers are demanded, so surely must each year witness what were the key-notes of this year's celebration, expansion and extension in the Field, and enhanced interest, enthusiasm and support at home. Let us expect great things, and our reward shall be in proportion to our faith.

The Anniversary proceedings proper began on May 5th with the usual prayer-meeting for God's blessing upon all that is done. This meeting was held in the lecture room of the Church of England Young Men's Society, Ludgate Circus, the hall at Sion College being otherwise occupied. Some two hundred assembled in the Leopold Rooms, as the C.E.Y.M. call their premises, and a most hearty devotional meeting was held.

It is a time-honoured custom for C.M.S. friends to spend the interval between the prayer-meeting and the opening of St. Bride's at the Society's House, where tea is provided, and the crowded state of the Society's rooms showed a thorough appreciation of the custom.

The church, though full, was not so crowded as last year. The preacher was the Rev. Herbert James, Rector of Livermere, Suffolk, who, though greatly respected among the clergy, is not well known to the London Christian public. He chose for his text Acts xiii. 2. Although occupying eighty minutes in delivery, the sermon was listened to throughout with rapt attention. Mr. James began his sermon by characterising the Book of the Acts as God's own Manual for Missions. (1) It expanded the Great Commission; (2) it indicated the true lines of operation in carrying it out; and (3) it gave the fullest evidence of the success of Missions. More than this, the Book was also a repository of Missionary principles. It contained paramount truths relating to all missionary effort, which must be duly weighed if the labourers were to be successful. Another argument of the sermon, beautifully handled, was the special working of God the Holy Ghost in the economy of Grace, especially in connection with missionary enterprise. In the latter case His action was not only co-operative but distinctive. The latter attribute was seen in (1) the work of preparation—(a) He prepared the soil for the sower; (b) He prepared the Church to occupy the openings; (c) He prepared the individual worker. The Holy Spirit's distinctive action was further seen in (2) the work of evangelisation, by (a) supplying the message for the nations, and by (b) clothing it with power. But the Holy Spirit did not act alone. "We are fellow-workers with Him." Our special duty was threefold, and embraced (1) Personal dependence on His aid; (2) Personal use of His various gifts; and (3) Personal supplication to and for Him as a personal Spirit.

Tuesday broke bright and warm, and as early as 8.15 the Lower Hall, in which the Clerical Breakfast begins the day's events, was full. The address was given by Canon McCormick of Hull.

The doors for the morning meeting, which begins at eleven, are thrown open at ten. Long before this some hundreds of people had gathered around the various

entrances. Within a few minutes of the doors being opened the Large Hall seemed full, at 10.30 it was crowded, and the Committee and staff in charge had their patience severely tried by later arrivals who wanted the best seats, and would not understand the principle of first come first served. Fortunately it had been arranged to hold an overflow meeting in the Lower Hall, at which the speakers would repeat what they had said upstairs.

At eleven o'clock the President, Sir John Kennaway, took the Chair, and the proceedings at once began by the Rev. C. C. Fenn, Senior Secretary of the Society, reading Josh. i. and the time-honoured C.M.S. prayer. Then Mr. Wigram, as a prelude to reading the Report, made the agreeable announcement that two gifts had just been received, one an anonymous gift of £5,000 as a substitute for personal service, and another of £1,000. This gave the right tone to the meeting, and the encouraging Report, read by Mr. Wigram, was received with many signs of satisfaction.

The President's speech, which followed, dwelt briefly but pointedly with the events of the past year, both at home and abroad. His remarks on the Society's growth may well find a place here:—

You have heard to-day of our activity and energy, and you have applauded the mention of them; but it is a solemn thought how it appears in the eyes of Him whose work we profess to be carrying on—how it appears in the eyes of our brethren who, having heard the Mission call, have given up friends and home, and life itself, in obeying it. I fear that it must appear very small and poor indeed.

I am thankful to think that we could not read that Report without acknowledging that there is growth. There is growth in the number of our missionaries. There is growth in our funds—steady growth, but not an adequate growth compared to our wealth. Methinks I hear on my right [where the Bishop of Exeter was sitting] the words sounding, "Half as much again." They are words not to be forgotten, even if our income goes up by leaps and bounds. You have heard of the increased interest, of the number who are reading and studying about Missions now who never did so before. And wherever men and women are gathered together for an increase of spiritual life, there the missionary idea comes to the front, and offerings are made of money and of service. All our Gleaners' Unions, our Ladies' Unions, the great auxiliary work of the Zenana Society, even down to the Little Sowers' Band, show life and growth, and help to bring in funds into the Society's exchequer, and also to arouse missionary interest.

It had been hoped that the first resolution would be moved by the Bishop of Norwich; but an accident a few days previously prevented his attendance. His place was taken by the Bishop of Exeter, who is always a welcome advocate on C.M.S. platforms. Speaking of the Bishop whose place he was supplying, Dr. Bickersteth said:—

I remember him when he was a missionary advocate in his rectory in Norfolk. I remember his countenance, so full of light and peace, gladdening the lightest day; but if it was inclement, I remember his words, which have been a watchword to me through life, "God's weather never hinders God's work." That man would give himself with all his heart to address six or eight villagers in a schoolroom in Norfolk, as earnestly as if he were addressing this great assembly. That is the stuff of which good missionary advocates are made.

After a few more touching words about Dr. Pelham, the Bishop made a vigorous appeal for more enthusiasm in missionary matters by those who were free to go into the Mission-field, and by those who felt that their calling is in England to work for God at home. He himself had examined the work in his own diocese, and had found that there were still only two-thirds of the parishes in which there was any organisation for missionary work, one-third remaining still untouched; and he supposed it would not be very different throughout the whole of England. One-third of the parishes of our beloved Church not yet responding to the Master's great call by any organisation for sending forth labourers into His harvest! "I do feel," said the Bishop, "that we who are working for God do want in those more or less cultivated fields to use the subsoil plough, and turn up virgin soil on which large harvests may be grown. Those,

from the missionary aspect, wilderness parishes we must win, and, by God's grace, we will reclaim and win them."

The Bishop was followed by the Earl of Harrowby, who, in a stirring speech, dwelt mainly upon the growing interest in the work of the Society, and earnestly appealed to the clergy to foster it in every way. Referring to the immense sums put by annually in England as "savings," and those spent in strong drink, as compared with the ludicrously small amount contributed towards Foreign Missions, his lordship said:—

As to our money, can it be believed, when you look at it, how little the Protestant Missionary Societies throughout the world spend? The estimate is about a million and a half annually—a million and a half spent by America and Europe, including England with all our wealth! I sometimes compare that with what Mr. Giffen the statistician tells us are the annual accumulations of Great Britain and Ireland. He is a most trusted authority, and he says that we put by every year 240 millions sterling. We lay it by in our coffers for our pleasures, our children, our old age, or for uselessness, and out of that sum England supplies only a share of a million and a half every year to the great Mission cause. If we look at all charitable societies together, I am afraid the amount supplied would be very small compared with our savings. The story of the drink bill is an old one, but it is one not to be forgotten. When we think that we annually put by 240 millions sterling in these islands, and spend besides 125 millions in spirituous liquors, surely there is a margin there from which we may ask something for God's cause.

The closing words of Lord Harrowby's speech are worthy of constant remembrance:—

The watchword, I think, for us to take this day is a very simple one. While in all wisdom we make our plans for the spread of our great cause, while we seek in every way to find out new modes of interesting the people, and new modes of collecting funds, let us take to our hearts the good old text from Joshua with which we began, "Only be strong and very courageous. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

After the collection, which was made during the singing of the hymn, "All hail the power of Jesus' Name," the Rev. W. Allan, whom many will recognise as a former C.M.S. Association Secretary for the Midland Counties, and others as the present Vicar of St. James's, Bermondsey, and a member of the Committee, moved the second resolution, and confined himself to Africa, as the theme upon which he had been asked to speak, with special reference to the recent developments of the Society's work in that country. His subject was an interesting one, and he made the best of it in the "twenty minutes with a leaning to mercy," which he said were his instructions. Two short extracts must suffice:—

I can neither regard Africa as some do, as a signal evidence of missionary zeal and missionary success, nor like others as a proof of missionary failure. To me it speaks with a double voice, crying out against the general apathy and supineness of the Christian Church regarding Missions, and yet as affording blessed tokens and foretastes of what God will yet accomplish when His servants rise up to do His bidding, and carry out in real earnest the parting commission of their ascended Lord. At present, however, with very slight exceptions, Africa is a continent lying in darkness and the shadow of death. The editor of the African Diagram, in the January *Gleaner*, which has been since republished separately, has carefully pointed out that in reality it does not paint the Dark Continent nearly dark enough, for the white stars are much too large, and consequently too close together. But that is not all, for the great waterways are necessarily represented white, whereas they should have been depicted in lurid colours of fire and blood, for hitherto they have been the great channels for the debasing and destructive traffic in rum and gin.

But my duty is not so much to dwell on the lights and shades of Africa generally as to touch briefly on the "recent developments" of the Society's work in Africa. And here let me say I hope no one is frightened by the term. Let no one confound "recent developments" with imaginary "new departures." No one need suppose that the Society's anchor has broken loose, and that the old ship is likely to drift from its moorings. That anchor, I believe, is steadfastly fixed, as the opening article in this month's *Intelligencer* indicates, in those spiritual principles for which the founders of the Society contended, and in those immutable truths which Christ revealed, which the Apostles taught, and for which our noble Reformers bled and died. I for one believe in the old paths, and desire to walk in them myself, and that the C.M.S. should ever be found walking in them also; but I trust and pray that it may never become fossilised, and its mode of procedure stereotyped, for that would signify decrepitude and decay. Development is a token of true vitality, an indication of life and vigour, and the phrase "recent developments" points to the retention of the same sacred principles which God has so abundantly owned and

blessed, with such modifications of procedure as circumstances may demand. And I rejoice to know that these developments are all in the direction of increased efficiency and spirituality.

Mr. Allan was succeeded by the Rev. J. C. Hoare of Ningpo, who had just returned home after thirteen years of labour with only a short break. Like the previous speakers, the keynote of Mr. Hoare's speech was expansion and extension in the field generally, but in particular in the great Mid China field which he represented, and which was described in the *GLEANER* for last month. We give the closing sentences of his speech:—

There is an idea now that extension work is missionary work that offers special opportunities for self-denial. But just remember this, that self-denial may often be very near its opposite, self-assertion, and we do not want that. We do not want to be picking and choosing. Therefore, though I plead for extension work in Mid China, I do plead also for expansion work, not only in China but throughout the world. I do ask you to give your gifts, aye, and to give yourselves, not for this or that special thing which happens to take your fancy, but just to offer yourselves and your wealth to Christ to use as He will, and when He will, in the words of that beautiful hymn which we so often hear:

"Oh, use me, Lord—use even me—
Just as Thou wilt, and when, and where."

Bishop Hodges, whose consecration to the see of Travancore and Cochin, after many delays, took place on April 25th, received a hearty welcome as he rose to move the third resolution, the terms of which were, briefly, the paramount claims presented, and the hopeful sphere for extended labour offered, by the great Empire of India. This gave a good opportunity for a sketch of the Society's past and present operations in his new sphere, and an earnest appeal for the entering in of new doors opened up for extended work there.

Dr. Sutton of Quetta, who, like Bishop Hodges, had already spoken at the Overflow Meeting, had an interesting story to tell of the magnitude of his medical and surgical work, and of the difficulties besetting it. Like all the other speakers, he appealed for help for his Mission, both of men and of means. He trusted there was at least one person present who would come forward and say, "I recognise the need for another English surgeon at Quetta, and I will provide the salary."

The last speaker at a May meeting has always a hard task. The audience seem to regard his rising as the signal for a general exodus, and his words are addressed to a moving mass intent on seeking fresh air and refreshment. The duty fell this year on the Rev. W. H. Barlow, Vicar of Islington, and he adroitly checked the torrent by a few well-chosen words. His remarks were an apt conclusion to the speeches of the morning, and his audience were one with him as he pathetically closed with a reference to the meeting held ten years ago, when the late Rev. Henry Wright was present for the last time. He imagined how the heart of our sainted friend would have rejoiced could he have seen the present Anniversary.

R. J. I.

GLEANERS' CONFERENCE.

In the afternoon a Conference of members of the Gleaners' Union was held at the C.M. House. (See page 94.)

THE EVENING MEETING.

"Every year we say 'this is the best meeting we have ever had,' but this year I think we may truly say so," was the comment of one of the secretaries as we passed out, and if an enormous crowd, bright, hearty speeches, and a deeply stirring appeal are things to be thankful for, surely our cry should be "Thanks be to God!" At ten minutes to seven it was suggested that the speakers might just as well go on to the platform at once, as no one else could be packed into the Hall, and as a matter of fact the outer doors were closed at that time, and hundreds went away disappointed.

After the singing of several hymns, the meeting commenced just before seven with the usual Scripture and prayer, led by the Rev. W. Gray. After the hymn, "O brothers, lift your voices," the chairman, the Dean of Norwich, rose and struck the keynote in his earnest and eloquent speech. "Thankfulness to Almighty God" was his text, and a fuller devotion and heartier response to the cry, "Come over and help us," was the application of it. Then came the spoken Report, and so admirable was the Rev. B. Baring-Gould's treatment of his subject, that the audience would not have objected to his taking more than his twenty minutes. However, he closed to the minute, spending his last five in a forcible appeal for means, for men, and, above all, for prayer. The hymn "Take my life" was then sung, and must have driven home the appeal to many. Canon Money followed with a review of the new arrangements for Africa, East and West. Then, after the collection, came the three missionary speakers, viz., Archdeacon Moule with what he hinted were "dry statistics," in reality an attempt to make us realise more fully China's millions and their needs, followed by "a modest request" that our staff there might be "increased only tenfold"; the Rev. J. Redman, from Sindh, with "rays of sunshine" from schools, congregations, and work among the educated Hindu and Mohammedan gentlemen, and of course an appeal for "more men"; and last, but not least, Archdeacon Reeve of Athabasca, who although "he had not the heart to ask ladies to come out to such a country," appealed again and again to the young men, clergymen and laymen, to go forth, and "not leave the Arctic regions out in the cold." One more speech followed, that of Capt. Dawson, which is printed in full below, and we think it will surprise no one who reads it to hear that at its conclusion Mr. Wigram suppressed all applause, and called upon the meeting to join him in earnest prayer. The Doxology and Benediction closed what Dean Lefroy rightly called "a most blessed, happy, and profitable meeting."

E. M. A.

MR. WIGRAM'S BREAKFAST.

THE Annual Breakfast given by the Rev. F. E. Wigram to the Vice-Presidents, Committee, Hon. District Secretaries, &c., took place on Thursday, May 8th, at Cannon Street Hotel. After breakfast, and prayer by Archdeacon Long, an address was delivered by the Rev. H. E. Fox. The following joined in the subsequent discussion:—Rev. B. Baring-Gould, Bishop of Exeter, Archdeacon Seaver, Rev. C. G. Baskerville, Mr. S. Gedge, M.P., Rev. R. W. Kennion, Rev. G. C. Martin, the President, Mr. W. Blakeney, R.N., Rev. J. W. Mills, Rev. J. H. Clowes, Rev. T. T. Smith, Mr. Stock, Canon Christopher, and Rev. E. Lombe. There were also present the Earl of Belmore, Sir R. Temple, G.C.S.I., M.P., Mr. Mark Stewart, M.P., the Bishop of Travancore and Cochin, Sir T. F. Buxton, Bart., Sir C. U. Aitchison, K.C.S.I., &c.

CAPTAIN DAWSON'S ADDRESS.

IT seems to me that my word is to be a postscript to the interesting letter which you have had here to-night; and, whatever may be the faults and failings of that postscript, you will agree with me that it ought to be short.

A few years ago there was a terrible theatre fire in Vienna. The gas went out, and many were suffocated in the smoke and unable to find their way out of the building. In one of the upper galleries, in a corridor adjoining, some thirty persons were trying to find the door in the dark. One man in that number had a solitary match in his pocket. He struck the match, it lit up the place, it shone out, and by the light of that match they found the door, and it was the means of saving thirty lives. We cannot all be as the electric light—we cannot even all be as the gas light; but surely it is within the power of each one to give the light of a single match in the twilight at home or in the dense darkness of the heathen world abroad.

There are two words very prominent in Scripture. They begin with,

the same letter—*Salvation* and *Service*. God has linked them together, and "what God has joined together let no man put asunder." But do we not think much more of the sweetness of the one—*Salvation*—than of the self-sacrifice of the other—*Service*? The Gospel tells us that as the Son of God was sent to save, so the sons of God are saved to serve. That is a beautiful motto—royal and historical—"I serve." But have we any right to it? That is a brilliant title that St. Paul uses—"Christ's servant." But can we lay claim to that?

There is a striking contrast between the two calls. The call for salvation is *Come!* The call for service is *Go!* The call for salvation is *Come unto One*, "Come unto Me, and I will give you rest." But the call for service is *Go unto all*, "Go ye into all the world and preach the Gospel to every creature."

What are we doing with these calls? Christ said, "All things are delivered unto Me of My Father: *Come!*" But He also said, "All power is given unto Me: therefore *Go!*"

THE CALL FOR SERVICE.

There are just a few words I should like to suggest with reference to this call for service. I will put them, if you will allow me, under the same letter, that we may easily remember them—the letter P. It is a good thing, we know, to mind our P's and Q's.

First of all, it is a *Pressing* call. *Go!* Not think about it; not talk about it; not argue about it; but go. Many times in the Word of God you will find that call, "Arise; go." Four times, to four men having names beginning with the same letter, in which the circumstances are all interesting—Jacob, Joshua, Jeremiah, and Jonah. Oh, that this word may be pressed home to some hearts to-night! *Arise, Go!*

Next, it is *Personal*. "Go, *thou*, and preach the Kingdom of God." Preach it by lip, and preach it by life. In this case we may think of "Number One" first of all, and then pass it on to our neighbour.

But then it is *Pointed* as to the relationship. "*Son*, go work to-day in My Vineyard." First sonship, then service—"Whose I am, and whom I serve."

Then, next, it is *Practical*. "*Son*, go *work*." Not play at it; not criticise others at it. Do it yourself. "Fellow-workers with God."

Then, next, it is *Present*. "*Son*, go work *to-day* in My Vineyard." To-morrow may be Eternity. As David asked, "Who then is willing to consecrate his service *this day* unto the Lord?"

And, then, it is also very plain with regard to *Place*. "My Vineyard"—not our own little circle; no, the harvest field. "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest"—not loiterers, not lookers-on; but labourers. We cannot tell *where* it is to be: it may be some corner in the vineyard at home, or it may be some place in the vast harvest field in the world abroad. But don't you think *we* have to do with the *when*, and God has to do with the *where*? When we are ready for service, then will the Lord show where we are to go. "Here am I; send me."

This brings us to the *Power*. What is the power for this service? Surely Holy Ghost power—the Divine power. If supernatural work is to be done, we must have supernatural power. It has been said that the contrast between the days of the Apostles and these days is something in this way. In those days there was a paucity of organisation but a plenitude of power, but in these days there is a plenitude of organisation but a paucity of power. Thank God for these words,—"Ye shall receive power, and ye shall be witnesses unto Me." We are all witnesses, but we must see to it that we are not witnesses without the power, for many a bad witness has lost a good case. Holy Ghost power! "Ye shall *receive* power"—not climb up and get it—no,—the power is sent down; a beggar can receive, a babe may receive that which a loving, powerful Father is able and willing and ready to give.

Then next, is *Prayer*. Prayerlessness means powerlessness; and if we are looking for Pentecostal showers, there must be Pentecostal prayers. The Scriptural words are these, "Ask," "tarry ye," "wait" for the power.

And then, the *Promise*. "Lo, I am with you *always*." We are not to go alone. We must put the foot of faith down on the promise here below, and keep the eye of faith on the Promiser up above—practising the Presence of the Promiser?

I will pass over the *Preparation* required, and the *Patience* needed

for this service, the *Pity* for the *Perishing* souls, and come to the last point—there is one thing more wanted. What is it? *Personal Readiness*. You know *Personal* religion means a *purse-and-all* religion—ready to go, and ready to give.

And what is the motive-power for this? Surely, the constraining love of Christ. A few years ago there was a terrible accident in the North. One of those tall factory chimneys came down. Before it fell, there had been some talk in the works about the danger of it. There was a little lad who lived with his mother,—a widow,—and supported her by his work in this factory. He woke up one morning and said he could not work that day, "for," he added, "I am sure that chimney is coming down." It was one of those strange instances of "coming events casting their shadows before." I read this in the daily papers, and it was stated that at the inquest when the mother told the story, there was not a dry eye in the room. She reasoned with the lad and said, "You must go"; and he replied, "I don't want to." At last she said, "You must go, my boy, the rent is due." Without another word, constrained by a loving mother's heart, that lad got up and went out in the darkness of the morning, saying, "Mother, I will go for thee." She never saw him again until he was carried home dead on a stretcher. Are there none here to-night who will rise up and say, "Lord Jesus, I will go for Thee"?

"Oh! for the fire of the living God,
To set our hearts ablaze.
Oh! for the love of Jesus Christ,
To fill us all our days!"

Then shall we be ready to say with David's servants, "Behold thy servants are ready to do whatsoever my lord, the king, shall choose." And, with the soldiers of Joshua, "Whatsoever thou commandest us, we will do, and whithersoever thou sendest us, we will go."

"The love of Jesus shines afar
To nerve my weak endeavour,
So now to watch, to work, to war,
And then, to rest for ever."

GLEANINGS FROM THE ANNUAL REPORT, AS READ IN EXETER HALL.

OPENING WORDS.

"If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until He hath driven out His enemies from before Him, and the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." (Num. xxxii. 20-23.)



SECURITY and success at home dependent upon vigour in waging the wars of the Lord in the regions beyond; such is the plain teaching of these words of Moses to the children of Reuben and Gad. What was the sin which, if committed, would find them out? It was the sin of settling down comfortably in the land already occupied, and not going forward "armed" with their brethren into the battles yet to be fought and won. But the Reubenites and the Gadites were not guilty of it. They took the warning to heart, and this was their response to Moses' challenge—"Thy servants will do as my lord commandeth." Family ties should not stop them: "Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: but Thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith." May God grant to His servants in this England of ours readiness, if He calls them, and so far as He calls them, to make a response as loyal and as unreserved!

For indeed it is high time that the Church of Christ buckled on its armour in good earnest, and carried the holy war into the lands where Satan still reigns almost undisturbed. This is the lesson which the Committee of the Church Missionary Society desire that they and their friends should take to heart on the Society's Ninety-first Anniversary. It is with humble thanksgiving to the Great Captain of the Missionary Army of His Church, that they report to the Society at large that Expansion and Extension have been the watchwords of the year that is past, and are also the watchwords of the year on which we have now entered.

EXPANSION AND EXTENSION.

By Expansion the Committee designate fresh developments of existing work; by Extension, fresh work altogether, either in new fields or in new departments or agencies: but no hard and fast line can be

drawn between them. Among the most noticeable developments in respect of method may be mentioned (a) the continued increase in the Society's staff of Lady Missionaries, sixteen having sailed (or joined in the Missions) during the year, making sixty now on the roll, against twenty-two three years ago; (b) the scheme for the employment of Associated Evangelists, which, though as yet only begun with one small party, promises ere long to supply valuable auxiliaries to the work; (c) the plans adopted by some of the younger missionaries, notably in Africa and China, for working on simpler evangelistic lines,—plans which the Committee have heartily approved, while continuing to recognise most fully the value of the older methods; (d) the arrangements for raising the standard of the Society's High Schools and Colleges in India, the Committee being unshaken in their conviction of the untold value of these institutions to the Evangelisation of India, if worked fearlessly and faithfully as primarily and directly aimed at the salvation of souls,—a conviction deepened by some striking conversions that have occurred in the past year; (e) the increase of Medical Missions, the Society having now on the roll twenty fully qualified medical missionaries, against six in 1880.

Geographically taken, the recent examples of Expansion and Extension comprise (a) a plan for attaching English missionaries to Sierra Leone for work among Mohammedans, (b) a good reinforcement to the Yoruba Mission, Abeokuta being now occupied as it has not been since the expulsion of the missionaries twenty-three years ago; additional missionaries for (c) Egypt, (d) Palestine, (e) Baghdad; (f) a band of Cambridge men for the interior of Eastern Equatorial Africa; (g) another Cambridge band for the heathen towns and villages of Tinnevely; (h) the first little band of associated evangelists in Bengal; (i) plans for further extension on the Afghan Frontier; (k) the strengthening of the work in Hong-Kong and in the Kwan-tung Province of China by the doubling of the missionary force; (l) important extension and development in the populous north-western districts of the Fuh-Kien Province, where pioneers from Oxford and Cambridge have gone forward into populous cities hitherto unreached by the Gospel; (m) the occupation by English missionaries of four interior cities of Japan, and (n) the new Bishop Poole Memorial Girls' School at Osaka.

But the River Niger presents the most conspicuous example of Expansion and Extension . . .

FINANCE.

The Committee, with humble gratitude to God, are enabled to present a financial account this year which is satisfactory beyond expectation. The total Ordinary Income has been £208,517, only £2,800 behind the quite exceptional figure of last year, which was swollen by £7,000 of gifts to meet the preceding year's deficit, and which also included the £4,000 given "in confidence," in response to certain outside criticisms. The Associations stand for £146,771, the highest figure on record by over £2,000, which is accounted for by an increase of that amount from Ireland. Other satisfactory increases have only availed to cover the decreases in very many Associations. Benefactions stand for £26,385, also the highest figure on record; legacies for £23,862, which is below the average. Over and above the Ordinary Income are various Funds which, though called Special, really support the Society's regular missionary work, such as the Extension Fund, Nyanza Fund, Soudan Fund, &c. For these, £12,192 has been contributed.

NEW MISSIONARIES.

But if the Committee report on the funds with thankfulness, with still greater thankfulness do they report on the accessions to the missionary ranks. The number for the year is sixty-six. This includes nineteen graduates of Cambridge, four of Oxford, one of London, and one of Dublin; making seventy-nine University men in the last four years, of whom forty-eight were from Cambridge. Of the brethren accepted in the past year, nineteen were already in holy orders (including one from the London College of Divinity, and one former missionary from Islington who has rejoined); and several of these were men of ministerial experience. Eleven Islington men have been ordained and added to the roll, one of them again reading the Gospel at St. Paul's Cathedral as first deacon; and five non-University laymen. Twenty-three ladies have been added, making fifty-six in three years. The supply, however, for systematic training, of young men of spiritual power and force of character, though of insufficient education, is still below what is required.

Friends who would like to have the Abstract of the Society's Report, which includes both the General Review read at Exeter Hall, and a Brief Summary of the Missions, can have it free on application at the Society's House.

THE CHURCH MISSIONARY GLEANER.

JULY, 1890.

EDITORIAL NOTES.

IN our circuit of the C.M.S. Missions, we now come round to those in the "Mohammedan Lands of the East," Egypt, Turkey, Persia, &c. The Church Missionary Society has long felt that a peculiar responsibility rests upon it to care for the Mohammedan population of the globe. That section of the human race answers in a special sense to the phrase, "*the East*," which forms part of the Society's full and original title ("for Africa and the East"). The Church of Christ has done little indeed for the evangelisation of the Moslem world, and although the C.M.S. is more largely engaged in that work than any other society, its work is really very small. In nineteen out of the Society's twenty-five great Mission-fields, it encounters Mohammedanism; but the men engaged in preaching the Gospel to the Mussulmans are but few. The only considerable fruits are in India. Hundreds of our best Christians there are converts from Mohammedanism, and some of the ablest Native clergymen. But this number of the GLEANER only notices the Missions in Egypt, Palestine, Mesopotamia, and Persia.

Simple facts are often more effective than general statements. So, when it is said, as it is said sometimes, that no Mohammedan ever becomes a Christian, it is wise to make some such reply as this:—"At all events, the first Native of India to become a clergyman of the Church of England, who was a convert of Henry Martyn's and ordained by Bishop Heber, was a convert from Mohammedanism; and so was the first Indian clergyman who received the degree of D.D., conferred on him by the Archbishop of Canterbury." We refer to the Rev. Abdul Masih and the Rev. Dr. Imad-din.

A very solemn business has been occupying much time and thought in Salisbury Square—the fixing of the location of some forty new missionaries likely to sail for different mission-fields in October next. It is indeed no light matter to settle, so far as man can settle, the future life-work of Christ's faithful soldiers and servants. Some, indeed, come to the Society offering for particular fields. They are (except in certain cases) quite at liberty to do so. But the majority prefer to have no will in the matter, and to take the Committee's decision as God's choice for them. In these cases it is necessary to consider very carefully the character, the experience, the qualifications, and the *dis*-qualifications for this or that country or kind of work, of each one separately. And then the wide field has to be surveyed: Africa, with its trials to body and to spirit; the Mohammedan lands, with their strain upon faith and patience; India and Ceylon, with their diverse peoples and their multifarious variety of agencies; China, with its teeming millions; Japan, with its strange new problems; North-West America, with its solitudes and privations. Then think how easily any one of our Missions could absorb the whole band to be sent forth! Truly, the allotment of a handful of men and women among them all is a task needing the guidance of the Lord!

Have any of these fields claims above the rest? If we look at all the human race alike, and put first the countless millions who have never even heard of Christ, Africa and China will come to the front at once, and the still closed and barred Mohammedan strongholds of Arabia and Central Asia. But one society, thank God! is not the whole Church of Christ. Our responsibilities are divided with others; and

our own business is to do properly the work it has pleased God to give to us. From this point of view India's claims are paramount upon the C.M.S. For God has put into our hands, all over that vast land, definite work, missions and mission agencies actually started; and we are bound to keep them going. For Calcutta, Madras, and Bombay; for the innumerable villages of Bengal; for the great cities (and villages too) of the North-West and the Punjab; for the Afghan Frontier and Sindh; for the Santal and Gond and Bheel tribes; for the Deccan and the Telugu country; for Tinnevely and Travancore,—we want men of all sorts: some to cope with learned Brahmans and Mohammedans; some to live among the simple villagers; some to work among boys and youths, in schools of all kinds; some to guide and help the rising Native Churches; missionaries to preach Christ, missionaries to teach Christ, missionaries to write about Christ, missionaries to *live* Christ. Will the readers of the GLEANER definitely ask the Lord to incline vigorous and devoted men to come forward in the next few weeks and say, *Send me to India?*

Here is a specimen of what is going on in India. The Rev. A. F. Painter of Travancore, who is supposed by us at home to be simply the missionary to the Hill Arrian tribes, is, in consequence of the Rev. C. A. Neve's (well-earned) furlough and Mrs. Painter's illness and consequent sojourn in the hills, in the position he thus describes:—"I have charge of Cottayam College—70 boarders besides day-boys; Girls' School, Pallam, 42 girls; Mundakayam District (Arrians) 26 stations; Pir Merde District, 2 stations; Kallada Island Estate; housekeeping (the last straw!). Of course nothing can be done properly." Mr. Painter adds, "Pray that the work may not permanently suffer, but that God may over-rule even this for His glory."

It was a happy thought of Mr. Stanley's to suggest that the Stanley Fund to be raised under the auspices of the Council of the Stanley and African Exhibition, should be employed in putting a steamer on the Victoria Nyanza. Mr. Stanley's own speech in advocacy of this plan, at the meeting at the Mansion House on June 5th presided over by the Duke of Fife, was an extremely interesting one; and the connection of the C.M.S. with the original discovery of the great Lake, and with all that has occurred upon it since, was publicly recognised by the invitation to Mr. Wigram to speak next after Mr. Stanley. But the question of who is to own and to control the steamer is not an easy one. The Council wished the C.M.S. to have it; but the steamer ought to be available for purposes which a missionary society could not properly promote. The public would rightly expect what the Society could not rightly do. Five members of the C.M.S. Committee have been appointed to consult with the promoters of the Stanley Fund on the matter, and we hope that some practicable plan will be devised.

According to a *Times* telegram from Zanzibar on June 16th, letters have reached that place from Uganda dated March 28th, which confirm the report that Mwanga is again paramount in Uganda. It is also stated that Bishop Tucker and his party are to start for the Nyanza the first week in July, with Mr Stokes's caravan. Letters from Frere Town have arrived, as we go to press on June 18th, mentioning Mr. Cotter's death and other matters. But we are unable to add more now, except to bespeak the continued intercessions of our readers.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnevely, and late Curate of St. James', Holloway

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purification of the work.

KEY WORDS.—*"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").*

Part II. The Work Confirmed and Purified.

Chap. viii.—The Missionary Contingent en route for the Field of Work.

"The genealogy of them that went up." God keeps a list of every band of missionary workers. He knows "who" and "how many," &c.

"I gathered them together to the river . . . and there abode we in tents three days." A quiet review needed first. Does not do to go up *en masse*, and trust to every man finding his proper place and sphere. Need to see who we are and what we are going to do. Doubtless, too, they were days of prayer as well as plans. Such preliminary gatherings together of missionaries on eve of departure are surely profitable.

"Found there none of the sons of Levi." A wise man, Ezra! Meant having the full complement needful for the work, and sought the proper men through "men of understanding," who knew just what was wanted. So we ought not to rest satisfied in missionary work with lack of men for special work—should seek them, and expect God to give them, and insist on the Church's supplying them—as Ezra did.

"By the good hand of our God upon us they brought us a man of understanding." How sweetly Ezra traced God's dealing in it all! It is all "the good Hand." And by the same "good Hand" shall we not find "men of understanding" for the foreign ministry? "All of them—expressed by name," having their names "written in the Lamb's book of life."

"Then I proclaimed a fast there . . . that we might afflict ourselves before our God, to seek of Him a right way for us." And what step more proper for the departing missionary—self-humiliation, self-abnegation,—seeking God's way, the only "right way." "It is not in man that walketh to direct His steps." Perils before—unknown and untried experience—all call for reliance on God alone.

"Ashamed to require of the king . . . soldiers, because we had spoken. The hand of our God is upon all them for good that seek Him." How honest, and frank, and genuine! If we profess faith in God, we must act accordingly. For very shame we cannot seek human help if we profess reliance upon help Divine. The missionary must seek honestly to act consistently with his profession.

"So we fasted and besought our God for this: and He was intreated of us." Just cast themselves on God. "Thou, Lord, wilt never fail them that seek Thee." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." A grand thing just to be shut up into God's help.

"Ye are holy unto the Lord; the vessels are holy also; a freewill offering." "Partakers of the holy calling." Yes! the missionary is "holy" as separated,—his work also is "holy." "The vows of God are on me." Must realise at the outset what is implied in that. Special men,—special work. "What manner of persons ought we to be!"

"Watch ye, and keep them, until ye weigh them before the chief of the priests." A pattern missionary charge! The "vessels" of the service are given into the missionary's hand. He is entrusted with a sacred deposit. He is to "watch" and "keep" it until the great "weighing" before our High Priest "in the chambers of the Lord" in the "new Jerusalem" above. "The day shall declare it." "The fire shall try every man's work, of what sort it is." What a "weighing" that will be! Oh that our work be not "found wanting." (See ver. 34, "By number and by weight of every one.")

"Then we departed, . . . and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way." Just that,—the "good Hand." Foes there were, and liars in wait; but with that "hand" in them they were safe. And so God prospers the journeys of His missionary servants. The same "good hand" preserves them still. They are His servants, bound on His errand, committed to His keeping. What "great deliverance" He often gives them! Four months of journeying mercies!

"They furthered the people, and the house of God." So missionary contingents must come with their "burnt offerings" of dedicated service, and "the King's commission," and "further" in every possible way the work of the spiritual "house of God." Oh! the privilege to help in putting another stone to it, or to relieve some weary builder, or to cleanse some little corner of it.

IN MEMORIAM: J. D. M. COTTER.



WHEN Dudley Cotter gave his testimony in Exeter Hall, in January last, he said he was going because of his Saviour's words, "Go ye into all the world . . . and, lo, I am with you alway." Now we can say, he is with Jesus always, for that bright young earthly life is no more, except in its memories in loving hearts.

The first few years of the life of Joseph Dudley Musson Cotter were spent in the West Indies, though his family belong to Ireland. His school days were spent at Wellington in Somerset. He entered Trinity College, Cambridge, in October, 1885, and took his degree in June, 1888, spending the next year at Ridley Hall.

It was at Cambridge I first met him; we were reading together; but a little meeting for Bible reading and prayer did more to draw our hearts together, and a warm friendship ensued, which has grown as time went on. Now I find in how much and in how many things of my past life he has had his part. Side by side at the prayer-meeting, and in the open air, we have been for our Master's cause. Side by side as friends we have ridden hundreds of miles on our wheels; side by side only in memories now, but in all there was a patience, a kindness, a strength, a courage, and a tenderness, which were the outcome of a loving, warm nature, and which fulfilled the new commandment, "Love one another."

His English home was in Colchester, with his uncle, the Rev. J. R. Cotter, Rector of St. Mary Magdalene, of whom he always spoke with the deepest respect and love. To him he owed, under God, much of his earnestness of purpose and his staunch Protestant and Evangelical principles.

He wrote to me shortly after his call to Africa, "Though our spheres of work are far apart, yet it is all for the same Master we are working, and though we delight to call ourselves His *doulou* (bond-slaves), yet He delights to call us His friends; and in such close bonds of connection, let us work on faithfully, joyfully." He ends by giving me a text, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

He has won his crown, and we wait. He was not yet twenty-four years of age, and is now one of many who have laid down precious lives for Africa. May we be encouraged by such examples to go on, knowing that his labour and our labour are not in vain in the Lord. May the four noble men who went out at such short notice, when the news came of Cotter's sickness, be encouraged, strengthened, and upheld by his example.

He took a deep interest in Irish Church Missions, and in the Children's Special Service Mission, giving part of his vacations in the summer to missionary work among the lambs at home. He was a sterling man, true and honest, pure and noble, as tender as a woman in any sympathy, and brave as a man in any duty. It might be said of him, "He feared man so little, because he feared God so much." Now he is at peace, and I am glad to have said a few words for one who was like a brother to me in many ways. He is not a famous missionary, for he was not three months in the foreign field, but he was faithful, and that unto death, and now has his crown of life. May his noble young life be blessed still to his Master's glory and the salvation of precious souls.

"Peace! perfect peace! with loved ones far away,
In Jesus' keeping we are safe, and they."

BOOTLE, 21st May, 1890.

J. H.

IN MEMORIAM: DUDLEY COTTER.

FRIENDS, fatherland, and all the dearest ties
Quite unregarding, he forsook them all,
Things nought esteeming which the worldly prize,
In prompt obedience to his Saviour's call.

The perils scorning of that Continent,
Where Heathenism pours its blackest night,
He welcomed hardship, danger—well content
To shed around the Gospel's sweetest light.

True, lion-hearted, resolute, and pure,
A proven friend, and in temptation tried,
Courageous, honest, steadfast to endure,
He lived for Jesus, and for Jesus died.

F. L.

THE MOHAMMEDAN LANDS OF THE EAST.



It is a humiliating thought that over nearly all the lands of the Bible a religion now reigns that denies the divinity of Him Who is the Alpha and the Omega of the Bible. Throughout the provinces where St. Paul most successfully laboured, in the city where the name of Christian was first used, over the land trodden by the Lord's own sacred feet, and in the holy city itself, the majority of the people express their religious belief in the words, "There is no god but God, and Mohammed is His Prophet."

It is also a humbling and a solemnising thing to consider how this false system arose. The Churches of the East "left their first love." Becoming corrupt in life and doctrine, they ceased to fulfil their office of being the salt of the earth, and a light to the surrounding heathen. And then God sent upon them the terrible scourge of Mohammedanism, which for now more than twelve centuries has held rule in what were once Christian countries, and has tyrannised over the feeble, but still numerous communities that yet (though with much mingling of superstition) name the name of Christ. And it has extended its baneful sway far beyond the lands in which it has thus executed God's judgments. Over a great part of Asia and Africa Islam is the ruling faith. More than a hundred and fifty millions of souls acknowledge the False Prophet.

And everywhere Mohammedanism presents the appearance of an almost impregnable fortress, in which its victims seem hopelessly immured. The very fact that the Moslem holds to the great truth of the unity of God gives him a vantage ground which the idolater does not possess; and taught from childhood that the observance of certain outward religious duties will save his soul—which duties he therefore fulfils with a watchful regularity that is an example to us who know better,—he feels no need of a Saviour, and sees no beauty in Christ crucified.

Mohammedanism, or, more properly, Islam, is thus succinctly described by Sir William Muir:—

Islam, so called from its demanding the entire "surrender" of the believer to the will and service of God, is based on the recognition of Mohammed as a prophet foretold in the Jewish and Christian Scriptures. On him descended the Koran, from time to time, an immediate revelation from the Almighty. Idolatry and Polytheism are zealously denounced as sins of the deepest dye; while the unity of the Deity is proclaimed as the grand and cardinal doctrine of the Faith. Divine providence pervades the minutest concerns of life; and predestination is taught in its most naked form. The existence of angels and devils is taught; and heaven and hell are depicted in material colours,—the one of sensuous pleasure, the other of bodily torment. Finally, the resurrection, judgment, and retribution of good and evil, are set forth in great detail. Such was the creed—*there is no god but the LORD, and MOHAMMED is His prophet*—to which Arabia became obedient.

The personal religion of a devout Mohammedan is thus described by the Rev. R. Clark, of the Punjab:—

Being ignorant of God's righteousness, and going about to establish his own righteousness, he practises religiously the five essentials of his creed. He prays five times a day. He fasts so rigorously during the month Ramadan, that he will rather die than allow one atom of food to pass his lips from sunrise to sunset. He goes on pilgrimage to Mecca if he has the means of doing so. He repeats the Kalma, "There is no god but one God, and Mohammed is the prophet of God." And he gives alms with open hand to the poor. These are the five fundamental principles of his faith, and obedience to them is his righteousness, and his title to life. If he does them well, he can claim salvation. If, through infirmity or neglect, he forgets to do *all*, he has lost his title to heaven; but "God is merciful."

A religion like this, which bases salvation on the performance of certain external acts, naturally discourages all sense of sin, and therefore all sense of the need of a Saviour. And while Jesus is acknowledged as a prophet, His Divinity and

Atonement and Resurrection—even His death on the cross itself—are denied with the greatest horror.

Quoting Sir W. Muir once more, we find the evil influences of Mohammedanism thus summed up:—

Three radical evils flow from the faith, and must continue to flow *so long as the Koran is the standard of belief*. First, polygamy, divorce, and slavery are maintained and perpetuated; striking at the root of public morals, poisoning domestic life, and disorganising society. Second, freedom of thought and private judgment in religion are crushed and annihilated. The sword still is, and must remain, the inevitable penalty for the denial of Islam. Toleration is unknown. Third, a barrier has been interposed against the reception of Christianity. They labour under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. The sword of Mohammed and the Koran are the most stubborn enemies of civilisation, liberty, and truth which the world has yet known.

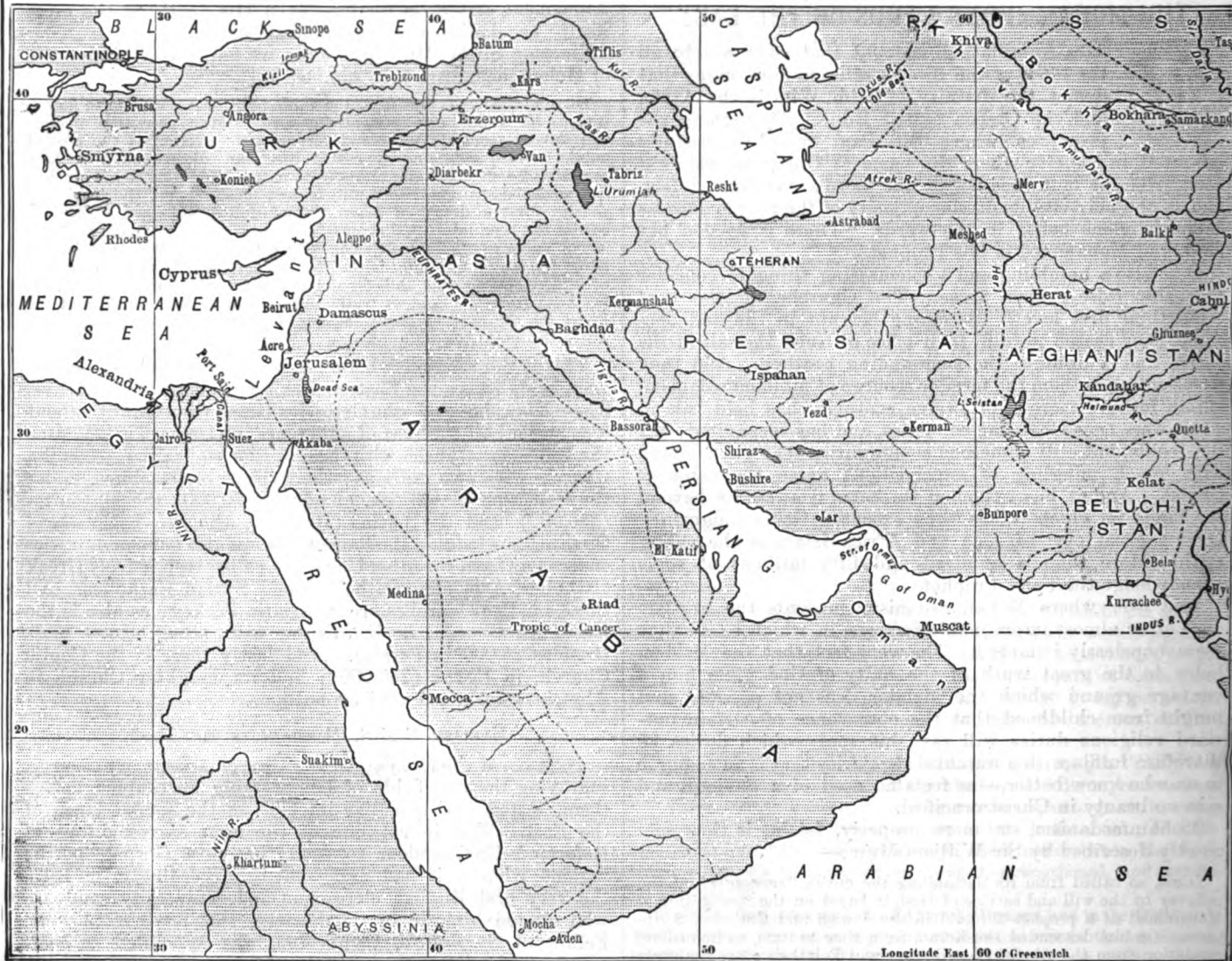
This is the religion which prevails in "the East," in the very lands where the Eastern Christian Churches still live. These Churches are—the Orthodox Greek Church, with about four and a half millions of adherents in Greece, Turkey, &c.; the Bulgarian Church with three million souls; the Armenian Church with two millions; the Syrians or Jacobites, under the Patriarch of Antioch, numbering 70,000; the Maronites (250,000), and the Latins (100,000), who use Latin—both these acknowledging the Papacy. Rome also has communities of seceders from the other Churches, called respectively Greek Catholics, Armenian Catholics, and Syrian Catholics. All these smaller Churches are in Asiatic Turkey; as also is the Nestorian Church, in Kurdistan, with some 50,000 souls (besides 25,000 in Persia). And lastly there is the Coptic Church, in Egypt (250,000); and its daughter Church in Abyssinia, reckoned as three millions.

EARLIER C.M.S. MISSIONS IN THE EAST.

The eyes of the founders of the Church Missionary Society, surveying the vast fields of labour lying unoccupied before them, rested with peculiar interest on the sacred lands of the East. Was it not one of the most sacred duties of Reformed Christendom to send the pure Gospel to the regions whence it had first come? Accordingly, in 1815, the very first English clergyman and University graduate who offered himself to the Society, the Rev. W. Jowett, Fellow of St. John's, Cambridge, was appointed to commence the Mediterranean Mission.

At first the prospects were most encouraging. Mr. Jowett and other missionaries travelled over Greece, Turkey, Asia Minor, Syria, and Egypt. They were cordially received by the Patriarchs and Bishops of the Eastern Churches, and much valuable work was done. But the sanguine hopes thus awakened were not to be fulfilled. In 1821 the revolution in Greece began; the wars and political troubles of the next ten years put an end for a time to active work in the Turkish Empire; and since then the Churches of the East have manifested little desire to be quickened into life by emissaries from the West.

The enterprise, therefore, as a whole failed. The work done in *Egypt* and *Abyssinia*, though carried on for several years, furnished but small visible results, and was at length given up. From *Constantinople*, the missionary who settled there in 1819, was obliged to retire in 1821, when the Greek revolt was followed by an outbreak of Mussulman fanaticism, which culminated in the murder of the Patriarch of Constantinople. At *Smyrna* the schools opened in 1830 were closed by the Turks, and the masters thrown into prison; but in 1842 the station was re-opened by the Rev. J. T. Wolters, who laboured there with great patience, but with scarcely perceptible success, till 1877, when the Society formally closed the Mission, and also subsequently, until his



THE MOHAMMEDAN LANDS OF WESTERN ASIA. (See Note on next page.)

death in 1882. In the island of *Syra* the Rev. F. A. Hildner conducted an important school from 1829 to 1876, when old age obliged him to give up the work; but he remained in the island until his death in 1883.

The second *Constantinople Mission*, which aimed, not, as in 1819-21, at the Eastern Christians, but directly at the Mohammedans, was carried on from 1856 to 1880. Its history illustrates very significantly the difficulties of Christian work in any Mussulman state, and the real character of "religious liberty" supposed to exist in Turkey.

In 1831 the missionaries of the American Board had settled at Constantinople, but specially with a view to influencing the Armenian Church. In 1843, however, an Armenian and a Greek, who had turned Mohammedans, recanted, and again embraced Christianity; and for this they were both beheaded. In 1852-53, two men, Moslems from birth, who became Christians, were executed at Aleppo and Adrianople.

In 1855, at the time of the Crimean War, Lord Clarendon, then Foreign Secretary, referred to the "gigantic efforts and enormous sacrifices" which England and France were making in the cause of Turkey, and wrote:—

The Christian Powers are entitled to demand, and Her Majesty's Government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian, whether originally

a Mohammedan or originally a Christian, any more than any punishment attaches to a Christian who embraces Mohammedanism. In all such cases the movements of the human conscience must be free, and the temporal arm must not interfere to coerce the spiritual decision.

It was, however, only by the greatest firmness and vigilance that Lord Stratford de Redcliffe, who was then British Ambassador at Constantinople, obtained a decree to that effect.

Encouraged by what seemed the establishment of complete religious liberty, the C.M.S., in 1858, re-opened its Mission at Constantinople with the direct purpose of evangelising the Turks. Dr. Pfander, the able and experienced missionary to the Mussulmans of North India, was commissioned to lead the attack; and he was afterwards joined by Dr. Koelle, the eminent missionary scholar from Sierra Leone, author of a wonderful book called *Polyglotta Africana*, in which a hundred African languages and dialects are compared, and by the Rev. R. H. Weakley, now agent of the Bible Society in Egypt. Very soon the Spirit of God seemed to be at work; inquirers came forward; and the first Turkish convert was baptized on Easter Day, 1862. His baptism passed off quietly, and was followed during the next two years by several others. In the summer of 1864 the brightest hopes were entertained. One of the missionaries wrote, "Our work here now is most

interesting. Our rooms are crowded with those who are willing to hear the Gospel. Three weeks ago I preached six days a week to crowded audiences. Our room was filled one day ten successive times. I spoke for eight hours and a half to eager crowds."

In one day all these hopes were shattered. On July 18th of that very summer, without warning or indication that a change had taken place in the views of the authorities, the Turkish police suddenly attacked the premises of the C.M.S., the S.P.G., and the Bible Society, forcibly closed them, seized the Christian books, and threw the converts and inquirers into prison. The blow was successful. The movement was suppressed; and there has never been a revival of it. For sixteen years Dr. Koelle sowed the good seed as and where he could; but twice only were fresh baptisms reported by him. The little flock he had was scattered, and reduced to a mere handful; and though there were cases of secret inquirers, some of them in high position, they were never able to face the peril of confessing Christ before men. The Government also absolutely prohibited books in which the Christian religion was defended against Mohammedanism, and in 1876 a box containing copies of a small book on the Death of Christ, written by Dr. Koelle in Turkish and printed in England, was seized at the custom-house and the books destroyed.

This is a sad history; but the many readers of the GLEANER ought to know something of missionary trials and disappointments, as well as of missionary triumphs. Our familiar Good Friday Collect prays for "*Turks*." Let us make fervent intercession that many of them may be brought to believe in Jesus the Son of God and only Saviour.

Our Missions in Egypt, Palestine, and Persia, are noticed in separate articles.

THE MAP OF MOHAMMEDAN LANDS.

THE map on the opposite page will give our readers a very clear idea of the position of those lands in Western Asia dominated by the Moslem religion, and which are consequently quite, or almost, closed against the Gospel. The Mission stations are not specially marked in the map. If they were, it would be seen how miserably small are the areas which Gospel messengers are seeking to illuminate. Here a station and there a station, feebly manned, with thousands of intervening miles, thickly populated, all owning the sway of the False Prophet and desiring none other. Jaffa, Gaza, Jerusalem, Nablûs, Nazareth, in Palestine; Cairo in Egypt, Baghdad in the Turkish Empire, Ispahan in Persia; the Afghan Frontier, and Sindh, are the only places where our missionaries are at work; though the Americans have fairly strong Missions in Egypt, Turkey, and Persia. The rest of the lands seen in the map are totally unevangelised. Afghanistan and Beluchistan are virtually closed. Turkestan and Eastern Turkestan are all but impenetrable. Arabia is closed. And in the great Soudan, with its sixty millions of souls, mostly Mohammedans, there is not a single missionary labouring.

THE PALESTINE MISSION.



THE Society's Mission in the Holy Land is one fruit of the Jerusalem Bishopric. At the time that bishopric was established (1841), the Society's operations in the Levant, noticed in the article on Mohammedan Lands, were much reduced, partly owing to the failure of its efforts to revive the Eastern Churches, and partly owing to financial pressure. But in 1846 Samuel Gobat, formerly C.M.S. missionary in Abyssinia, became the second Anglican Bishop of Jerusalem, and he appealed to the Society with which he had long been associated to take up work in Palestine. He had found a new spirit of inquiry among the Christians, partly owing to the diffusion of Christian knowledge by the American missionaries in Asia Minor and Syria, and partly owing to the mere fact that an Anglican Bishopric had been founded.

At first the Committee, after their previous experience, and with other mission-fields calling for extension, were unwilling to resume the attempt to enlighten Oriental Christians, and it was admitted that no direct work could then be undertaken among the Mohammedans. But at length, having also received an earnest invitation from the Jacobite Bishop at Mosul on the Tigris, and another from the Lebanon, they so far yielded as to send the Rev. John Bowen (afterwards Bishop of Sierra Leone) and Mr. C. Sandreksi on a journey of inquiry to Palestine, Mesopotamia, Armenia, &c., in 1849, and as the result the C.M.S. Mission at Jerusalem was begun in 1851 by the Rev. F. A. Klein. In 1855 the Rev. John Zeller was sent out; and these two have laboured for the benefit of the Arabic-speaking population of all classes and creeds from that time to this, Mr. Zeller for twenty years at Nazareth, and now at Jerusalem, and Mr. Klein for five



AN EGYPTIAN FAMILY.

or six years at Nazareth, twenty years at Jerusalem, and now at Cairo.

On starting the Palestine Mission, the Society was at once charged in certain quarters with seeking to proselytise from other Christian Churches. But it merely did what Archbishop Howley (Canterbury) had encouraged Bishop Gobat to do. The Committee used these words in reply, "The Society aims at a far higher object, from the pursuit of which it cannot desist, even though proselytism should be a consequence. Its aim is to give the Bible to Oriental Christians, to help them to 'read, mark, learn, and inwardly digest' its pure doctrines, and to lead each humble inquirer to the Saviour of sinners. Compared with this object proselytism to any particular ecclesiastical communion sinks into secondary importance. . . . No turn of affairs would afford them greater satisfaction than for the rulers and

priests of the Oriental Churches to become themselves the leaders of an enlightened movement, and to take in hand such modifications of their system as a thorough reformation may require."

Following this principle of action, which Archbishop Howley had approved, the Society's missionaries have welcomed members of the Greek and other Churches, occasionally attending the public Anglican services, and when, from time to time, individuals or families have desired full membership in the Anglican Church, they have been received. In this way some hundreds of persons have gradually formed themselves into a body which is recognised by the Turkish authorities as a Protestant community, and which is ministered to by the missionaries, and by Native pastors ordained by English Bishops.

For many years the only regular C.M.S. stations were Jerusalem and Nazareth; although other places have been tentatively occupied from time to time. But in Bishop Gobat's declining years, he gradually made over to the Society various agencies he had started in different towns and villages, and between 1873 and 1878, Salt, Jaffa, Nablûs, Ramallah, Ramleh, Lydd, Gaza, and several villages became also C.M.S. stations or out-stations.

Gaza is particularly interesting as an almost purely Mohammedan Mission, and as having a useful dispensary; and Salt (believed to be the ancient Ramoth Gilead), for the work carried on from it among the Bedawin of Gilead and Moab.

Among the most important of Bishop Gobat's agencies now worked by the Society is the Diocesan Boarding School and Orphanage at Jerusalem, which is conducted by Mr. Zeller, and largely aided by subscriptions from his friends in Germany. A Preparandi Institution, an offshoot from the Boarding School, is also at work at Jerusalem.

Since 1875 the Committee have looked to the Palestine Mission to be distinctively a mission to Moslems. But large accessions from the Moslem population are not to be looked for under present Turkish rule; and though there have been from time to time baptisms of individual Mohammedans the work must necessarily be a preparatory one. In this sense there can be no doubt of its success, especially by means of the schools. Various testimonies might be adduced as to the value of these schools. One from the Rev. W. Allan, who, in 1883, visited all the schools except two, is especially emphatic,—"I am," he writes, "surprised and delighted with almost all that I have seen. I am perfectly amazed at the amount of knowledge, both of the text and doctrines of the Bible, which the children possess, and which far surpasses anything that I have ever met with in any school in England." In 1886, however, the Turkish authorities took alarm at the success of the schools, closed some of them, and at other places forbade Mohammedan boys to attend.

Besides the schools, there are two agencies of special value in a country like Palestine. One is Medical Missions. All sorts and conditions of men will come to the medical missionary to be healed, and then they hear the Word of God and learn that there is a Great Physician who can heal their sin-sick souls. The other is the quiet influence of Christian ladies. They can go in and out with their message of love, and by their influence the women of Palestine can be led to look to Him who saves women as well as men. Work like this will not organise Christian communities, but it will, by God's grace, save souls; and we believe souls are being saved in Palestine, small as the visible and external results may be.

Statistics, 1889.—European Missionaries (clergy 9, lay 3, ladies 7), 19; Native Clergy, 8; Native Lay Agents, 72; Native Christians, 1,428; Communicants, 455; Schools, 44; Scholars, 2,035.

THE EDITOR'S LETTERS FROM THE FRONT.

[As this number is about the East, we give some fragments of private letters from three of the lady missionaries there, as they show more vividly than any formal reports can what missionary life in those countries really is. It will be remembered that, three years ago, the Rev. J. R. L. Hall of Jaffa appealed to the Keswick Convention for honorary lady missionaries for Palestine. Six of those who responded were able to go, and are now there, viz., Miss E. E. Newton, Miss E. Armstrong, and Miss H. Campbell, at Jaffa; Miss A. S. H. Vidal and Miss A. M. Elverson at Jerusalem; and Miss E. C. Wardlaw-Ramsay, who was at Jaffa, but has lately gone to Haifa (where Mrs. and Miss Low were already at work), and proposes to go on to Acca. Of these, Miss Newton had been in Palestine before, with her sister, who belongs to the Mildmay Mission at Jaffa. At Baghdad, in Mesopotamia, there are Miss A. Wilson and Miss F. Valpy.]

The C.M.S. Ladies at Jaffa.

From MISS ARMSTRONG.

C.M.S., JAFFA, December 28th, 1889.

WE had a very happy Christmas Day, though it was pouring with rain nearly all the day. I tried to go to the morning service at the Colony, but had to turn back, as I could not hold up an umbrella and guide my donkey, but we had a delightful united Arabic and English service at night. We had about 200 boys at our Scripture Reading Union Bible-classes this morning. The class I had of the younger boys grew so large that they could not all get into the room, so it has had to be divided and Miss Ramsay takes half of it. Miss Newton always has a nice class of the elder boys. Is it not encouraging to have them coming to a Bible-class on their holiday? I doubt whether many English schoolboys would be found to do it willingly.

We have a new teacher for Arabic, and he keeps us up to the mark very well. Miss Ramsay is already making great progress. I can understand it fairly well now, and can use it a little. I do beg of our friends in England to remember us in prayer about this. I think you have very little idea how difficult it is for some of us to go to school again.

March 27th, 1890.

A FEW weeks ago several of us went with Mr. Hall to Lydda, to distribute the prizes in the school. As we drove along the Jerusalem road, which is a good broad one, there was a very large flock of sheep before us—several thousand I should think—and on each side of the way were wheat fields without hedges. The chief shepherd was in front of the flock, and a large body of sheep which were nearest to him followed him closely in one compact body, neither turning to the right hand nor to the left, but those that were far behind straggled into the wheat fields on either side, and it took the whole time and energy of two or three under-shepherds to drive them back into the road. Presently the old shepherd, far away in front, began to run, and the sheep with him ran too. I watched to see why. After running about a quarter of a mile the wheat fields were passed, and I saw the shepherd turn off the road up a little green hill, and it was so pretty to see all the sheep leap up after him, and when he stood looking for the rest of the flock they all gathered round him, with their faces in the same direction as his. Rather a beautiful parable I thought I could read from it. I suppose the shepherd heard our carriage, and did not want his sheep to be run over, or scattered away from him. It made me think of our Lord's tender care for us.

Tuesday in this week we went to Ramleh, as Miss Newton has long wished to give the scholars there a little treat in the shape of a magic-lantern. After the lantern, the children settled quietly to their work and we went on to the house of our Bible-woman, to see the women's meeting. This meeting was begun by Miss Newton some time last year with two or three women, and when we went in, quite unexpectedly, on Tuesday, there were twenty-five women assembled, and others coming. Several of the women were Moslems, but the Bible-woman finds it very difficult to reach the Moslem women at Ramleh. However, she is trying, and is succeeding by degrees.

From MISS E. E. NEWTON.

C.M.S. LODGE, JAFFA, PALESTINE, December 5th.

TEN days after we landed I was taken ill with dysentery. I had a very sharp attack, with violent inflammation. Fortunately I was in the hospital, so was carefully nursed night and day in bed for a fortnight, and after a week more able to come back to our house, but even now am obliged to lead an idle life so far as head work is concerned, for I am

still rather shaky and soon overdone. I should like you to know that I was most beautifully kept all through the worst pain in perfect peace, though unable to speak, yet able to hold communion, and quite ready to go or stay, as He saw best. Just one night and day I think they were rather anxious, especially as an English lady had come out only a month before, and died in the hospital of the same thing.

The doctor thinks I must have had bad water at Port Said, and I know I drank a good deal of it, as it was so hot there.

I just had one clear week of work, getting in a day at Ramleh to see them all, finding the Bible-woman getting on so nicely, the women all liking her. We sat on the floor together, and had a nice meeting. I also talked to the school children, both girls and boys.

My poor Arabic is suffering, I am afraid, but I hope in a few days to get back to it. I tried it two days, but it was too much.

My dear old horse, the grey, Punch, is very well. I am taking care of my sister's, too, till she comes.

The schools are going on very well here, but at Lydd there has been some trouble with the Greeks, they are so opposed to us. They tried to stone our people, and then stole the school clock and bell, and lock of the cemetery. The congregation (who are poor) collected £2 towards new ones, and are trying to get subscriptions, so came to ask us. We must all help a little, but everything wants help. Our mission-room services have begun again on Wednesday nights, and last night they had such a good number, both men and women. Miss Armstrong counted seventy women at her afternoon mothers' meeting.

Do remember us all four very much in prayer. Miss— is hard at work; her influence is marvellous, her life and face speak. If she never gets hold of Arabic enough to do much in it she will not have been here in vain, she is so much loved by all. We have got a very clever new teacher, who means to make us work, so I hope we shall all get on. I was so delighted on Sunday morning at being able to get to the Arabic Communion with thirty-four Native Christians. It is so grand in Arabic, and our Native pastor reads it beautifully.

December 28th.

MY Christmas was very quiet—not able to go to church either time.

To-day I took my boys' Bible-class—over fifty of them—in my own house at 8 a.m., to my great delight, and also did one hour's Arabic lesson. My household is so increased, and I am general interpreter, which all helps on the Arabic.

There has been so much trouble at Lydd from the Greeks. I wish we could afford to buy our own house there, or to build. They annoy us all they can. I want to get over as soon as possible. Mr. Gollmer's new mackintosh was stolen on Christmas Eve, while he was at the service, and he had to ride back next day in pouring rain with a borrowed Native coat, which ran yellow and black stains on to his coat. He was very good about it all. Certainly we do learn here to "take joyfully the spoiling of our goods" as few in England can possibly understand.

April 10th.

I AM now having such an interesting Bible reading in Arabic every Wednesday afternoon, at the Native pastor's house, for all the teachers' wives. At first I was greatly in awe of them all, but have been so helped week by week, and do so enjoy it. Pray for a great blessing on it, and for revival amongst them coming out boldly on the Lord's side.

Punch is flourishing, also my little dog Jaff. Such a family I have, three ladies, one maid, a man, his wife, and three children, and my boy, two horses, and a dog. My man says I am their father and mother and teacher, so he comes to me with all his difficulties.

Please ask for much prayer for us all, especially in learning the language, and for power to speak and grace to shine more and more brightly, for it is far more the life here than the words which tells.

May 6th, 1890.

WE are all sorry to have lost Mr. Lang to-day. He came down from Jerusalem with Mr. Gollmer late last night, and left this afternoon for Port Said en route to Cairo. We had such a nice little service at 2 P.M., all our Native teachers and workers and ourselves, about thirty in all, before Mr. Lang started. We had the Communion, and sang "God be with you till we meet again," for him.

Now we have lost Miss Ramsay. She returned with Mrs. and Miss Low to Haifa, and since then we have sent her horse and man, so we hope to hear soon of her settling comfortably at Haifa; we feel very sorry to lose her. She and I rode to Abud about a month ago, and stayed the night. I wish I could often go, but it is six hours ride from here. We took our two men, as one comes from there, so knew the way; the first three hours is across the plain, and the last three all up the mountains, most steep and rocky. My horse did the journey splendidly, so I was very little tired. We arrived at 2.30, and the crowd that gathered to look at us, at our Native teacher's house, was most amusing. We were the first European ladies ever seen there; of course they know Mr. Hall and Mr. Sykes, but no lady. After lunch, I said, "Now we

will have a meeting," taking advantage of the crowd, fifty women and girls. We had such a nice meeting for an hour, I speaking in Arabic first, and then Miss Ramsay by interpretation. In the evening we rang the school bell and got several men, and had another meeting, about thirteen in all. We then began to put up our camp beds, and the congregation insisted on watching. At last we suggested we should like to go to bed, and after some more questioning they retired. We could not sleep the whole night, so got up at 6. We had our meals outside in the yard where our horses stood. In the morning we had all the school children (a small school only), about twenty, for a Bible lesson; they seemed so bright and answered nicely. Our teacher there is a very nice man.

A First Letter from Baghdad.

From MISS A. WILSON.

BAGHDAD, Feb. 10th, 1890.

YOU cannot think how one values every little thought, every letter or book, or anything which shows one is not forgotten, when one is so far away. But we are a very happy little band here, and busy, but it seems long ere we can do the work we came out to do. Arabic is a very difficult language, and I am afraid it will take some time to get a good grasp of it. The weather here has been exceedingly cold, and we feel it very much, as several rooms have no fireplaces. Sitting to write, read, or study in a cold room, even if wrapped up in a big shawl, is very chilly work. I have begun a Bible-class, by interpretation, for the women of the congregation; it is very interesting, and they are very ignorant, poor things; but I do so long to begin work amongst the Mohammedan women.

Our house is being watched now by the police, so is Dr. Sutton's dispensary. I fancy news has got about that a Mohammedan has just been baptized here, and they are anxious to find him out that they may do away with him, and also, perhaps, to find out what other Mohammedans frequent the house. [See May GLEANER, p. 77.] I like to know that the power of darkness which rules here is fighting against our work, because then I know the "ruler of the darkness of this world" must see that there is life in it, or he would not take the trouble to stir up the opposition.

I like Baghdad very much, on the whole. We are beautifully situated on the river. The streets here are very narrow and uneven, and are not "made" at all; so, after a heavy shower they become almost impassable, like seas of liquid mud in the middle and well-drenched ploughed fields at the sides.

I often think of the Thursday afternoon prayer-meetings at the Church Missionary House, and wonder which days we are remembered there specially. I am sure we greatly need it. Wonderfully does our loving Lord answer prayer. I feel this more and more, and I am sure there is no greater thing anyone can do for another than pray earnestly for them. Miss Valpy and I have a little daily prayer-meeting together, and I feel it to be most valuable, and I feel sure she does too.

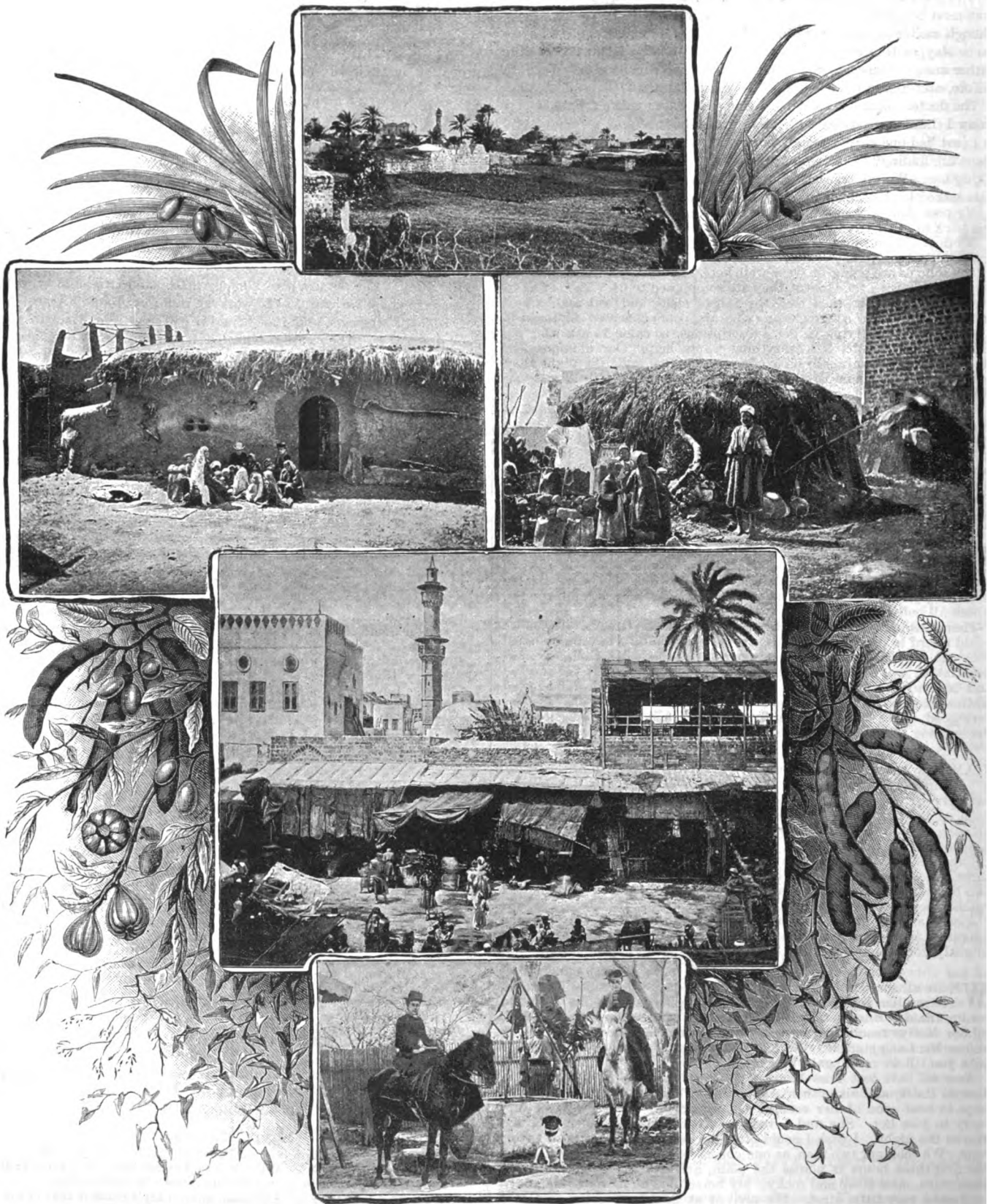
OUR WORKERS IN PALESTINE AND EGYPT.

Palestine Mission.

JAFFA —Rev. J. E. L. Hall (m.), 1876; <i>Secretary</i> . Rev. M. Murad-el-Haddad, 1884. Miss E. E. Newton, 1887. Miss E. Armstrong, 1888. Miss H. Campbell, 1889. <i>Ramleh</i> —Rev. Yusuf Zorab, 1889. <i>Jydd</i> —Rev. H. Dimishky, 1889.	NAZARETH —Rev. C. H. V. Gollmer (m.), to Yoruba, 1878; to Palestine, 1889. Rev. Seraphim Boutaji, 1871. <i>Haifa</i> —Mrs. Low, 1884. <i>Acca</i> —Miss E. W. Ramsay, 1889. GAZA —Rev. Dr. R. Elliott, M.A., L.B.C.S.I. (m.), to N. India, 1878; to Palestine, 1884. EAST OF JORDAN — <i>Salt</i> —Rev. Chalil Jamal, 1874. Rev. H. Sykes, M.A., 1886.
JERUSALEM —Rev. C. T. Wilson, M.A. (m.), to Nyanza, 1876; to Palestine, 1883. Rev. Ibrahim Baz, 1884. <i>Bishop Gobat School</i> —Mr. F. T. Ellis (m.), 1888. <i>Ramallah</i> —Mr. Nyland (m.), 1876. <i>T-yibeh</i> —Rev. Hanna Musa, 1889.	AT HOME —Rev. J. Zeller (m.), 1855. (In Germany.) Rev. T. F. Wolters (m.), to Smyrna, 1860; to Palestine, 1876. Rev. J. Huber (m.), to W. Africa, 1850; to Palestine, 1853. Miss A. S. H. Vidal, 1888. Miss A. M. Elverson, 1888.

Egypt Mission.

CAIRO—Rev. F. A. Klein (m.), to Palestine, 1851; to Egypt, 1882.
 Dr. F. J. Harpur, B.A., M.B. (m.), to Arabia, 1885; to Egypt, 1889.
 Rev. W. F. Connor (m.), to Palestine, 1884; to Egypt, 1889.
NOTE.—The date after the European missionary's name is that of his or her connection with the Society; the date after the Native missionary's name is that of his ordination. The letter (m) signifies that the missionary is married.



PICTURES FROM PALESTINE. (See next page.)

DR. BRUCE, OF PERSIA.



ANY able and faithful missionaries have been given to the Church Missionary Society by the Church of Ireland, and particularly by Trinity College, Dublin; but none have been more distinguished than Robert Bruce. He joined the Society in 1858, and was sent to the Punjab Mission, where he worked nine years, devoting himself especially to the Mohammedans, and learning Persian and Arabic as well as Hindustani. After a visit to England he started, in 1869, to return to India, *via* Persia, and his sympathies were so much drawn out towards the Persians that he has laboured there ever since (see article on the Persia Mission). One of his most important works has been the revised translation of the New Testament, for which, and other translations, the University of Dublin conferred on him the degree of D.D.

Dr. Bruce's is pioneer work. His own account of it is that he is not reaping the harvest, scarcely sowing the seed, hardly even ploughing the soil; but gathering out the stones. *That*, he urges, is a true department of missionary effort; "support me," he says, "in that." And though he has no great results to report, he never doubts (to quote his favourite passage, Isaiah xxxv.) that in God's good time "the wilderness and the solitary place (in Persia) shall be glad," and "the desert shall rejoice and blossom as the rose."

FOR WORKERS.

"Always abounding in the work of the Lord."

"Take My yoke upon you . . . and ye shall find rest."

ASK no ease from restful toil,
My toil is rest:
Who at the Master's table serves
Is also guest.

For toil is rest, refection sweet,
When toil is love,
And work itself its own reward
Here as above.

For there His servants shall Him serve,
And, serving, rest;
Conveying blessings but to find
Themselves most blest.
LORD, deepen here the love which there
Thou perfectest.

A. H. SHELDON.

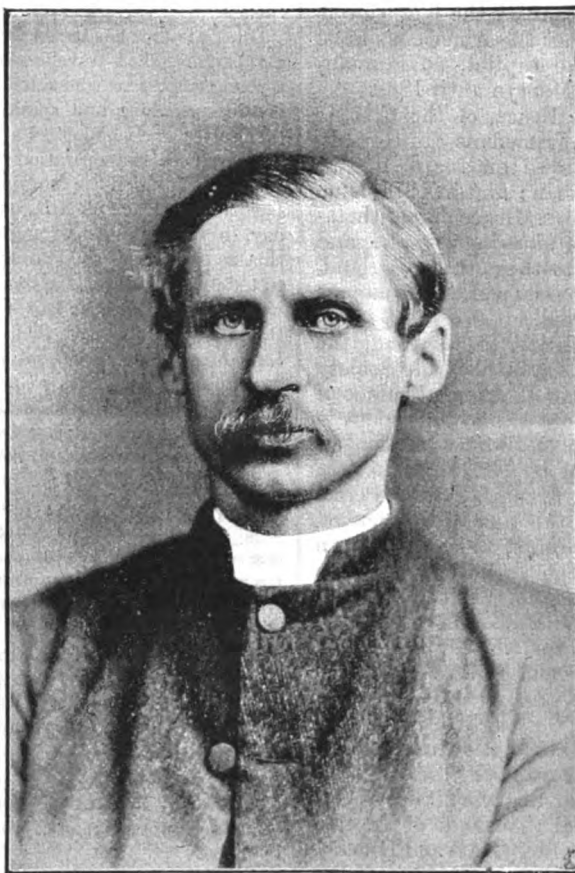
OUR PALESTINE PICTURES.

THE medley of pictures on the opposite page needs but little explanation. At the top is a view of Ramleh, a village in the Plain of Sharon. The work there is carried on by a Native pastor, recently ordained, the Rev. Yusef Zorab.

The left-hand picture of the two under Ramleh is a Native house at Beit Dugeon, a village a few miles from Jaffa, frequently visited by the lady missionaries at Jaffa in the prosecution of their work. The picture on the right shows a temporary hut, built just outside the walls of Jaffa by some members of a nomadic tribe in the course of their wanderings.

The large picture underneath is a view of the Market Place at Jaffa. Jaffa (the ancient Joppa) is the port for the Holy Land, and is one of the Society's stations. (See "Our Workers," &c., on p. 107.)

The bottom picture shows Miss E. Newton and Miss E. Carr (a visitor) about to start for the former's school work. Miss Newton is on our right.



THE REV. DR. R. BRUCE, C.M.S. Persia Mission.

THE PERSIA MISSION.



PERSIA is an interesting country in the Bible. We have the prophecies of Isaiah regarding Cyrus; the connection of Daniel with the Persian Empire in his old age, after the fall of Babylon; his visions, in which Persia is the "arms of silver" in chap. ii., and the "bear" in chap. vii., and the "ram" in chap. viii.; the varying fortunes of the Jewish exiles under the successive kings; the story of Queen Esther; and the missions of Ezra and Nehemiah. Also the various predictions about Elam, which name, though really that of the south-western province of Persia, stands in prophecy for Persia itself, because its chief city, Shushan (Susa), became the capital of the whole empire.

In New Testament times, Persia was under the Parthian dynasty. In the enumeration of the Jews of the Dispersion and proselytes present in Jerusalem on the Day of Pentecost (Acts ii.), the first three names given are "Parthians, and Medes, and Elamites," indicating the three races then occupying Persia. But we may go back earlier still. If the Magi who came to worship the new-born "King of the Jews" were Persians, then Persia furnished the first-fruits of the Gentile world unto Christ. Flourishing Churches existed in the country in the early days of Christianity; but in the fourth century a tremendous persecution arose, in which many thousands of Christians, bishops, clergy, and people were martyred, with horrible tortures.

The Persian religion was the worship of fire, and of the sun, as the symbol of the true God. But this was swept away by the Mohammedan conquest in the seventh century; and from that time till the present Persia has been a Mohammedan country. Almost the only representatives of the old faith now are the Parsees of Bombay.

Persia is one of the youngest of the Church Missionary Society's mission-fields, but it was one of the first thought of by the original Committee. In the very first "Annual Report," 1801, and again in the second, 1802, the Persian language is mentioned as one to receive early attention with a view to the evangelisation of the East. But Africa soon absorbed all the young Society's energies; and the first attempt to carry the Gospel to Persia was that of Henry Martyn, in 1811.

In 1802, before the C.M.S. had sent out a single missionary, Henry Martyn was in communication with the Society, through Charles Simeon, with a view to his going to India. But no missionary at that time was allowed in British India; and Martyn had to be an army chaplain in order to get there at all. Although, therefore, never technically a missionary, he was in fact the first clergyman of the Church of England to offer to go to the heathen. His visit to Persia in 1811

was the crown of his work. In one short year, spent at Shiraz, he began and finished the translation of the New Testament into Persian, while daily "enduring the contradiction" of bigoted and blaspheming Moslems, and while suffering from the physical weakness which brought him to a lonely grave at Tokat in Armenia, soon after leaving the Persian frontier, at the age of thirty-one. His New Testament reached London, and there it remained until the present C.M.S. Mission had been begun by Dr. Bruce. As Dr. Bruce has well said, the best memorial to Henry Martyn would be a strong Mission in Persia.

In 1822, the Basle Missionary Society planted a Mission in Georgia, then the north-western province of Persia; but in 1834, after that province had been annexed by Russia, the missionaries were expelled. Just at that time the American Presbyterian Board of Missions occupied Urumiah (or Ooroomiah), in what then became the north-westerly part of Persia. But in that part of the country the language is Turkish; and although in recent years the Americans have extended their work to Teheran, the capital, no Persian-speaking missionary followed Henry Martyn until 1869.

In that year the Rev. Dr. Robert Bruce, of the C.M.S., visited Persia; and finding the Mohammedans quite ready for conversations on religion, he stayed on for awhile at Julfa, the Armenian suburb of Ispahan; and in 1871 came the terrible famine, when he and Mrs. Bruce flung themselves into the work of saving the starving people, and dispensed no less than 16,000*l.* sent to them from England, Germany, and India; after which they opened an orphanage for children whose parents had perished.

In 1875, during a visit of Dr. Bruce to England, the Society formally adopted the Mission; and the Bible Society joined in its support, Dr. Bruce acting as superintendent of the Bible colporteurs, one or two of whom have done a wonderful work in the sale of Scriptures all over Persia. In 1880, a Medical Mission was begun by Dr. Hoernle. In 1883, the first Bishop of Lahore (Dr. French) visited Persia under an episcopal commission from the Bishop of London, confirmed sixty-seven Armenian adherents, and admitted an Armenian catechist, Minasakan George, to holy orders, the first Native Anglican clergyman in Persia. He was greatly encouraged by his intercourse with the Mohammedans.

Very remarkable testimony has been borne to the good influence of the Persia Mission, especially in exhibiting a pure Christianity to the Moslems, by Colonel C. E. Stewart, the traveller, who knows the country thoroughly. It was in response to his representations, combined with the appeals of Dr. Bruce, that the Society in 1882 resolved to extend the Mission by occupying Baghdad. That historic city is in the Turkish Empire, but it is the resort of thousands of Persian Shiah pilgrims to the neighbouring tombs of Ali and Husain, whom the Persian Moslems regard as the rightful successors of Mohammed. Moreover, the languages spoken are Persian and Arabic, so that Baghdad is a linguistic as well as a geographical link between the Persia and Palestine Missions. In 1888 a Medical Mission was founded at Baghdad by Dr. Henry Martyn Sutton.

Statistics, 1889.—European Missionaries (clergymen 5, lay 1, ladies 2), 8; Native Clergyman, 1; Native Lay Agents, 25; Native Christians, 184; Communicants, 90; Schools, 2; Scholars, 341.

Our Workers in Persia and Baghdad.

JULFA—Rev. R. Bruce, D.D. (m.), to N. India, 1858; to Persia, 1869.

Rev. Minasakan George, 1883.

Rev. H. Carless, M.A., 1889.

Dr. M. Eustace, B.A., M.D. Dub., 1889. (At Busrah).

BAGHDAD—Dr. H. M. Sutton, L.R.C.P., M.R.C.S. (m.), 1886 (at home).

Rev. C. H. Stileman, B.A. (m.), 1889.

Miss A. H. Wilson, 1889.

Miss F. Valpy, 1889.

A MISSIONARY'S FIRST TOUR IN PERSIA.

Extracts from the Rev. H. Carless's Journal.



ON my return from my first missionary tour, I feel I must write a short account of it for the many beloved praying friends in England, whose hearts are one with us here. Two or three objects were in view in taking the tour—or rather, one object seen in two or three different lights (cf. 1 Cor. x. 31). One wanted to escape some of the extreme heat in Julfa and to have the benefit of a short change into the mountains; then one wanted to learn more of the ways and customs of the people, as they are found when quite apart from European influence, and to learn more of the language; mainly the witness to the Lord Jesus was the one great object, the seeking of the souls whom our Father loves, and the viewing of the land which our Father tells us we may claim in the name of the Lord Jesus. Surely this land is the heritage of our Lord and Master. "Let us go up at once and possess it, for we are well able to overcome it." "They that be with us are more than they that be with them."

Our little tour has lasted five weeks, short of a day. We were four in number, my fellow-travellers being three of our Armenian brethren, one a young colporteur who acted as my interpreter whenever I needed one, besides preaching and speaking as the many opportunities presented themselves, one who looked after the horses, and one who superintended the very necessary operation of cooking.

We left Julfa on the morning of July 23rd at sunrise. Passing through Ispahan, we struck off N.E., our first point being Ardistan. On this first day, through taking a wrong road, we got out of our way a little, but in this, as throughout the journey, saw the guiding hand of our Lord. We rested for the heat of the day at a village called Khursick; the people were kind and nice, we had a read and talk with them, and leaving a Gospel of St. John with them went on in the evening to our first stage, Daulatabad, a town of about 6,000 inhabitants. Here a good many Babis were found. The Babis are a new sect in Persia, following the teaching of a false prophet, Bab, and their religion is a strange mixture of Mohammedanism and Christianity. They have been terribly persecuted by the Mohammedans, and among them are doubtless to be found many of the earnest seeking souls in Persia, being willing as they are to suffer so much for the sake of a false religion. We had a difficulty in getting lodgings for the night, owing to the recent Babi persecutions; every one seemed afraid to speak. At last we succeeded, but no door opening for work, we left in the morning, after leaving a copy of the Scriptures with our host; in fact, we made it our aim in every town and village we stayed in to leave at least one copy of God's Word.

A long ride, on the 25th, in the desert brought us to Khassi Tarash, about 6,000 feet high, a beautiful little oasis of apricot trees, but with no houses and no food, and we had to send a man about three miles to another small village to get food for us. Here we stayed for the night. A rather curious incident occurred at our evening prayers. We were reading Ps. cxxi., and had just read the 7th verse, "The Lord shall preserve thee from all evil," when a large serpent crept out from under the baggage in our midst; we killed him, and went on rejoicing with our reading.

We arrived at Ardistan early on Saturday morning, the 27th. Ardistan is only about 4,000 feet high (i.e., 1,000 feet lower than Julfa), and is a very hot place, lying as it does on the extremity of the Great Eastern Desert of Persia. The ordinary temperature in the day in the shade was 96°. There are a good many Babis in this town, which led us specially to go there; but they seemed here also afraid to say much. However, in the evening we had a most interesting talk with two fine young Babis in their fig garden. That night I was nearly carried away by a perfect storm of wind and dust. I had been put in a sort of elevated prophet's chamber, open on all sides to the wind and high over the other buildings, and here in the middle of the night all my exertions were needed to keep myself and my belongings from being carried away.

Sunday was a quiet day of rest, some copies of the Word being distributed. On Monday we rode out about six miles into some mountains to call on the governor, and found him most kind and hospitable, in fact, a perfect gentleman. He paid us every attention, and in the heat of the day insisted on giving me his tent to rest in, whilst he went under the

trees. On leaving, I gave him a large copy of the Bible, with a few words on its priceless value to individuals and to a nation. He promised to read it.

At another large town, Natanz, we called on the governor; he seemed to be rather a literary man, received us kindly, and bought five copies of the Word, in spite of some of the bystanders remarking to him, "Why did he want to buy such filthy books?" A few more copies were sold in the bazaar, and we left on Saturday morning, feeling what one has sometimes felt elsewhere, that the more beautiful the outward surroundings very often the more wicked the people. The fighting and clamour amongst the women struck me in this town as being specially terrible. Poor women! their lot is sad indeed, ever the slaves of their husbands, and how different to the position of honour and happiness they would enjoy as Christians. Here is a sphere for English ladies to live, love, and labour in.

At one place we saw a beautiful instance of the Lord's guiding. Our brother Paul, the colporteur, was walking through the village with the Bibles with him, when quite an old man put his head out of a window, and said he had been waiting three years for a Gospel of Jesus. He was old, and the world had done him no good, and he wanted to read about Jesus before he died. Surely that dear old man will see the same bright light that gladdens our hearts.

At Kamsar, where many of the rich Persians come to escape the heat of the lowlands, our Father gave us some beautiful lodgings, and we stayed over Sunday, enjoying a time of much blessing from the Lord in our own souls. Outwardly, there seemed no door opened for the Word. We then left the great mountain range, and riding about twenty-five miles came to Jushukun. The people were nice, and bought the Scriptures, and the governor very kind. He had bought a Bible from our brother Paul two years ago on the Persian Gulf, and again this time he bought an expensive New Testament. We had a nice time with him.

At Galpaigun, a large town, some kind Mohammedans took us in, and I saw a little of the inner family Persian life. There are Jews in the town, but very poor and down-trodden. We saw a good deal of them, but it was so sad to see their persistent arguing against the Christ of God. On the Saturday I went for the first time to a synagogue service. I felt it a sad sight—simply a piece of ritualism and form. We had a happy time with them, however, and were, I trust, enabled to show them the kindness of the Lord. The Lord also opened the way here for work amongst the Mohammedans. Our colporteurs had never before had an opening amongst the people here. This time our brother sold a good many copies, both to the governor and downwards.

On August 26th we arrived at Julfa at 6 A.M. in safety, health, and praise. Truly the Lord had been with us, guiding our every step and leading us in the right way for His Name's sake.

REALITIES OF TRAVEL IN PERSIA.

[In October last Miss Eustace, sister of Dr. Marcus Eustace, C.M.S. medical missionary in Persia, went out to join her brother. She went by way of Constantinople and the Black Sea. She landed at Batoum, at the east end of the Black Sea; went by train through Russian territory to the Caspian Sea; then by steamer to Resht, in Persia; then on horseback to Teheran, the capital of Persia, and on to Ispahan, where the C.M.S. Mission is, that is, in Julfa, a suburb of Ispahan. This route can be easily traced on the map on page 104. The following notes by Miss Eustace describe the land journey on horseback.]



HERE are no roads, except in the towns, only rough tracts across the desert, across rivers, ditches, banks of sand, no trees or grass, except in the villages. We go at a walk or jog-trot, going about twenty-five miles a day through mountains—no roads, only old water-courses, over rocks and stones, with the same horses, for 500 miles. Faster riding is, of course, impossible. The daily order is, up at 6 o'clock, tea, then off at 8 or 9, ride three hours, stop, have breakfast, stop and rest an hour and half, start again, arrive at stopping place for the night 5 o'clock. Zachary lights a fire, and gives us at once a cup of tea, then cooks dinner, and we have it about 7.30.

We left Resht on Saturday, Oct. 26th, and went one stage to Kudkum, where we stayed the night; a pretty road, wooded on both sides, but damp feverish heat. Left Kudkum at 8.30 next morning, road winding along the side of the mountains, now up, then down. About 12 o'clock, stopped and had breakfast on the grass, under the trees (last day for

trees, none since, except in the towns and villages). Started again 1.30, and arrived at Rasterabad at 4.30. Glass all broken in windows, so hung rugs over them; had actually two bedsteads, and able to use them. Next morning left Rasterabad in cold, rain, wind, dust. Up at 6.30, tea, left 8.40. About 12.30 stopped at a village at the caravanserai. It consisted of a square, built round with brick walls, no roof, but rooms built in the walls about two feet from the ground, twelve feet long, and four broad. We were glad to get warm and rest, leaving again about 2 o'clock. It rained all the afternoon; road very steep and narrow, all rocks and stones on one side, the mountain on the other, straight down rocks to the river below; wind almost tearing you from the saddle, and horses sometimes refusing to face it. Of course we went always single file, and even so, little room. Sometimes so steep you could not see the road below. At last got to Mengelli Bridge. A hurricane, and, at a distance, a roar like thunder of wind against the bridge, which fortunately had a parapet, owing to a man and horse having been blown into the river. About a mile beyond Mengelli we stayed the night at a posting-house; good enough room, but cold and damp.

Next day, Tuesday, rain, cold wind, clouds of dust; stopped for breakfast at 12.0 o'clock among a few scattered trees. Arrived at Posgina about 4 o'clock. House had no windows or doors; bitterly cold; with difficulty succeeded in getting a fire in what we called a kitchen, more like a pig-sty. Chimney built for blowing down, not for drawing up. Half the roof left open to let the smoke out; could see a fire, but feel no warmth. Gave up the fire. Marcus discovered some charcoal, and made a fire on the floor; lay with our feet to it; wind making balloons of our rugs; and during the night an old cat paraded across us. Glad to leave next morning at 9 o'clock. Road ascending straight up the mountains, higher and higher, till we looked down on the peaks we had looked up at; covered with snow, bitterly cold, height 9,000 feet or more; stopped for breakfast at a caravanserai; leaving again at 3 o'clock. Cold even more intense, a little snow, but too cold; wind piercing; riding fast when road permitted; horses hardly able to stand the wind. None of us shall ever forget that ride. Marcus said he understood how men would gladly lie down to die of cold, and give up struggling to get on. Several times I would have given up, but determined to go on as long as the others. Had to sit on first one of my hands, then the other, losing all power so quickly. My back worst of all.

Arrived at Massara about 6 o'clock; our hands, legs, and feet frozen, and we did suffer while they came to life. Water, bread, and all we carried with us frozen. All the little waterfalls we had passed were, of course, frozen. Only place to stop in a shed, mud walls and floor, roof of dried furze and sticks, at one end stable opening off, at the other floor raised two feet, and about five feet wide, in the middle a little hole for fireplace. We slept on the raised end. Servants and two or three post-boys on floor below. Men kept up the fire all night or we should have died of cold. Did not set fire either to the roof or ourselves.

Next morning rode to Alhaba. 11.30 A.M. got carriage there waiting for us, drove to Kasvin, an hour and a half at a canter. At Kasvin good hotel, comfortable; stayed the night, left next day 1.15 in carriage for Teheran, that part is always driven—four horses. At each stage change horses, get glass of tea, and on again. We went three stages; delayed at second stage, no driver, so we took on the same man; stopped at third stage for night. Bed 12 o'clock. Up 5 A.M. (forty-eight miles gone), left before 6 o'clock; carriage stuck in mud; thanks to a party of soldiers passing, got out at last. Three stages, forty-eight miles to Teheran gates. Carriage such a specimen—roof so low I could not sit upright; very cold; but glad to arrive here without losing a wheel. We left Teheran on Monday, 11th November, at 9.30.

The first day we went in two stages. At the first stage we found our horses, and then rode the next, stopping at the caravanserai—small room, mud walls, floor, window built up with bricks for the winter. We made it cozy with a fire; had tea and dinner, then bed. Next day started about 9 o'clock. Long weary march across desert; very hot, burning sun-dust; stopped about 12.30 for a very short time; tried to eat breakfast; no water to be got; had only enough for a little drink each; did not get to stopping place till after 6 o'clock. All very tired.

[And so on; arriving at Julfa on Nov. 22nd.]

THE EGYPT MISSION.

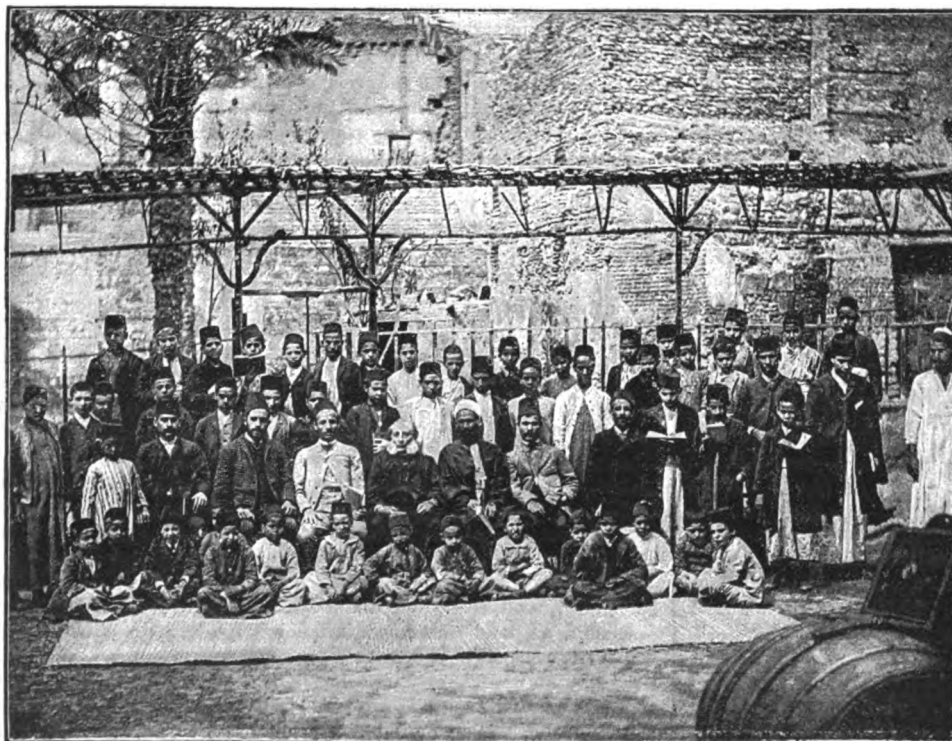


THE article on page 103 describes the Society's plans and efforts in its earlier years for the enlightenment of the Eastern Christian Churches. The first missionary sent out with that object in view, the Rev. W. Jowett, visited Egypt to confer with the ecclesiastical authorities of the ancient Coptic Church. He had much intercourse with them, and distributed many Arabic copies of the Scriptures. In 1825, five missionaries were sent by the Society to Egypt, who travelled up and down Egypt, visiting the Coptic schools, distributing portions of the Bible, and making known the true Gospel; and subsequently opened schools at Cairo, particularly an important "Coptic Seminary," in which Egyptian boys of the Coptic Church received a scriptural education with a view to their ordination as ministers of that Church. One of them, in consequence of his attainments, was selected by the Patriarch, at the early age of twenty-one, to be Abuna, or Bishop of Abyssinia. But the Society, with the claims of India and China and Africa upon it, was unable to reinforce the Mission, and



C.M.S. GIRLS' SCHOOL AT CAIRO: MISS KLEIN, A SYRIAN MISTRESS, AND SOME OF THE PUPILS.

although one missionary, Mr. Liedner, remained at his post for many years, the station was closed in 1862. For twenty years the Society had no Egypt Mission. Meanwhile, the late Miss Whately carried on her admirable schools, and the American Presbyterian Mission made considerable progress.



C.M.S. BOYS' SCHOOL AT CAIRO: THE REV. F. A. KLEIN, NATIVE MASTERS, AND SCHOOLBOYS.

In December, 1882, after the occupation of the country by Great Britain, the Rev. F. A. Klein, who had been a missionary of the Society in Palestine from 1851 to 1877, and was a ripe Arabic scholar, proceeded to Cairo to begin the second C.M.S. Egypt Mission. He has now been joined by the Rev. W. F. Connor, late of the Palestine Mission, and Dr. Harpur, late of the temporarily abandoned Arabia Mission. It is certainly fitting that the C.M.S., which has far more work among Mohammedans than any other society, should be represented at the capital of Egypt. Cairo has been called "the most Mohammedan city in the world," not even excepting Mecca itself. It boasts of 500 mosques, and of the great Mohammedan university, in which there have sometimes been 10,000 students from all parts of the Mussulman world.

THE MISSION FIELD.

WEST AFRICA.

* LETTERS have been received from the Niger party. The Rev. J. A. Robinson writes from Lokoja on April 23rd that some of the party had had fever, but had quickly recovered. He says, "So far everything has prospered with us, and we have seen many tokens of the good hand of our God resting upon us. We are looking forward hopefully into the future, and are assured that wisdom and grace in all times of perplexity and difficulty will be afforded to us." Mrs. Wilmot Brooke writes on the same date from Lokoja as follows:—

We reached this on the evening of Good Friday, having travelled by the steamer *Buen* as far as Obutahi, and from there by a tiny steamer launch kindly lent us by the Niger Company to enable us to go on at once. We left the Onitsha party [Mr. Eden, Mr. Dobinson, and Mr. Bennett] with great regret. They were in good health and spirits; indeed, the health of us all on the journey has been a matter of great thankfulness. Graham arrived here with fever, which he got by exposure to the sun on landing at Ida, and we have all made acquaintance with it except Miss Lewis.

The routine of work is already beginning to come into action. The Native helpers one and all have welcomed us most warmly, and are throwing themselves into the work appointed for them. Graham was able to preach on Sunday in the open air in Hausa without interpreter for the first time, and we have this week begun a daily Hausa lesson with Mr. T. C. John.

EASTERN EQUATORIAL AFRICA.

THE telegraph announces the arrival of Bishop Tucker at Frere Town, and the ordination by him of Mr. Douglas Hooper on Trinity Sunday, June 1st. Probably letters with full details may have arrived before this number appears.

NORTH INDIA.

ON March 30th, at Calcutta, the Rev. J. E. Cullen, one of the Islington men who went out in 1888, and the Rev. Mark Drummond, a Native, who was ordained deacon in 1882, were admitted to Priests' Orders, and Babu Dukhlai Biswas and Isaac Vincent (Natives) to Deacon's Orders; and on April 13th, at Taljhari, the Rev. Gopal Biswas was admitted to Priest's Orders, and Babu Barjónath to Deacon's Orders. Mr. Cullen and Mr. Barjónath are appointed to Pahari work in Santalia. Mr. Drummond will work at Allahabad, Mr. Vincent at Jabulpur, Mr. D. Biswas at Thakurpukur, near Calcutta, and Mr. G. Biswas in the Nudder district.

A DEEPLY interesting fortnight of special services, or "Mission," was carried on in Santalia, in February last, by Mr. W. B. Harington, late of the Indian Civil Service. Mrs. Cole, wife of the Rev. F. T. Cole, writes:—"The Mission has indeed been a time of spiritual enjoyment and refreshment to us all, and many of our people have testified as to the great blessing they have received."

SOUTH INDIA.

THE Y.M.C.A. of Madras has started a new paper, *The Young Men of India*, to which we heartily wish all success; also reading and class rooms, which were formally opened on March 7th by the Bishop of Madras, Rev. Dr. Miller (Scotch Free Church), and others.

THE last Annual Report of Zion Church, Madras, of which the Rev. W. T. Sathianathan is pastor, is full of interest. It gives accounts of parochial work similar to that familiar in England, services and meetings of all sorts, day and Sunday schools, Temperance Association, Literary Institute, &c., &c., and a balance sheet. There is a Church Council, consisting, besides the Pastor, of one other Native clergyman (his brother-in-law), the Rev. Samuel John, and three Native laymen, all three graduates of Madras University, Mr. E. S. Hensman, B.A., Mr. P. T. Tharyan, B.A., and Mr. K. Kuruvila, B.A. In the parochial accounts we observe contributions to the Bible and Tract Societies, the China Famine Relief Fund, and the Gleaners' Union.

THE Telugu translation of the S.P.C.K. Commentary on the New Testament, by the Rev. J. E. Padfield, C.M.S. missionary at Masulipatam, assisted by the Revs. Atsanta Subbarayadu and D. Ananatham and Mr. B. Sinayya, is now completed, and is highly spoken of. A specimen page of Vol. I. was given in the GLEANER of May, 1886.

AT the last examination for Bishop Gell's Greek Testament Prize, the successful competitor was a student of the Society's Divinity School at Madras, Mr. Devanandum of Elore.

CHINA.

WE are looking for reports of the great General Missionary Conference at Shanghai in May. C.M.S. was very inadequately represented, several of our leading missionaries not being in China at the time, and others unable to leave their work.

A MOST interesting tour through entirely untravellered parts of the Provinces of Kwang-tung and Kwang-si has lately been made by Bishop Burdon and the Rev. J. Grundy.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

Edited by MISS EMILY P. LEAKEY, *Rector*.

Gardens and Gardeners.

OUR missionaries all over the world may be compared to gardeners, going forth to turn the wilderness and the deserts of heathen lands into gardens of the Lord. I want to talk to-day about missionary flowers! Plants, that teacher wants you all to help to plant in the Lord's garden. Let us read Isaiah xxxv. 1, 2. Oh, how many a thornless rose has God allowed our dear missionaries to graft and watch over! Jim! Mary! are you yet planted in the Lord's (*English*) garden? Can you be compared to a rose-tree? If so, how about the thorns? Have you great ugly thorns sticking out all up your slender stalks?—lying, pride, naughty tempers, disobedience, &c.—if so, pray more, take heed to cut them down (*St. Mark* vii. 21, 22; *St. Matt.* vii. 16—20). I know what children like to have—a little garden of their own to sow seeds in and to watch over; now this is just what our missionaries are about, digging, planting, weeding, pruning, so as to make the places they are sent to into fair, flowering, fruitful gardens for the Lord. (*See Note 1.*) We must never forget God Himself is the Owner, the Husbandman. He alone makes the seed to grow or the plant to thrive (*see John* xv. 1; *1 Cor.* iii. 6, 7). When God first created man He placed him in a garden—called what? Yes, the Garden of Eden (*see Gen.* ii. 8, 9; *Exekiel* xxviii. 13, xxxi. 8, 9; *Joel* ii. 3). Besides many other gifts God gave man a sense of the beautiful—He made the trees and the flowers "pleasant to the eyes." Oh, children, have you ever thought of thanking God for Flowers?—their beautiful forms? their colour? their scent? In this God has made you so much better than the animals. Does a horse care for the beauty of a rose? Who would think of placing before a horse in his stable a rose in a specimen glass? Or do you think a cow cares for the beauty and number of the pretty daisies and buttercups she devours? Would you like for a task to count the daisies in one garden or field? "No, numberless," you say. Then, dear children, let your garden plot with the daisies ever remind you of God's garden, spoken of in *Rev.* vii. 9, where it says, "A multitude which no man can number"; flowers of all sorts and descriptions, gathered from the missionaries' gardens all over the world.

In the East, specially in Palestine, the ground is one mass of flowers. (*See Note 2.*) What is a garden? A space enclosed by a wall or a hedge—say of hawthorn or privet in England, or of prickly pear in India. (*See Note 3.*) Solomon's Song iv. 12—16, speaks of "a garden enclosed" to keep out thieves, either human or brute. How often we hear in the country, "The chickens are in the garden!" "Drive out the pigs!" or, "The pony is trampling on the flowers!" So in a missionary's garden, enemies are sure to come in (*see St. Matt.* xiii. 25) to try and stop the work or root up the tender plants. Our arch enemy, Satan, is ever on the watch. Are we ever watching against him? Let us pray much for our missionaries' gardens, that thorns do not spring up and choke the good seed (*St. Matt.* xiii. 7—22). It has been said, "Wherever the Cross of Christ is planted, there springs up a garden." How true wherever our missionaries tell the "old, old story of Jesus and His love," there plants of the Lord's planting are sure to flourish, bringing forth, just like Aaron's rod of old, first buds, then blossoms, and lastly fruit to His glory (*see Num.* xvii. 8). One day all the beautiful human flowers down here will be transplanted into God's heavenly garden (*see Rev.* xxii. 2, 3) above, where there shall be no more curse, that is, thorns and thistles of sorrow or sin. Oh, children, hasten whilst you can to help God's missionary gardeners.

Notes.

1. Dr. Duff said of India, "These climes of the sun shall become the climes of the sun of righteousness, the nursery of plants of renown." Bishop French, of Lahore, said, "I told Mr. Sutton (*of Reading*) it was a noble thing to be not only brightening the gardens of English gentlemen, but to be also making beautiful gardens of the Lord in heathen lands bright with the flowers of Christian virtues through His missionary sons." A Native convert writes to a lady in England, "Honoured grandmother sahib in Christ, through the teaching of Dr. Clark I have been planted in the garden of the Lord Jesus. I am growing in grace. I go with Dr. C. to preach in the villages."

2. Dr. Talmage, having lately been in Palestine, said in his Easter Day sermon, "The common ground was literally ablaze with flowers. Then what must a Palestine garden be?" Mr. Ball, of Sindh, says, "Fancy how lovely the saharno tree is—its leaves like the fronds of maidenhair fern and blossoms like white lilac!" Thank God! in icy-cold regions as well as in the torrid zone God has His Flowers blooming always, and yielding their fruit every month.

3. Mrs. H. Bren (*Bombay*) told me how she picked some prickly pear in the hedge of the garden. Oh! oh! how she wished she hadn't! There was no getting rid of the hair-like stings! So woe betide a thief that goes through a prickly-pear hedge.

4. Look out instances of deserts becoming gardens—Mooosonee, Uganda, The Great Valley, Palamcotta, &c., &c.



FOUR years ago exactly, July, 1886, the GLEANERS' UNION was established. How little did we anticipate the influence God was going to suffer it to wield! We remember how eagerly, then, in the following three or four months, we printed letters, or extracts from them, which were encouraging. Now, the whole *Gleaner* would not contain the encouraging letters we receive month by month. Then, nothing like a system of local Branches was designed, or even thought of; it was only supposed that scattered individual friends would join. Now, Branches are being formed in all directions under the auspices of the parochial clergy. Then, the Cycle of Prayer was known to very few friends, and little used. Now, it is daily followed by thousands. Then, except working parties, scarcely any private missionary meetings of friends for quiet mutual instruction and united prayer existed at all. Now, gatherings of this kind are multiplying. Then, while many clergymen and leading laymen and ladies were active workers in the cause, and much admirable organisation was on foot for children, it was scarcely expected that young men and young women could be interested in the missionary cause. Now, these important classes are in many places thoroughly enlisted in its behalf.

It must not be supposed that the GLEANERS' UNION has by itself effected this change. Many influences have been at work to produce it. But the UNION has done its part, especially in providing practical channels for the new sympathy and activity. Let us therefore, as Gleaners, thank God for His goodness to us. Let us ask Him to show us, not how much, but how little we are doing; to deepen in us the sense of the awful darkness of Heathenism, and of the tremendous obligation resting on us who, though "sometime darkness," are now "light in the Lord," to diffuse the light of the Gospel in all directions.

We desire to repeat that we do not covet mere numbers in the UNION. We fear some of the recently-formed Branches are disposed to sweep in any who are willing to give two-pence for the Card, and then go away and forget all about it. There is no compulsion as to what we should do, or how much; but still the UNION is "for Prayer and Work," and we do not wish it to be joined lightly, but with full purpose to pray and work as God shall give opportunity and power.

One of our correspondents suggests that Gleaners who have given little missionary addresses in their own neighbourhoods should be willing to give them again in other places in holiday time. To this end it is further suggested that they should look in the Annual Report for the C.M.S. Secretary for the neighbourhood where they are going to stay, or in the *Gleaner* for December and June last for the nearest G.U. Secretary, and communicate with them as to their willingness thus to use their holiday in God's service.

We have been asked to suggest another passage for Gleaners to send us their thoughts upon. We propose 1 Kings xviii.

30—39, in its bearing both on missionary work abroad, and on our work at home for the missionary cause.

On the Gleaners' Union Motto Text for 1890.

"That which they have need of . . . let it be given them day by day without fail." *Ezra vi. 9.*



BROTHERS! There are workers far away,
Working for God's glory, as they may,
In those dank, dark corners of the earth
Where pollution's offspring best finds birth.
Satan's cunning knows their strength is small—
Brothers! 'tis by you they work at all!
For through you the Strength'n'er deigns to give,
Aye, through you, the strength by which they live.
Let your hearts, then, hear and heed this word,

"They have need, these, day by day;

What ye lend I will repay;

It is lent to Me who gave it," saith the Lord.

Brothers! saith the Lord no word beside!

Hear this message filled and amplified:

"Hearken! ye to whom I granted gold,

Ev'ry talent must one day be told!

Hearken! ye endowed with more than wealth,

Owe ye not to Me this gladsome health?

Hearken ye! too poor, too weak, too young,

Have ye not the treasures of the tongue?"

Seek, then, each his answer to this word,

"They have need, these, day by day;

What ye lend I will repay;

It is lent to Me who gave it," saith the Lord!

Yea, the tongue has treasure when the heart

Bids it as a servant play its part:

When the love and faith and hope within

Bid it frame a challenge to earth's sin,

Calling laggard fellow-tongues to aid,

By no lurking fear or shame delayed;

Bid it still supply pure words of prayer,

Robes for eager sympathy to wear,

Robes whereof the Master saith this word—

"I have need, I, day by day;

What ye lend I will repay;

It is lent to Me who *love* it," saith the Lord!

M. L. B. K.

The following Notes on the Motto Text for this year have been sent to us by the Rev. C. H. V. Gollmer, late of West Africa, now in Palestine. They come suitably from Jaffa in a number devoted to Mohammedan Lands:—

Thoughts from Jaffa on the G.U. Motto.

Text, Ezra vi. 9.

(a) *Words addressed to a people who had willingly come out of the land of bondage, Ezra i. 3—5.* Reminds us of question 1 Chron. xxix. 5. Who then is willing? Promises pertain to Israel, Rom. ix. 4. Exceeding great and precious promises for those who have like precious faith, 2 Peter i. 4. Promises only in Christ Jesus, 2 Cor. i. 20.

(b) *To a people whose names not forgotten, ch. ii., Isa. xlix. 16, John x. 3, Acts x. 5, 6:* Town, situation of house, surname. Acts ix. 11: name of street. Some names omitted—is yours? Ch. ii. 61, 62.

(c) *To a separated people, ch. vi. 21 (Numbers xii. 9).*

(d) *How came this promise to be given?* On account of the opposition of the enemy, ch. v. 3 (Gen. iii. 15). God gives great work, ch. iv. 3; no compromise, never mind if work stops, ch. iv. 24. Ch. v. 1, 2, work revives, then come hinderers; took down their names, told it to the governor; and lo, hinderers have become helpers surely against their will.

(e) *But what saith the king's decree?* (Phil. iv. 19). God teach us our need. Tell me (He would say) what it is day by day? Seek to live one day at a time. Don't keep God waiting in the morning: seek His face early, seek His face first. He always waits, never fails. Take food regularly, Ex. xvi. 4—21; it may melt. Look for it, search for it.

(f) *Where were the royal decrees kept?* Among the treasures, Ezra v. 1; laid up in the palace. 1. Royal treasures very great, Col. ii. 3, Rom. xi. 33; yet Dan. ii. 22, He revealeth, &c. 2. Require searching, Josh. i. 8. Most unlikely places: rocks, anemones; or in venerable tomb, Gen. v.; mountain top, precious flower; blossoms and flower growing in crevice, Gen. v. 24.

(g) *Then find just what you need, 2 Cor. xii. 9.* My grace sufficient. "Little fish! the boundless main is sufficient for thee!" (Spurgeon).

(h) *Why these blessings? Why this royal decree?* Ch. v. 17, that there may be search in King's treasure house. Neh. xiii. 13, treasures to deal out, v. 10 most of all for His glory. Let this be our object. God does not want sacrifices of bullocks now: one great Sacrifice offered once for all. But he wants Heb. xiii. 15, 16. He wants our lives to be 2 Cor. ii. 15. Wondrous thought, Prov. xxv. 13. Gleaners, Ezra v. 11, 16. Marvellous provisions in this declaration, and link with these Jer. xxix. 7.

LETTERS FROM GLEANERS.

A Request for Prayer.

May I ask for a share in the prayers of fellow-Gleaners during this month, and specially on July 25th, when (D.V.) I am to be ordained? I have been appointed by the Committee to work in North India.

C.M. College.

J. N. CARPENTER, No. 7,816.

[Mr. Carpenter, who is a Cambridge graduate, but has been reading divinity at the Islington College, was just under age for the Bishop of London's Trinity Ordination.—Ed.]

A Suggestion.

I was exceedingly sorry to hear last week of the death in Africa of Mr. Mackay. Had he been in England I should have sent a wreath as a token of regard. But as things are, that is impossible. I therefore have much pleasure in forwarding the average cost of one (7s. 6d.), as a contribution towards the expenses of the Mission in Uganda, for which Mr. Mackay laboured. Perhaps others, if it were suggested to them, would be only too glad to send similar offerings in memory of the man whom Mr. Stanley has named "the modern Livingstone."

M. W.

Reduced Duty on Tea.

May I be allowed to suggest to my fellow-Gleaners the consecration to the missionary cause of the money saved by the recent reduction of the duty on tea? Many of us have doubtless been longing to see how we could add to our willing, but limited gifts, and here a way seems just brought to our hand. Had the duty not been reduced we should have continued to pay it, shall we not therefore now render to God that which hitherto we have rendered to Cæsar?

GLEANER No. 7,960.

A Tithe on the Holiday Fund.

Supposing every Gleaner accustomed to take a summer's holiday would (before starting) lay aside a tenth (or part) of the money saved for that purpose, and give it to the C.M.S. Gleaners possessing missionary boxes could quietly drop the coins in them, they who have not could send the amount to the Society. I feel quite sure our holiday would be much more enjoyable, and the works of God more dear and beautiful, if we could feel that we had helped to make known His love.

E. E. (a would-be Missionary).

Local Branches of the Gleaners' Union.

BELFAST.—A Meeting was held on June 2nd, under the presidency of Sir Quartus Ewart, who was supported by the Ven. Archdeacon of Connor and many clerical and lay friends, at which it was resolved to start a Branch of the G.U., the Rev. R. H. S. Cooper being appointed Secretary for the city and Rev. H. J. Moore for the rest of the diocese.

DUBLIN.—Two more Branches here—*St. Mathias*, with Mrs. Richards as Secretary, and *Harold's Cross*, under Miss G. Carnegie.

LISKEARD.—There is now a Branch with nearly eighty members. Miss Braine-Hartnell is the Secretary.

TAUNTON.—The Gleaners here have formed themselves into a Branch, with Mrs. Binns as their Secretary, after a Meeting which was addressed by Rev. G. C. Williamson, Association Secretary.

SUNDERLAND.—After a Meeting held at *St. Thomas'* on the 21st June, a Branch was started for this Parish; the Secretary, Mr. G. T. Ferguson.

COLCHESTER.—Here the Rev. F. Varley, of Greenstead Rectory, has been elected Secretary of a Branch for the town.

Two more Metropolitan Branches, from North and South—*All Saints, Peckham*, Mr. E. J. Beaddy being Secretary, and *All Saints, Child's Hill*, with Miss Jessie Southwell in that capacity.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending March and April, 1890.

MARCH.

FIRST CLASS.

Competitors who have gained three-fourths marks.

Miss V. Hine, Maida Hill, W.

Miss J. Baker, Forest Hill, S.E.

SECOND CLASS.

Competitors who have gained two-thirds marks.

Miss Handley, Clifton.

Miss K. Boyson, Clapham, S.W.

APRIL.

FIRST CLASS.

Miss M. Luffingham, Great Baddow, Chelmsford.

Miss Cooke, St. John's Wood, N.W.

SECOND CLASS.

Miss Bartholomew, Ross, Herefordshire.

Questions on the June Gleaner.

1. Give examples of Mackay's work, secular and spiritual, while in Uganda.
2. Mention the events of six successive Octobers in Uganda.
3. What effect has the sight of heathenism produced on the minds of (a) a lady missionary; (b) a clergyman from a North of England parish; (c) a young missionary newly ordained?
4. Mention signs of blessing (a) in connection with some Mission services; (b) among some non-Christian college students; (c) among Japanese villagers.
5. What encouragements does the Annual Report suggest as regards (a) the financial condition of the Society; (b) accessions to the missionary ranks; (c) developments in method; (d) extension of the work?
6. Describe the character of God's call to service, and the qualifications necessary for it, as shown in those of an Old Testament worker, and the instructions given to one in the New Testament.

PERSONAL.

WE must thank many friends, known and unknown, who have written to us respecting Mr. Mackay's letter in our last number, in which he referred to the over-pressure in the C.M.S. House, and particularly in the Editorial Department. Certainly the Editorial Secretary, and his Assistant (Mr. Irish) and clerks, are not exactly men of leisure! And the friends who have written will be glad to hear that Mr. Mackay's suggestion has been acted on, and another helper engaged, in the person of Miss G. Gollock, who is well known to many leading members of the Society, and for her work in the Y.W.C.A. and "Time and Talents," and who has had considerable editorial and literary experience with other magazines.

HOME NOTES.

MR. H. M. STANLEY is to be received by the C.M.S. Committee at their meeting on Tuesday, July 1st.

It is hoped that the Valedictory Meeting for the missionaries sailing in October and November will be on Tuesday evening, Oct. 7th, and the Communion Service on Wednesday morning. A few Farewell Meetings will be held in the Provinces also.

THE Society has lost an old and true friend by the death of Mr. Robert Williams, senior, of the firm of Messrs. Williams, Deacon & Co., the Society's bankers. One of his daughters (a familiar figure at the Thursday Prayer-meeting) writes:—"There was no cause anything like so dear to our father as the C.M.S. Every event in the mission-field, great or small, has been of the deepest interest to him, and he was always more anxious to hear the last news from Salisbury Square on Thursdays than anything else that was talked of."

WE regret to announce the death of one of the Society's oldest surviving missionaries, the Rev. J. H. Bernau, at the age of eighty-five. He was a Pomeranian by birth; was educated at the Basle Missionary Seminary, and at the C.M.S. College; was ordained in 1833; and in 1835 went to British Guiana, where the C.M.S. had for some years an interesting Mission, in which he laboured till 1853. He was the father-in-law of Archdeacon A. E. Moule.

THE following have been accepted by the Society for missionary work:—The Rev. H. J. Molony, B.A., of Pembroke College and Ridley Hall, Cambridge, Curate of St. Stephen's, Newcastle; the Rev. Thomas McClelland, B.A., of Trinity College, Dublin, Curate of St. Paul's, Sheffield; the Rev. Herbert Gouldsmith, M.A., of Exeter College, Oxford, Curate of St. James, Hatcham, who has offered himself for three or five years to take charge of the Old Church, Calcutta; Miss Maude A. Ackerman, and Miss Louisa H. Barnes.

THE following students from the C.M. College at Islington were ordained deacons by the Bishop of London on Trinity Sunday:—Messrs. H. L. Bleby, D. Davies, A. E. Keet, W. L. McLean, W. G. Proctor, and W. G. Walshe; also Mr. C. T. Warren, B.A., of Corpus Christi, Cambridge, son of our senior Japan missionary, who has been at Islington for a year's theological reading. Mr. J. N. Carpenter, B.A., also of Corpus, and who also has been at Islington for a time, is to be ordained by the Bishop of Bedford, on July 25th, at St. Augustine's, Highbury.

IN the recent Examinations held by the Christian Evidence Society, three prizes were taken by students in the C.M.S. College at Islington, the first in one subject by Mr. J. N. Carpenter, B.A., and the second in two subjects by Mr. Breed and Mr. West.

THE "Mpwapwas" of St. James', Holloway, held a *Conversazione* (or, rather, a series of them) during the week, May 12th to 16th. Both the Lecture Hall were used and fitted as courts representative of Africa, India, Palestine, China, Japan, North-West and South America, &c. There were also book and refreshment stalls, and a stand furnished by the British and Foreign Bible Society. The week was arranged so as to bring every organisation in the parish into touch with the exhibition; on Monday, the Communicants and Gleaners' Unions being invited; on

Tuesday, Ladies' Bible-class, Mothers' Meeting, and seatholders of the congregation; on Wednesday, the Zenana Working Party and the Sunday-schools; on Thursday, the Workers' Union and Young Men's Bible-classes; and on Friday, the Little Sowers' Band and Children's and Young Women's Bible-classes. Addresses were given by Archdeacon Hamilton (Lagos), Rev. and Mrs. R. W. Stewart (Fuh-Chow), Mrs. A. Hok (the Chinese Christian lady), Rev. V. W. Harcourt (Tinnevely), Rev. F. E. Wigram, Mr. Stock, Mr. Sydney Gedge, M.P., Rev. G. Tonge (C.E.Z.M.S.), Mr. G. Andrews (C.I.M.), &c.

At All Saints', Plumstead (Hon. and Rev. W. Talbot Rice), the C.M.S. Anniversary is not confined to Sunday sermons and an evening meeting, but is extended to cover nearly a week, and this year included an address at the Saturday evening prayer meeting and sermons on Sunday and Wednesday by the Rev. Barclay F. Buxton, addresses to children by Mr. Buxton and the Rev. R. J. Kennedy (Multan), a service of song, the annual business meeting with several short addresses, and a closing meeting addressed by Mrs. A. Hok (the Chinese Christian lady) and Mrs. Stewart (Fuh-Chow). Mr. Rice writes that it was a time of much blessing, Mr. Barclay Buxton's addresses and sermons being full of power from on high.

We have this month received £2 13s. 4d. from seventeen persons in response to the suggestion in the May number that small thank-offerings should be given by those who escaped or have recovered from the recent influenza. But the writer of the following note, received by the Rev. J. P. Hobson, our Hon. Association Secretary for East Herts, had evidently not seen our paragraph:—

May 18th, 1890.—DEAR MR. HOBSON.—We have escaped influenza here, and wish to make a thank-offering, giving it to the C.M.S. I give £50. Mr.—£5, my little girl, 1s., a servant, 1s. Perhaps other offerings will come. Could others be invited to do the same?

THE Society has issued a leaflet containing the "Word to Young Men and Women desiring to become Missionaries," which appeared in our Gleaners' Union column in April, 1889. Copies can be had free on application.

We regret that we omitted to say last month that the portrait of Bishop Tucker was from a photograph taken by Messrs. Elliott & Fry.

Earnest prayer is asked for God's richest blessing on the *Salisbury Missionary Loan Exhibition*, July 9th to 17th; that every detail may be undertaken for the Master's glory, and deep missionary interest aroused in Salisbury and the neighbourhood.

A. LAURA THWAITES,
Secretary Salisbury Gleaners' Union.

Contributions Received by the Editor.

To June 10th.

<i>In connection with the Gleaners' Union—</i>	
For Union Expenses: Amritsar Gleaners per Mrs. T. R. Wade £7 11s. 6d., Gleaner No. 266 20s., 194 sums under Ten Shillings £23 0s. 6d.	£11 12 0
For Our Own Missionary: Gleaner No. 1,982 Thank-offering for "other blessings" 20s., Ramsgate Branch per Mr. L. Lancaster £1 14s. 9d., Mrs. Whalton 20s., Gleaner No. 7,219 20s., Meeting at Foxberry Mission Hall per Miss Snelling 20s. 9d., Gleaner No. 12,520 10s., 16 sums under Ten Shillings £1 6s. 8d.	7 12 2
For C.M.S.: Miss E. A. Lockett 15s., Ramsgate Branch per Mr. L. Lancaster £2 12s. 11d., V. H. M., Thank-offering for many mercies 15s., Mr. Hempenstall per Miss Seddall 10s., Miss E. T. Porter (Sale of Jewellery) 6s. 9d., G. Addenbrooke 10s., Salisbury Branch, Thank-offerings for escape from influenza 20s., Mrs. Bristowe (Thank-offering for Judge Bristowe's escape from influenza) 21s.	13 10 8
17 sums under Ten Shillings	1 15 10
653 Membership Fees	5 11 0
113 Renewals	0 18 10
Total in connection with Gleaners' Union	£41 0 6

The Editor has also received—

For C.M.S.: Baptist Sunday School (Edgbaston) per Mr. A. M. Lemit £1 10s. 3d., Concert First-fruits from an A.O. 20s., Anonymous (Sale of Jewellery) £2, Anonymous, Southsea Conference (for India) £50, Gleaner No. 13,420 £1	55 10 8
For the Sudan and Upper Niger Mission Fund: Gleaner No. 24,822 2s.	0 2 0
For the Nyansa Mission: A Gleaner's Offering £5, "One who wishes to be unknown" per Gleaner No. 9,335 £5, In Memoriam, May 20th £2 2s.	12 2 0
Total	£108 14 9

The Editor has also been requested to acknowledge: For C.M.S., Thank-offering from "A Village Schoolmaster" 10s., M. W. B. 5s. 6d., A Mother's Thank-offering for answered prayer 10s. 6d., Mr. John New Dransfield 10s., Mr. T. Eldred Rose per Rev. D. Bruce Payne (for Nyansa) 10s., Willing Hands Society per Miss E. M. Bancroft (for China) £34, A Few Friends of the C.M.S. (for China) 5s.

Topics for Thanksgiving and Prayer.

Prayer for the Committee, that in all their deliberations they may receive grace and wisdom from above (p. 101).

Prayer for the Mohammedan Lands of the East; for Palestine, Egypt, Persia, and other parts of the world seen in the map on page 104 and named in the article on page 103 where the religion of the False Prophet is supreme; for the Christian Churches of the East; for the missionaries, European and Native, who patiently labour in the name of the true God and of His Son (pp. 103, 105, 109, 112, &c.).

Prayer for the Niger and Soudan parties; for Bishop Tucker; for the newly ordained in North India (p. 113).

Thanksgiving for the growth and influence of the Gleaners' Union. Prayer that all its members may be true workers (p. 114).

Thanksgiving for new acceptances; prayer for C.M.S. men recently ordained (p. 115).

Forthcoming Sales of Work.

St. James', Holloway. Mrs. C. F. Oory-Wright, Northwood, Hornsey Lane. 17th June.
Miss B. J. Monck Mason, Woolhampton Rectory, Reading. Sale early in July.
Mrs. E. S. Baskerville, St. Silas' Vicarage, Birmingham. Sale July 2nd.
Mrs. Mason, Leverton Rectory, Boston. Sale July 4th.
Hon. Mrs. Rice, All Saints' Vicarage, Woolwich. Sale July 8th.
Mrs. Elliott, St. Paul's Vicarage, Tavistock. Sale July 30th.
Mrs. Cheales, Brookham Vicarage, Betchworth. Sale July 31st.
The Misses Patrick, Hill House, Dovercourt. Sale at the Spa, early in August.

C.M.S. PUBLICATIONS.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller: Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

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[ADVERTISEMENT.]

A MISSIONARY LOAN EXHIBITION will (D.V.) be held in the Maundrell Hall, Salisbury, on July the 9th, 10th, 11th, 14th, 15th, 16th, and 17th, 1890.—The Exhibition will be opened at 3 p.m. each day; on the 9th by Sir John Kennaway, on the 10th by the Bishop of Salisbury, on the 14th by the Dean of Salisbury, Archdeacon Hamilton, West Africa; the Rev. H. Burnside, Japan; The Rev. J. Redman, Sindh; the Rev. J. Vernal, West Africa; Eugene Stock, Esq., and Ed. Mantle, Esq., have kindly consented to speak. Archdeacon Moule also hopes to be present.—Gifts of Fruit, Flowers, and Dairy Produce for Sale will be gratefully received by Mrs. Thwaites, Fisherton Rectory, Salisbury.



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BEAD FRILLING.—Any colour, 2s. each set, neck and sleeves. Miss A. C. Stephens, 1, Cremorne Villas, Rathgar, Co. Dublin, will be glad to receive orders for C.M.S.

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HOME MISSIONARY effort is the necessary complement and support of Foreign Missions. The efficiency of the latter depends closely upon the efficiency of the former. If the heart is weak, the pulse at the extremities cannot be strong.

Secretaries: { Rev. JAMES J. COHEN,
{ Col. H. S. CLARKE, B.A.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General G. Collingwood.

THE CHURCH MISSIONARY GLEANER.

AUGUST, 1890.

EDITORIAL NOTES.



THIS number of the GLEANER is NUMBER TWO HUNDRED. No. 1 appeared in January, 1874, sixteen years and a half ago. There had, indeed, been a "C.M. GLEANER" before that. A very small and humble monthly paper with that title was published from 1843 to 1870, when it was dropped because nobody bought it. In 1873 the Rev. Henry Wright, who had just become Hon. Clerical Secretary, invited the present Editor to come to Salisbury Square and start a new magazine with the old title; and the first article in the first number bore his initials, "H. W." It is with wondering gratitude to God that we look back and reflect that we have prepared the GLEANER and sent it to press two hundred times! But it is a humbling retrospect too. How much might have been done that has not been done! How much better the GLEANER might have been! Still God has, in His infinite mercy, owned and blessed it. To Him be the praise!

The Society's fields of labour, and its operations in them, have largely increased since No. 1 of the resuscitated GLEANER appeared. We had then *one* missionary in East Africa; now we have *thirty-six*. We had *one* in Japan; now we have *twenty-five*. We had *three* in Palestine, *none* in Egypt, *one* in Persia; now we have in those lands *thirty-one*. We had *two* in the North Pacific Mission; now we have *twelve*. We had *seven* in the vast territories now forming the Dioceses of Moosonee, Saskatchewan, Calgary, Athabasca, and Mackenzie River; now we have *twenty-one*. The older Missions do not, of course, show such contrasts as these: still, North India and the Punjab have 98 missionaries instead of 70; China 45 instead of 19; Ceylon 20 instead of 12. On the other hand, South India and New Zealand have less. The total number of missionaries, ordained, lay, and ladies, was 230; now it is 397. There were then 143 Native clergymen and 2,205 Native teachers; now they are 272 and 3,807.

On another page we give a full account of Mr. Stanley's interview with the C.M.S. Committee. The feeling left on our own mind by it was one of overwhelming responsibility. It is a responsibility lying upon all Christians; but very especially upon the members and supporters of the Church Missionary Society. It was the researches of C.M.S. missionaries that led to all these wonderful discoveries. Mr. Stanley's new book describes an enterprise whose origin can be traced back, and back, through an unbroken succession of links, to the landing of Krapf at Mombasa in 1844. Great Britain and Germany have just divided between them lands whose very existence Krapf first reported. British development in Africa will be directed from Mombasa, the very town where Krapf first settled. The territories which Krapf was the first white man to visit are rapidly being opened up by the British East Africa Company; and these territories are on the right direct line for C.M.S. advance into the interior. None of the other great societies have the opportunity of occupying them; we have. And then—Uganda! When Mr. Stanley tells us of the Christians of Uganda whom he met, and when we remember that they are only just out of heathenism, that they have neither the Word of God (except small fragments) nor a supply of well-instructed teachers, we see, surely, how much will depend on our giving them the systematic teaching enjoined by our Lord (St. Matt. xxviii. 20). Among them, assuredly, are some faithful Christians up to their light; but the great

majority of the 2,500 Mr. Stanley speaks of are but the followers of Christian chiefs, who take up the religion of their masters. And when Mr. Stanley calls upon us to work on a very different scale from that hitherto adopted, and tells us that all Uganda might then speedily become Christian, we may well exclaim, "Woe is unto us if we preach not the Gospel" *there*! Mr. Stanley's book bears on the cover the motto, "Let there be light," i.e., in Darkest Africa. But, what light? The light of the Sun of Righteousness? Then we must take it there.

Two days after the interview with the Committee, Mr. Stanley kindly received three of us (General Hutchinson, Mr. Lang, and Mr. Stock) privately, and discussed the best methods of living in health and vigour in Africa, and the best policy to be adopted in view of certain circumstances, with a thoroughness and an animation which were very striking, and which revealed the born leader of men.

The great China Missionary Conference at Shanghai in May proved to be a most remarkable gathering. The C.M.S. missionaries there write in strong terms of the spiritual blessing they received. A great number of practical missionary subjects were discussed, upon which very wide divergences of view were manifested; but nothing seems to have interrupted the brotherly sympathy shown to one another by men and women of diverse nationalities and church connections. The great result was the issue of several solemn and moving appeals to Christians at home. One of these calls for "many hundreds of qualified ordained men"; another pleads for hundreds of lay evangelists; a third, sent forth by the lady missionaries present, appeals for Christian women; and a fourth definitely asks for *One Thousand Additional Missionaries within five years*. Here is this last stirring trumpet call:—

DEAR BRETHREN IN CHRIST,—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land,—to plant Churches, to educate Native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelisation, and;

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians,—to travel far and wide distributing books, and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick:

Therefore, we do now appeal to you, the Protestant Churches of Christian lands, to send to China in response to these calls

ONE THOUSAND MEN

WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelised heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

SHANGHAI, May, 1890.

We are thankful that these appeals have come at a time when China is not being quite forgotten by the C.M.S. We really have been expanding a little lately. In the Provinces of Fuh-kien and Kwan-tung (including Hong Kong) we had *five* missionaries ten years ago, now we have *twenty-two*; or if the F.E.S. and C.E.Z.M.S. ladies be included, we had *seven* then, and we have *thirty-three* now. In both those provinces definite plans for extension are being carried out, and cities

and villages are being visited which never saw white men before. And now the Committee have responded to fresh calls from Mid-China. They hope to arrange for the extension of existing work in Che-kiang, and have sanctioned the Rev. J. H. Horsburgh undertaking new work in the distant interior Province of Sze-chuen, with such a party as he may be able to gather together while in England. That province, unlike Fuh-kien and Kwang-tung, is nobly worked by the China Inland Mission; but that Mission will cordially welcome the new enterprise, and there is abundance of room in Sze-chuen for ten times its present number of missionaries.

All this is little enough to speak of, but we hope it is an earnest of more to follow. Are we going to take our part in sending forth the Thousand Missionaries in Five Years?

Another plea for China has been given us with singular impressiveness by that remarkable Chinese lady, Mrs. A Hok, who has so lately been among us. Her sweetness and single-heartedness won all hearts, and we only wish she could have stayed longer; but she was eager to return home to her husband, who, we grieve to say, is seriously ill. We shall devote an early number to China and Japan, and then say more about this Christian sister.

The Shanghai Conference will be memorable for the merciful preservation of three hundred missionaries from death or serious injury. We notice the alarming accident on another page. Among those in it were Mrs. Burdon, Miss Ridley, Dr. and Mrs. Main, and the Rev. J. B. Ost, some of whom were much shaken and received slight injuries, but joined in the heartfelt doxology that rose unitedly from the whole party when the wonderful goodness of God in preserving life and limb was perceived.

Another new Missionary Band of special interest is about to go forth in connection with the Society. The Rev. Barclay F. Buxton, son of Mr. T. F. Buxton, of Easney (who is one of our Vice-Presidents), and late Curate of St. Paul's, Onslow Square (Mr. Webb-Peploe's), has offered to go to Japan with a small party of missionaries, undertaking both the direction and entire charges himself. We will not apply to this proposal adjectives like "munificent" and "noble," for Mr. Buxton only desires to consecrate to the Lord what the Lord has given him, and he does no more in proportion than many a poor widow with her mite. But we do thank God for the example He has enabled His servant to set, and pray that others to whom ample means have been given may be led to follow it.

It is proposed to arrange for the compilation and publication of a complete History of the Church Missionary Society. But this is dependent upon special contributions being made to defray the expense, as the Society's funds cannot rightly be so appropriated. The Rev. C. Hole, Lecturer in Ecclesiastical History at King's College, has been commissioned to make an experimental beginning by preparing the history of the first five or six years.

The Society's Annual Report is now out. We hope it will be well studied. It is full of interest, containing hundreds of facts and incidents not recorded at all in our Magazines.

In our present number we take up an Indian Mission for the first time this year. But as India had fifty-three pages last year against fifty given to Africa, China, Japan, and all the rest of the world, we had to redress the balance. The Telugu Mission, which is described and illustrated this month, is one of varied interest; but as letters from it, suitable for the GLEANER, have not been numerous, we are able to insert also a good deal of miscellaneous matter.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnevely, and late Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purgation of the work.

KEY WORDS.—"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").

Part II. The Work Confirmed and Purified.

Chap. ix.—The Missionary's Lament over the Work marred by unholiness.

"The people have not separated themselves from the people of the lands . . . the holy seed have mingled themselves with the people of those lands." Alas! not an unique or isolated experience. Many a missionary, going out to the older fields, finds this too actual a state of things. Christians making alliances with heathen, braving the consequences. No matter more difficult to keep straight than this of marriages in Native Churches. "Not separated." "Mingled."

"Yea, the hand of the princes and rulers hath been chief in this trespass." Often leading members of congregations and even agents involved "in this trespass." And so the example is for evil, and the thing is not crushed at once.

"I rent my garment . . . and sat down astonished." No light matter to a holy mind to find laxity of practice in the Christian Church. Seems incredible that people called Christians can dare so to transgress. The missionary expects to find truth and sincerity and consistency, and is often dumbfounded and appalled by the inconsistencies he meets with.

"Assembled unto me every one that trembled at the words of the God of Israel, &c." Thank God! there are some tremblers who dare not wink at sin. Spirituality is like a magnet—attracts the true steel to itself. Oh! for more trembling at the law, and because of sin. And so the little company of tremblers because of transgression must just gather together before God, and cry, "Spare Thy people."

"At the evening sacrifice I arose up from my heaviness." Did the little lamb point the way to a God of pardoning grace? Ah! there is no comfort for the so-burdened missionary except in looking to the "Lamb of God." How did *He* feel for sinners! Was not sin's burden rolled on Him?

"Fell upon my knees, and spread out my hands unto the Lord my God." The one way of relief, to take it all to Him, to tell Him the failure, and carry to His feet the burden.

"I am ashamed, and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." No excusing or condoning sin here. No babbling about "not expecting too much." Shame the prevailing feature. Surely we do well to be ashamed of ourselves and our marred work. Must not blame others merely, but take the shame to ourselves, and look upon ourselves as included in the flood of iniquity. *Cannot exaggerate sin—* "grown up unto the heavens."

"Have we been in a great trespass unto this day." The whole thing one long trespass. Oh! for grace to tell it truly, meaning it, without hiding it.

"And now for a little space grace hath been showed from the Lord our God, . . . to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving." Beautiful figures. God engraving us, securing us, enlightening us, reviving us. And, at such a time, that sin should abound! Ah! how often the missionary finds that at seasons of special grace and privilege—times of Mission revival—these sins of flesh and compromise assert themselves to mar the work.

LORD REAY ON MISSIONARIES.

At a banquet given to Lord Reay by the Northbrook Indian Club on July 3rd, on his return to England after five years' service as Governor of Bombay, he said, "Among my non-official allies I must place all missionary bodies. The admirable work they are doing is thoroughly appreciated by all the people of India, and I should willingly dwell on this pleasant topic, but I should content myself with the more excellent work done by Sir Charles Bernard's sisters, so that the name of Bernard is as much a household word in Poonah as it is in Burmah." The Misses Bernard referred to belong to the Church of Scotland Mission.

THE SOCIETY'S MISSIONS.

XV.—THE TELUGU MISSION.



TELUGU is the name not of a country or district, but of a race and a language. The Telugu language is Dravidian, that is, it is the language of one of the old nations that occupied the greater part of India before they were driven southward by the Aryan race, which at present forms the chief population of the northern parts. Among the Indian languages Telugu stands third in respect of the numbers speaking it—about 17 millions—being only surpassed by Hindi and Bengali. It is peculiarly soft and musical, and has been called the Italian of India.

The field of the Telugu Mission is an extensive country on the east side of Hindustan, north of Madras, through which flow the great rivers Kistna and Godávari. It comprises an area of 100,000 square miles, the larger portion of which is under direct British rule, and forms part of the Madras Presidency. Telugu is also the language of the eastern portions of the Nizam's dominions and Mysore. The greater part of this territory was once included in the important kingdom of Telingana. It afterwards belonged to the Nizam, the powerful Mohammedan ruler of Hyderabad. By him large portions were given in 1754 to the French, from whom the English took them a few years after; and the more southern districts were ceded by him to the British Crown at different times.

As far back as the 17th century the East India Company had a factory at Masulipatam, the largest town on the whole eastern coast of India from Madras to Calcutta, and mentioned as a flourishing place by the Venetian traveller, Marco Polo, in the 14th century. Its name is corrupted from Máchli-putnam, *Fish-town*. By the Natives it is called Máchli-bunder, *Fish-harbour*, or, colloquially, Bunder, *the harbour*. Its population now is 37,000. Masulipatam is the centre of the Church Missionary Society's field of labour among the Telugu people.

The Kistna (or Krishna) and Godávari rivers may be regarded as the characteristic physical feature of the country. Both rise in the mountain chain called the Western Gháts, within but a short distance of Bombay and the Indian Ocean; but the slope of the tableland being from west to east, they both flow right across the Indian Peninsula, and fall into the Bay of Bengal, each with its mouths forming an extensive delta. Some forty years ago these two rivers were a peril to the country rather than a blessing. In the rainy season they would fill in a few hours and overflow their banks, sometimes sweeping whole villages away. Then, as the waters subsided, they ran bodily down to the sea, leaving a desert behind them; and the river-bed would be almost bare, and the banks barren, until the rains again set in. But irrigation works designed and executed by Sir Arthur Cotton have turned the furious streams into ministering angels, bringing plenty to millions. Colossal *anicuts* or dams were, with immense labour, thrown across both rivers, and the waters thus confined are now carried by means of canals over the whole country.

But Great Britain possessed the country for nearly a century before the two rivers were thus utilised to the conversion of a wilderness into a garden; and not much less time elapsed before the Church of England thought of turning the moral wilderness into a garden of the Lord by conveying to it the water of life. The London Missionary Society began work at Vizagapatam, further to the north, in 1805; but not till 1841 did the Church Missionary Society enter Masulipatam on its list of stations.

Some of the last prayers of Bishop Corrie, who died in

1838, were put up on behalf of this neglected part of the Diocese of Madras; and just at that time a fund of £2,000 was being raised on the spot by some of the English civil and military officials, to found a missionary school at Masulipatam. In the meanwhile the Lord of the harvest had been preparing the instruments for the work. Robert Noble, of Sidney Sussex College, Cambridge, and Henry Watson Fox, of Wadham College, Oxford, had, each in his own heart, long been considering the call of God to missionary labour abroad; and in 1840, at Brighton, there came into their hands, in different and independent ways, a letter from the Rev. John Tucker, then C.M.S. Secretary at Madras, urging the claims of a people neglected for eighty years, and concluding, "This is the last attempt that will be made: everything is ready except the missionary." Noble at once agreed to go and start the proposed school, and Fox to give himself to evangelistic preaching; and on March 8th, 1841, two of the most devoted missionaries ever entered upon the Society's roll sailed for India.

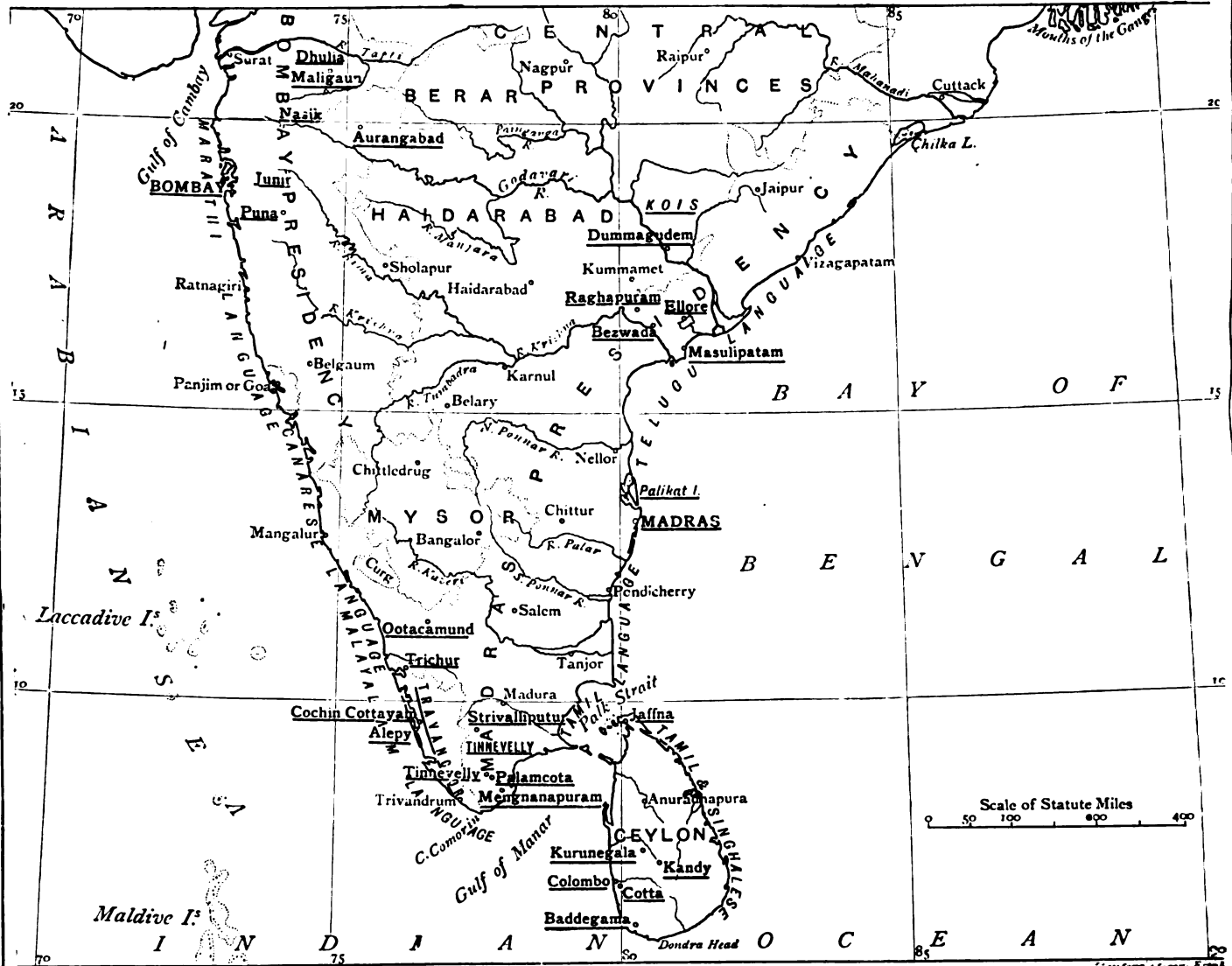
Fox, however, was not permitted to labour long in the field. For three or four years he went in and out among the people, preaching and teaching diligently, but was twice driven home by ill-health, and died in 1848, leaving a bright example behind him. (See GLEANER, Feb., 1888.) Noble remained at his post, and persevered in his original task, for twenty-four years without once returning to England; and he died at Masulipatam in 1865.

The school established by Robert Noble, which during his lifetime was known as the English School, and now bears his name—the *Noble High School*—was designed to impart an English education to youths of the respectable classes of Hindu society, but to do so on avowedly Christian principles, daily instruction in the Scriptures forming an essential part of the curriculum. Robert Noble began in fact that system of using education as a mission agency, which has ever since been carried on in this Mission, and which also is largely made use of by our own and other missionary societies all through India. The school speedily achieved marked success. At a large meeting of old scholars, held after Mr. Noble's death, an address drawn up by themselves was read, which stated that "Pupils from this institution have reached the altitude of situations: they have become deputy-collectors, sheristadars, tahsildars, sub-magistrates, schoolmasters, &c. They have ramified themselves into every department; the official ranks, not only in this and the adjoining districts, but also in far-distant ones, are for the most part filled by them."

In memory of H. W. Fox, who was a Rugby boy under Dr. Arnold, a Rugby-Fox Memorial Fund was started for the purpose of providing a second master for the School, to which fund considerable subscriptions are still annually received (£323 in 1889). The first annual "Fox sermon" was preached in Rugby School Chapel on Nov. 1st, 1848, the Society's Jubilee Day, by the then head-master, Dr. Tait (afterwards Archbishop of Canterbury); and one of the boys who heard that sermon, John Sharp, was himself subsequently Rugby-Fox Master at Masulipatam under Noble, and succeeded him as Principal. (He is now Secretary of the Bible Society.) Other Principals have been the Rev. E. N. Hodges, now Bishop of Travancore and Cochin, and the Rev. C. W. A. Clarke, who fills the post at the present time.

In a memorable speech at the C.M.S. Anniversary, 1883, the late Rev. A. W. Poole (afterwards first English Bishop in Japan), who was for a time Rugby-Fox Master, said:—

"It was Robert Noble's aim so to reach men of power among the Natives that they should be the pillars of the Native Church when he had passed away. In this view it is impossible to over-estimate the importance of these conversions, whose number seems so small. Exactly opposite to the Noble School there stands the Native court-house. The



MAP OF SOUTH INDIA AND CEYLON (SHOWING THE FIELD OF THE TELUGU MISSION)

judge, who daily administers impartial justice in the name of the British Government in that court-house, is a converted Brahmin from the School. The magistrate in the adjoining district is another; the minister of the Native congregation and missionary in charge of the district of Masulipatam is another; two of the head-masters of our Anglo-Vernacular Schools and seven assistant-masters in those schools are all men brought to the knowledge of God in the Noble High School of Masulipatam. One of them edits the Native Christian magazine. All our translating, writing, teaching, guiding and directing the work of the Native Church, is in the hands of that small but steadfast community."

Nine of the converts in Noble's lifetime were Brahmins, one a Vellama (the highest Sudra caste), and one a Moham-medan. The importance of these conversions may be gathered from one fact, viz., that when the first two, Ratnam and Bhushanam, were baptized in 1852, the numbers attending the School fell instantly from ninety to four, and that it took two years to regain the former figure. In a different aspect, their importance is shown by another fact, viz., that when the second conversions took place in 1856, the School suffered only for three or four months; that on subsequent occasions the effect was still less. The objection was sometimes urged against the School, that it fostered caste feeling by being limited to caste boys. But how entirely caste was renounced by those who were the real fruits of Noble's work was shown at his funeral, when his body was borne to the

grave by six Christians, viz., an Englishman, and five others who had been respectively a Brahmin, a Vellama, a Sudra, a Pariah, and a Mussulman.

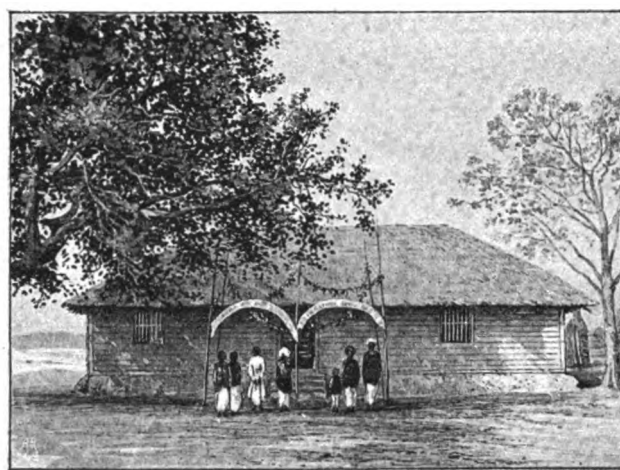
Although Fox began evangelistic work, some years elapsed before this branch of the Mission was at all developed. In the meanwhile, vernacular schools for the humbler classes were carried on, and a valuable boarding-school for girls, the latter under the charge of Mrs. Sharkey, wife of a zealous East-Indian missionary who laboured from 1843 to 1867. She survived her husband, and died in 1878 after thirty-one years' service. But in 1861, twenty years after the landing of Noble and Fox, there were but 260 Native Christians. Ten years later they had risen to 1,700, and in 1889 to 9,095. The rapid increase latterly is chiefly owing to a general movement towards Christianity on the part of the Mālas, a numerous out-caste people, the Pariahs of the Telugu country. One of the first C.M.S. converts was a man named Venkayya, of Raghavapuram, whose story was very remarkable, his mind having been strangely prepared to receive the Gospel before he came across any missionary. He was baptized by the Rev. T. Y. Darling in 1859, and by his own influence and exertions brought many families of his fellow-Mālas to place themselves under Christian instruction.



THE POOLE MEMORIAL HALL, MASULIPATAM. (See page 129.)

The three chief towns now occupied by the Society are—*Masulipatam*, where, besides the institutions already alluded to, there are schools for caste girls, and a Training Institution for Native Christian agents; *Ellore* (pop. 20,000), forty miles to the north; and *Bezwada*, to the N.W., at the great anicut on the Kistna. Both at Ellore and Bezwada there are good Anglo-Vernacular Schools. All three stations are the centres of an extensive work among the surrounding Māla villages. So also are *Raghavapuram*, a village higher up the Kistna, near the borders of the Nizam's country; and *Kummamett*, within the Nizam's territory.

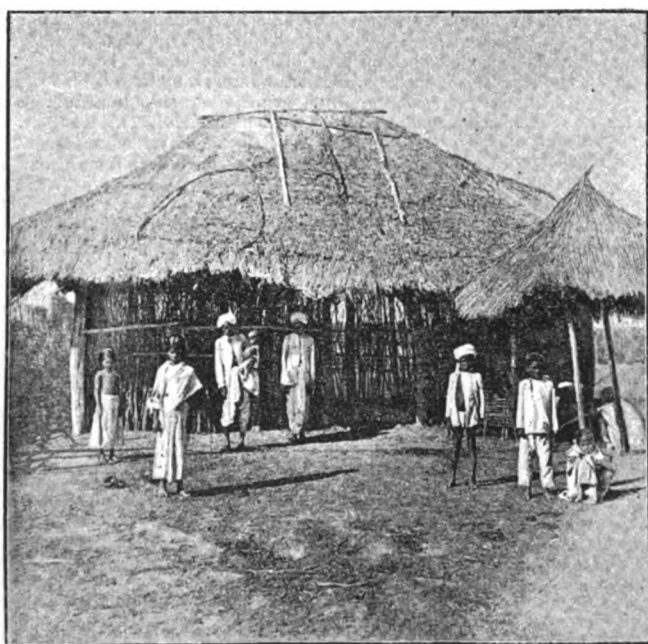
A hopeful beginning has been made in the direction of self-government and self-support. The Telugu Provincial Native Church Council held its first meeting in 1876, and, for the first time in this part of India, Christians who had been Brahmans, Sudras, and Mālas met together in consultation on Church affairs. In addition to the highly educated



C.M.S. CHURCH AT DUMMAGUEDEM. (See page 129.)

Native clergymen above mentioned, the first three pastors from the Māla converts were ordained in 1884.

At an outlying station, *Dummagudem*, more than 100 miles up the Godāvari, is the head-quarters of the Koi Mission. The Kois are a wild hill-tribe, a branch of the great Gónd nation. When Sir A. Cotton was engaged on the irrigation works already referred to, in 1860, he wrote to the Society, and urged that efforts be made to evangelise the timid Kois. Meanwhile Captain (now General) Haig, who was in command of the engineer staff at Dummagudem, had begun a prayer-meeting for the express purpose of pleading with God on behalf of the Kois; and an evangelist had been provided in the person of a Rájput named Indukuri Vencátarama Rázu (see picture on p. 124), the head of the Commissariat department of the newly established works, who had been brought to a saving knowledge of the truth through reading a Bible Captain Haig had given him. Rázu was baptized in August, 1860, and at once began to preach the Gospel with remarkable energy, building a large room for services at his



PRAYER HOUSE ON THE GODAVARI. (See page 129.)



TEMPLE AT BEZWADA. (See page 129.)

own expense. In 1863 he resigned his post to devote himself wholly to evangelistic work, and in 1872 he was admitted to holy orders. Several C.M.S. missionaries in succession were appointed to Dummagudem, but one after another was driven away by ill-health, and the whole burden of the Mission was frequently borne by Rāzu alone. The Rev. J. Cain, however, has been permitted to labour there since 1873; and Mrs. Cain, an Australian lady (the first of a succession of devoted helpers sent to India by the Rev. H. B. Macartney, of Caulfield, Melbourne), has won her way to the hearts of the Koi women. In 1881, during Mr. and Mrs. Cain's furlough, General Haig himself went to India and superintended the Mission. The work, however, has been more successful among the Hindus than among the Kois, although many of the latter have been baptized; and at an out-station belonging to Bezvāda, a school of fifty children, of whom over thirty are Kois, is taught by three Christian Koi teachers. Some interesting extensions were effected by General Haig during his visit. He appealed for men and means to the Tinnevely Church; and that Church, to its honour, undertook to provide both. Evangelists were sent for the purpose, to work in what is to them a foreign country, with a strange language to be acquired; and though two have died, their places have been filled up.

Valuable literary work in Telugu has been done by the Society's missionaries. They have shared in the preparation and revision of the Telugu Bible and Prayer Book, and the Rev. J. E. Padfield has translated Paley's Evidences and the S.P.C.K. Commentary on the New Testament, of which a *facsimile* page was given in the GLEANER for 1886, p. 59.

Statistics, 1889.—C.M.S. Missions: European Missionaries: Clergy, 13; Lay 2. Natives: Clergy, 9; Lay, 203; Female, 25. Native Christian Adherents, 9,095; Communicants, 1,425; Schools, 132; Scholars, 2,977.

Our Workers in the Telugu Mission.

MASULIPATAM:—

Noble High School—Rev. C. W. A. Clarke, B.A., 1886.

Rev. H. J. Tanner, M.A., 1887.

Vernacular Preparatory Institution—Rev. J. E. Padfield, B.D., (m.), 1868.

Rev. A. Sabarayadu, (Native), 1885.

Rev. J. C. Pavey, 1889.

District—Rev. T. Ephraim, (Native), 1876; to Mauritius, 1878; returned to S. India, 1883.

Rev. M. N. S. Atkinson, (m.), 1883.

Rev. M. David, (Native), 1884.

Itinerant Mission—Rev. D. Anantam, B.A., (Native), 1886.

ELLORE:—Rev. F. W. N. Alexander, M.A., (m.), 1857.

Rev. K. Peter, (Native), 1884.

High School—Mr. Tabor Davies, (temporarily in charge).

Rev. G. Krishnayya, (Native), 1871.

BEZWADA:—Rev. J. Harrison, (m.), 1867.

RAGHAVAPURAM:—Rev. H. W. Eales, (m.), 1878.

Rev. G. H. Asirvatham, (Native), 1888.

Rev. K. Ram, (Native), 1888.

KUMMAMETT:—Rev. J. B. Panes, (m.), 1883.

DUMMAGUDEM:—Rev. I. Vencatarama Razu, (Native), 1872.

Rev. E. T. Pegg, (m.), 1886.

Rev. A. E. Goodman, 1889.

AT HOME—Rev. J. Cain, (m.), 1869, (in Australia).

Mr. M. Browne, (m.), 1876, (in Australia).

Rev. J. Stone, (m.), 1876.

Rev. W. G. Peel, (m.), 1880.

NOTE.—The date after the European missionary's name is that of his connection with the Society; the date after the Native missionary's name is that of his ordination. The letter (m) signifies that the missionary is married.

The CHURCH OF ENGLAND ZENANA SOCIETY also does valuable work in association with this Mission. At Masulipatam are the two Misses Brandon (1875), and Miss Bassoe (1885); at Ellore, Miss Digby (1884) and Miss Alexander (1884); and at Dummagudem, Miss Graham, a Trained Nurse (1885).

THE following letter was lately received by a friend of the C.M.S. in Lincolnshire: "Mr.—Wen a Boy i stole a few 3 pence from a man it bothers me the Man is Dead so i hav sent you a shilling for the Missionary to take it of my mind—getting a Old Man."

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

Edited by MISS EMILY P. LEAKEY, *Exeter.*

Boats and Ships.

YOU cannot give children, specially boys, a greater pleasure than a little boat or ship to sail in a tub, puddle, pond, brook, river, or sea. So we will talk to-day of boats and ships.

In the Bible there is a great deal about them, from Genesis to Revelation, beginning with Noah's Ark and ending with the wail of all sailors over the fall of Babylon (*in Rev. xviii. 17, 18*). Describe Noah's Ark, its dimensions, what it was made of, what it was a type of. How was it steered? (*by an Almighty Hand*). The first time the word ship is mentioned, is in Jacob's blessing on Zebulun (*Gen. xlix. 13*), "He shall be a haven for ships." And Moses enlarges the blessing, "He shall suck of the abundance of the seas," just as London and all English ports do now—myriads of ships bringing the produce of all lands. Where would mother get her tea, or you your sweets, but for ships? And what would be the use of ever so large a ship were there no hands to guide it? No what? "Yes, sailors." The word "sailors" is only once used in Scripture. They are called "*mariners*" in *Jonah i. 4-6*, when Jonah fled from doing God's bidding [*Ah, children, God always sees. Don't try to hide FROM Him, but hide IN Him, then you will be safe*], and "shipmen" in *1 Kings ix. 27*, and *Acts xxvii*.

Boys and girls like to hear of shipwrecks. Do you remember how once when the Lord Himself was fast asleep in a ship His disciples feared they would be wrecked, so they came and awoke Him, saying, "Master, we perish!" Ah! they forgot, "With Christ in the vessel we smile at the storm." (*Apply this, With Christ in the heart there never can be a shipwreck of faith.*)

But what have boats and ships and shipwrecks to do with C.M.S.? A great deal. My dears, you would never have had a Sunday-school to come to, had not God taught men to make ships. St. Paul himself must have come to Britain in a ship, and hundreds of years ago missionaries came to us, as we now go to the heathen, *in ships*. From the hollowed log or birch rind canoe, primitive wooden galleys, rowed by slaves, or sailing vessels, down to our present day ironclads and screw steamers, all, all have been and are used by missionaries.

We want you to-day to begin to take a special interest in *missionary ships*. (*See Note 1.*) Those of you who are Gleaners and use the Monthly Prayer Cycle know that on the 4th and 5th day of each month you are asked to pray for steamers. Steamers have no souls, certainly, but they have boilers, and decks, and cabins, and sides, and funnels, and many other costly appliances, besides the passengers and crew; for all of which we pray, that they may be kept safe and sound from storm, fire, and every accident. On the Niger we have had a steamer called the *Henry Venn*; on the eastern coast of Africa another called the *Henry Wright*, both named after late secretaries of C.M.S.

How interested we have all been in the *Gleaner*, which has been plying for ten years or more on the Victoria Nyanza Lake, taken out in pieces and put together by our lamented Alexander Mackay. She is now unseaworthy. The *Gabunga* has taken her place, until the *James Hannington* is ready to be launched. Alas! the master hand is dead! Will you not pray that speedily another engineer may take up his *sacred work*, for on all he did, whether Bible printing or ship building, there was written "Holiness to the Lord" (*see Zech. xiv. 20, 21*).

Pray for all steamers taking out or bringing home missionaries.

Pray for H.M. ships that are watching to rescue slaves from the Arab dhows. (*See Note 2.*)

Pray for North American vessels that once a year only are able to make their way through icy dangers to our missionaries in the Frigid Zone, with letters, clothing, and the all-important food—and luxuries! No! (*See Note 3.*)

Pray for all *sailors* in our missionary ships, that they may be helpers, not hindrances—working for God and not for the devil. (*See Note 4.*)

Notes.

1. The first time some of the American Indians saw and heard a steamer they said, "We all died," for they thought it was a great sea monster, and the white sails were its wings.

2. H.M. ships have captured many *slavers* on the East Coast of Africa, specially near the island of Pemba, where thousands of poor slaves were smuggled in every year to cultivate *spices* for England. They were worked so hard that they never lasted more than seven years. In September, 1875, H.M.S.'s *London* and *Thetis* brought to Mr. Price at Frere Town 271 slaves they had re-captured!

3. If the vessel should be shipwrecked or blocked in by ice, alas for our dear missionaries! How would you like to feed on dried fish at every meal for eight months? The "packeters" have to walk 500 miles on the snow to reach some of our stations, which are beyond the point the vessel can go. Once some Moravian missionaries sent home a request that they might have a little *white* sugar for a great treat.

4. Sometimes the Native races point the missionary to a drunken English sailor, and say, "Is that a Christian?" But a sailor who serves God helps on missionary work.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

BISHOP TUCKER's first letter from Frere Town came in on June 18th, just too late for our last number. It will be seen with much concern that he arrived ill, having been supplied with food on board the steamer which was in some way poisoned. He was greeted, as we already knew he would be, by two startling pieces of intelligence, one mournful and one joyful, viz., Mr. Cotter's death, and the reinforcement of four more men coming out. The telegram from Salisbury Square announcing the sailing of these four on May 10th had of course reached Frere Town before his arrival on the 14th. The Bishop writes:—

FRERE TOWN, May 17th, 1890.

Cotter dead! Such were the tidings with which Mr. Bailey greeted me when he came on board the *Ethiopian* on our arrival in Mombasa harbour. "Truly I had fainted unless I had believed to see the goodness of the Lord." "I was dumb, and opened not my mouth, for it was Thy doing." These words only can describe the intense anguish of my mind when, with such tidings ringing in my ears and feeling physically weak and ill, I set foot for the first time on the shores of Africa. The ladies and brethren engaged in the work at Frere Town, with the children and many Natives, were gathered on the shore to greet me. In solemn silence we exchanged salutations, and then slowly the assemblage dispersed.

The weakness and illness to which I have just referred were due to some unascertained cause prevailing on board the *Ethiopian*, the steamer which brought me to Mombasa from Aden. The captain and three out of four of the officers, together with five out of seven of the passengers, including myself, were all seized with a violent sickness on Friday, May 9th. This continued with very little intermission until we reached Mombasa, on the 14th. There is no doubt that we had been accidentally poisoned, either by some tinned food, or the irritants contained in the accumulation of impurities in uncleanly pots and saucepans. Anyhow, we have been very ill, and have had, I believe, a very narrow escape of very serious consequences. I am thankful to say I am somewhat better, but still far from well.

The news of the departure for Zanzibar of four men was the second great surprise which greeted me on my arrival. Thankfulness is a cold word to express the joy and gratitude which I feel for this timely reinforcement of our missionary band. But please remember that our craving for men is an insatiable one; indeed, it grows by what it feeds upon.

I have scarcely had time yet to take in all that forces itself upon one's attention in this—in many respects—wonderful place. The beauty of the scenery and the delightfulness of the climate of course immediately challenge attention. They are both indeed wonderful. But, of course, with greater interest does the Christian look around him for signs of the blessings of the Gospel of Christ. And surely he is not disappointed; here is the girls' school, and there the boys'; and here the church. Hark! what song is that? It is the evening hymn being sung with a depth of feeling, a precision and beauty of resonance that would do honour to any school in England. The outward signs of God's blessing on the work are indeed many and great. God grant that I may not be disappointed as I penetrate (as I mean to do) beneath the surface.

I cannot now tell you of the little gatherings of the workers which already we have had from time to time. I am sure, however, that they have brought us nearer together and given us a clearer insight into each other's hearts and lives.

May 26th, 1890.

I have just returned from a visit to Rabai. I am surprised and delighted with all I have seen and heard. Let any doubter of the value of Church Missions visit Rabai, and if his doubts are not dispelled and replaced at once by strong faith in their value, I shall be greatly surprised. Mr. Jones, the Native pastor, tells me that he has got over 200 candidates for confirmation. I hope to arrange for holding the service and administering the rite before my departure for the Lake.

Later letters have arrived on July 16th. The Bishop writes:—

June 9th, 1890.

On Trinity Sunday we had at Frere Town a solemn Ordination Service. Mr. Douglas Hooper was ordained deacon, and Messrs. Smith and Morris, priests. Our service was of a very solemn character; the simplicity of the surroundings, the circumstances of the Mission, the realised presence of the Master Himself, all combined in making it one of the most impressive and touching services I have ever taken part in. I preached the sermon from John xii. 32—"I, if I be lifted up," &c.

June 17th, 1890.

I have just returned from Rabai, where I have been holding a Confirmation. One hundred and thirty-eight men and women were confirmed; it was indeed a memorable day (June 15th). I shall never forget the thrill of joy that went through me as I faced these dear fruits of faithful work and service on the part of those who have gone before. God has greatly blessed the work at Rabai. Among those confirmed was the chief of a neighbouring village called Kisimani. My address to the candidates was, I believe, admirably interpreted by Jones. I hope that Mr. Fitch will be able to do an important work amongst the young men. We must make a great effort in the direction of a Native ministry. Thank God I am able to announce a beginning. Four young men have already been secured. Each one is, I believe, an earnest Christian.

I hope that Dunn, Dermott, and Hill may be ordained on Sunday, June 22nd. On the 19th we have a Confirmation at Frere Town. There are, I believe, fifty-two candidates.

I have written a letter to Mwanga, which has been dispatched by Stokes's messengers.

The Bishop found that Mr. Douglas Hooper had already arranged with Mr. Stokes for the Nyanza party to accompany his caravan; and a telegram has since announced that the party started from the coast on July 12th. They take the old route by Mpwapwa to the south end of the Lake.

A short letter has arrived (July 16th) from the Rev. E. Cyril Gordon, dated Uganda, March 18th. Mwanga had driven out the Mohammedans again, and was on the throne, and the chiefs professing Christianity ruled the country; but the difficulties between the Protestants and Romanists were very troublesome.

There is also a line from Mr. Deekes, dated Usambiro, April 27th. He writes, "All is well here, and I have to thank God for being so far recovered as to be able to stay here in comfort until others come (D.V.)."

EGYPT.

In consequence of the terrible famine raging around Suakin, our medical missionary at Cairo, Dr. Harpur, lately proceeded thither to see what openings there might be for a Medical Mission; and he was at once absorbed in the work of saving life and relieving distress.

PUNJAB AND SINDH.

A SERIOUS outburst of Mohammedan and Hindu fanaticism is reported from Peshawar. Miss Phillips, of the C.E.Z.M.S., writes in a private letter—

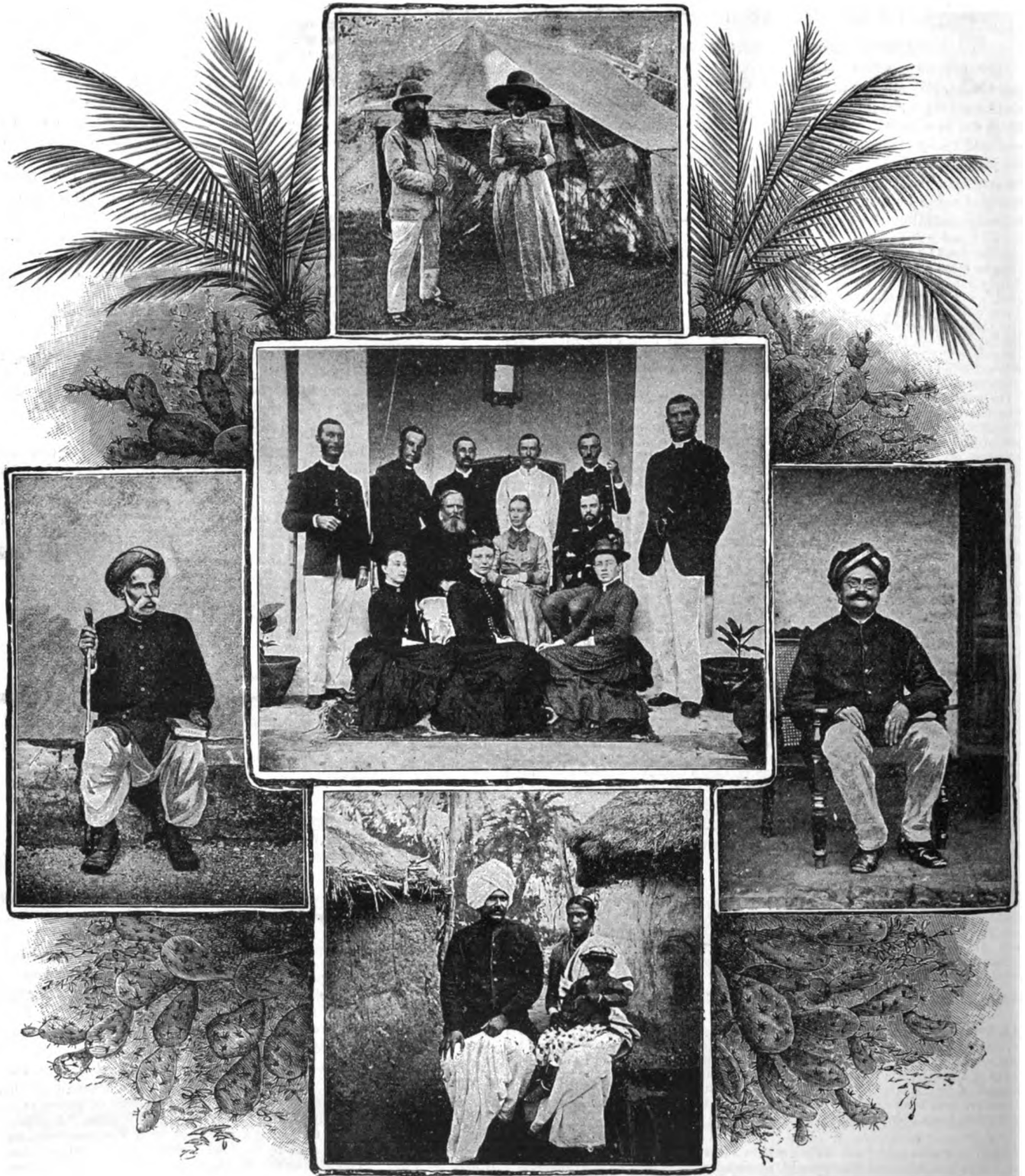
You know perhaps what a very bigoted city this is. The fanaticism of the people is continually fanned by Mullahs (Mohammedan priests). But now the opposition is so organised and so thorough, that, looked at from a human point of view, the work must fall through. Princes of the Royal family of Cabul, poor men, merchants, Hindus, and Mohammedans, all are united in a common cause. "What if two or three men are hanged," was said the other day, "they will be martyrs! Whatever happens, the Mem Sahibs (lady missionaries) shall be turned out of the city and prevented from corrupting our wives and children!"

A house-to-house visitation has been established, and threats of all kinds held over the heads of any who may admit me to their houses. On Fridays the Mullahs stand at the door of the mosques and ask each man who enters whether I visit in his zenana.

CHINA.

REPORTS have been coming in regarding the great Conference of Missionaries at Shanghai in May. We hope shortly to give a fair account of it. This month we can only record the great thankfulness expressed by the C.M.S. missionaries who were present for the spiritual blessings they received. The Rev. A. Elwin, of Hang-chow, writes, "We had a most delightful time, and the practical results will be most valuable." The Rev. J. B. Ost, of Hong Kong, writes, "The devotional meetings were most helpful. Since leaving England I have not attended any which I have so much enjoyed. We waited for the Lord, and He did renew our strength, and caused our hearts to sing and praise His goodness." Miss Ridley, of Hong Kong, writes, "We have had a most glorious time."

The Conference was attended by an alarming accident which might have been very serious. More than four hundred missionaries were gathered at Shanghai, and the majority of them were to be photographed in a group. A bamboo gallery, with many tiers, was erected for the purpose; and when more than three hundred had taken their places upon it, the whole structure collapsed, and all the missionaries were thrown or fell down into one confused and living mass, some falling twelve and twenty feet. It is a remarkable fact that not a single shriek was uttered. Mr. Ost writes, "God gave His children calmness of soul, and there was no confusion or cry. Personally," he adds, "I quite felt that I was going into the King's presence in a few seconds, and I silently commended my soul to God who gave it, and realised that all would be well." The *Shanghai Mercury* says, "That many were not killed is a mystery"; but through God's great mercy no lives were lost. A veteran lady of the American Baptist Mission had her collar-bone and a rib broken; Mrs. Burdon, wife of the Bishop, had both ankles sprained; and many were bruised and cut and severely shaken, among them Mrs. Duncan Main, C.M.S., Hang-chow. Nevertheless, when all were extricated, the whole body united in fervently singing the Doxology. The accident occurred on May 16th, and we are thankful to say that all the injured were doing well, and many had recovered, a fortnight later.



SOME LABOURERS IN THE TELUGU MISSION.

At the top we see the Rev. John and Mrs. Cain, of Dummagudem (see page 121). In the centre is a group of C.M.S. and C.E.Z.M.S. missionaries. The six standing behind, beginning from our left, are the Revs. M. N. S. Atkinson, J. B. Pines, H. J. Tanner, C. W. A. Clarke, E. T. Pegg, and J. Stone. In the second row, on the left the Rev. F. N. Alexander, Mrs. J. Stone in the middle, and Mr. Swan Hurrell on the right. Mr. Hurrell was one of the Missioners who visited India in 1887. The three ladies in front are, on the left Mrs. Atkinson (formerly Miss

Ainslie of the Zenana Society), in the middle Miss J. P. Brandon, and on the right Miss Bassoe, both of the Zenana Society. The old man in the picture on our left is the Rev. I. V. Razu, of Dummagudem (see page 121). Opposite, on our right, is the Rev. G. Krishnayya, one of Robert Noble's converts, who was ordained in 1871, and is now one of the assistant masters in the High School at Ellore. At the bottom are the Rev. S. and Mrs. Vores, Tamil Christians from Madras, who laboured for some years in the Telugu Mission.

THE BISHOP OF MADRAS IN THE TELUGU MISSION.

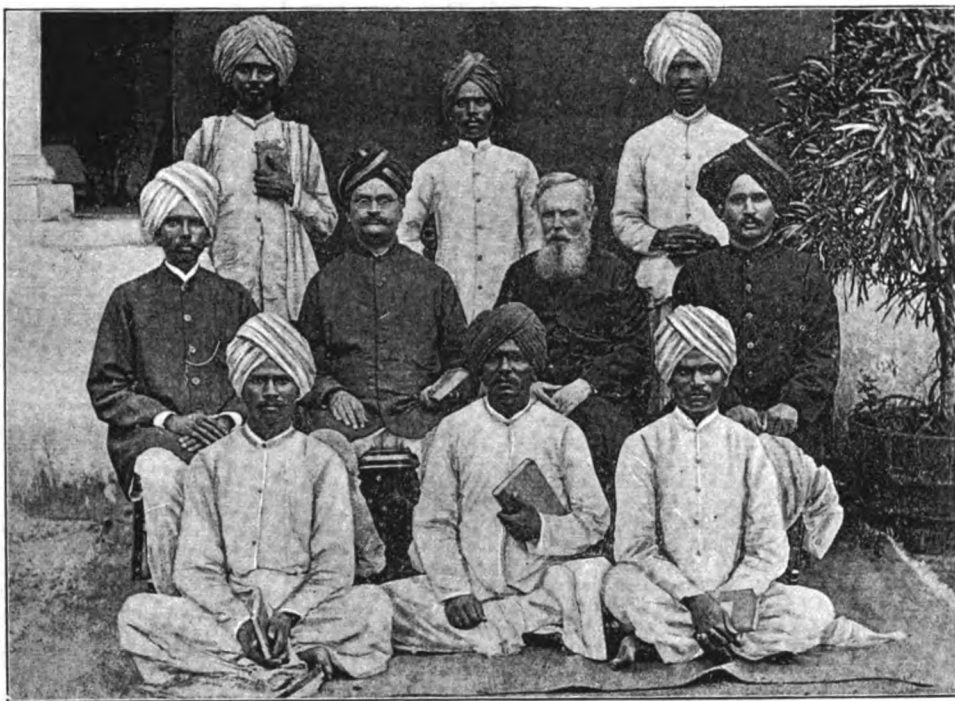


IN February last Bishop Gell of Madras made his triennial visitation in the Telugu Country, during which he visited most of the Missions of the Church Missionary Society. A few of the incidents will interest the readers of the GLEANER. The Rev. J. E. Padfield, of Masulipatam, writes:—

We have recently had the pleasure and profit of a visit from the Bishop of Madras. It was a very busy week, as we took advantage of his Lordship's presence to have our Missionary Conference. We also had an ordination, two Europeans, the Revs. E. T. Pegg and E. S. Carr [the latter belonging to the C.M.S. Mission in Tinnevely], and the Rev. M. David, a Native pastor of this district, were admitted to priest's orders. We also had a Confirmation, when sixty-four candidates were confirmed. These were chiefly from our Masulipatam congregation. This congregation is composed chiefly of the students and pupils of the various schools, and the families of those connected with the various institutions, or those otherwise engaged in Mission work, either in connection with the C.M.S. or the C.E.Z.M.S. Of the sixty-four who were confirmed fifteen were pupils of the Normal School and thirteen pupils of Mrs. Padfield's Girls' School.

The Rev. F. W. N. Alexander, of Ellore, says:—

The Confirmation was the chief feature of the Bishop's work in Ellore. One hundred and seventy-seven persons (three East Indians, the rest Natives) were confirmed. These pretty well filled the nave of our Mission church. The English residents and the ordinary Native con-



ELLORE: THE REV. F. W. N. ALEXANDER AND MISSION AGENTS.

gregation were crowded into the aisles. Very nearly 500 persons were present, and this is but a moiety of the number that could be brought in from ordinary congregations near at hand, for there are over 1,000 persons in the Ellore sub-district, and all of these are within easy distance of the church. The Bishop's hands were full all the time he was in Ellore. There was the prize-giving in the Ellore High School, at which about 300 pupils were present. The Rajah of Senivarapetta, the sub-judge, and many other Native officials and respectable Natives, and

last, not least, all our European Mission staff graced the occasion with their presence. Such gatherings do much good, for they join together both Europeans and Natives, and elicit most liberal sentiments in the speeches of our high Native officials that must do a great deal of good, and popularise the cause of education among the Natives generally. In the same way there was a prize-giving for about 150 caste girls from our three schools combined. Muhammadan girls could not be got together in public, so the Bishop visited some of the chief schools, and saw how, even among them, Christian education is making its way.

The Bishop held two other Confirmations in more distant parts. Some persons had to come long distances to be confirmed. Last time candidates came from forty to sixty miles to be confirmed, twenty and thirty miles being common. To save the expense and fatigue of such long journeys the Bishop gave us a new centre this time some sixteen miles north of Ellore at Dharmajagudem. We have no church there, but a large mission tent was pitched under the shade of some trees. The candidates were ranged in rows, and the Bishop passed through each row, confirming as he went: 104 persons were thus confirmed, and all these were taken from Ellore, and yet the numbers confirmed in the latter place were more than before—all these in the new place were in addition—thus showing the extension of our work during the last three



ELLORE: MISS ALEXANDER AND BIBLE WOMEN.

years. The tent was open on all sides, and a goodly number of caste Natives viewed the ceremony from the road. Many of the confirmees were once the slaves of the caste people. "The truth has made them free." Neither social oppression nor intellectual supremacy keep them down. They are "the Lord's free men"; but it is only natural that the Gospel which takes the prey from the mighty must come in unfriendly guise to those who are despoiled of their prey. It is the Lord's doing, and we can only follow His providence in this as in every other detail of the work.

A long and fatiguing palanquin journey of sixteen miles through a jungle country over very rough roads brought us to Polsanipalli. Few people know the fatigue and exposure to the sun which have to be gone through in these visitation tours. It enhances our debt to the dear Bishop who willingly undergoes privations to visit the little ones of Christ's flock which are scattered abroad. In Polsanipalli there is a good stone church. It is the head-quarters of a Native pastor, who has charge of 1,500 Native Christians in his sub-district. This place is eighteen miles due west of Ellore, and it is the natural church centre of that country. Ninety-three persons were confirmed, which is more than at the former visitation. Though some were given from this to the new centre, the numbers were not diminished.

The total number of persons confirmed were—Ellore, 177; Dharmajagudem, 104; Polsanipalli, 93; total, 374.

One or two instances showed real devotion on the part of those confirmed. A blind man, seventy-five years old, baptized August last, was led by the hands of his friends, and came a journey of twelve miles, to have the Bishop's hands laid upon his head before he died. A poor chuckler whose feet were both withered, begged the use of a bandy from some neighbours, and came a journey of fourteen miles to be present at the Confirmation. A Christian mother who has lost three children in succession, brought the last surviving one with an offering of two rupees, and placed the child and the money in the Bishop's hands, vowing both to the service of God's Church.

It will thus be seen what genuine devotion the Bishop's visit evokes among our people.

MR. STANLEY AND THE C.M.S.



IN Tuesday, July 1st, the Committee of the Church Missionary Society received Mr. H. M. Stanley. At 11 a.m., the hour which had been fixed by the great traveller himself, the Committee-room was crowded with clergymen and laymen, the large tables having been removed in order to bring in more seats. The President took the chair, and Mr. Fenn offered the time-honoured and comprehensive prayer which has for many long years opened all general meetings (see Annual Report, for any year), and in which we pray that "our hearts may this day be quickened and encouraged to fresh and persevering efforts in Thy service"—a prayer which was certainly answered on that Tuesday. But Mr. Stanley did not appear, and the President, after waiting till 12 o'clock, had to hurry off to the House of Commons to a Parliamentary Committee of which he is chairman, much to his own and our disappointment. He requested Mr. Arthur Mills, formerly M.P. for Exeter, the senior Vice-President present, to take the chair in his absence. Other business was proceeded with, and at last, at nearly 2 p.m., Mr. Stanley drove up in a cab with General Collingwood, who had gone to Kensington to fetch him. Needless to say, he was very warmly received.

Mr. Wigram opened the proceedings by briefly recounting the history of the Uganda Mission, reminding Mr. Stanley that it was his letter in 1875 which led to the founding of that Mission. Canon Money, who has for some years taken a leading part in the management of our African Missions, then addressed Mr. Stanley in the name of the Committee. "It seems," he said, "as if the voice had reached you, 'Arise and walk through the land, in the length of it, and in the breadth of it.' We know Who it was that said, 'I will give it Thee,' even He to whom it was said, 'Ask of Me, and I will give Thee the Heathen for Thine inheritance and the uttermost parts of the earth for Thy possession.' . . . You have been welcomed by others, who are deeply interested in the geography, in the manners, in the customs, and in the trade of Africa, but we welcome you to-day as those whose

hearts are yearning for the salvation of immortal souls in that Dark Continent."

Mr. Stanley then rose, and said he had no speech to make, but would answer questions. He went on, however, to say what none of us were in the least expecting! Instead of complimentary words in response to what had been said to him, he went straight to business, and told us plainly that we must conduct the Mission in a very different way from what we had been doing hitherto. What could he mean? It was soon clear what he meant. He drew a vivid picture of Mackay and his station at Usambiro, and asked how we could expect one man to carry on a work like that alone:—

Your Missions should be established on a different basis. You should not forget that your missionaries have a great work to do—a fearful work. There was young Mackay at Usambiro. He had probably settled there eighteen months, or something like that. He had built largely. Everything you saw was an evidence of industry and hard work. He had made his own waggons, he had built the machine house and the work house there, and he had his people at work on the machinery. Well now, in the evening before going to bed I used to hear Mackay and his young Christians singing hymns and saying prayers. Now it was very hard work. Think of the hot sun, with the thermometer between 80 and 100 degrees, and nothing but bad water to drink; whether filtered or cooked its poison is all the same. Then half the morning is devoted to chaffering and bargaining with the Natives. A Native brings a fowl or something else which he wants to sell, but there is nobody to buy except poor Mackay. And then you expect him to do Mission work besides! It is too much altogether. He ought to have been lay superintendent of that Mission, having absolutely nothing to do but with the discipline and government of that station, and with communications between Uganda and England. He should have been head diplomatist, or Prime Minister, if you please, of the Equatorial Mission, and some other person—a Bible-reader, perhaps—should have been the storekeeper, the treasurer if you like; and another party should have been set to teach the young boys day after day, instead of going far into the night after the hot day's work. These things and others we talked over ourselves every evening at dinner from about six to half-past eight o'clock, and we travellers could see for ourselves what the troubles of the missionaries were. We actually chaffed poor Mackay and said, "Well, now, how can you preach the Gospel and teach all these little boys to read and write and become Christians, and yet chaffer and bargain all day long for the very provision of your sustenance, and yet keep a good temper, as you must in this climate?"

Mr. Stanley was then asked to tell of his meeting some of the Christians of Uganda. This, it must be remembered, was some weeks before he reached Mackay's station. He was marching through a country called Ankori (or, more properly, Ankoli), where a large body of Christians had taken refuge when driven out of Uganda by the Mohammedans in 1888; but he knew nothing of this. One day two men came to see him, who, to his surprise, told him their names were Samuel and Zachariah!

In the evening they came to see me. They were very diplomatic; but there, after shutting the door, they told us the wonderful story of the deposition of Mwanga, and the growth of the Christian Mission. I should have liked nothing better than to have had one of these two men in London, to have told in their own Swahili, and to have got some interpreter to interpret the same sentence after sentence. It was most graphic, most beautiful. I noticed that as soon as they left my presence they went to their own little huts and took out little books that they had in their pockets in their shirts. And one day I called Samuel to me and asked, "What book is that you have? I did not know that people in Uganda read books!" And that was the first time I knew they had the Gospel in their own tongue. Then I took greater interest, for I found that almost every one of the party had a small pamphlet—prayers, and the Gospel of Matthew, and I think of Luke. I remember very well seeing the word *Mathais* or Matthew on the top of the book, on its title-page. I noticed that they retired to their huts and threw themselves upon the ground and took out the books and began to read them; and they gathered together and began to talk. And the question was asked me by one of them with a sort of deprecating smile, "Are all white men Christians?" That was more than I could venture to say, though "I hoped," of course, "they were." Then he put a pointed-blank question to me, and said, "Are you a Christian?" I then asked in my turn, "Do you consider yourself a Christian?" "Of course I do," he replied. "How long have you been a Christian?" "Well," he said, "I am one of Mackay's pupils, and learnt from him, and this book

was given to me and to every one of us; we have about 2,500 of us, all belonging to Mackay's Mission."

Mr. Stanley went on to express his full belief that in time there would be Native clergymen in Uganda who would go and preach in the surrounding countries; and that thousands of converts would be gathered in year by year. Then he referred to the persecutions:—

You could not desire any better experiences than those of the Mission in Uganda during the days of the persecution, when the converts were seized, to be put to death, to be massacred in front of the palace, to be decapitated, and clubbed, or to be given away to the Arabs as slaves. Such fortitude, such bravery, such courage! It is unexampled in the whole history of Africa. The more I heard the story of Zachariah and Samuel and others, looking at their cleanly faces, hearing them tell the story of how they endured the persecutions of Mwanga, I was carried back to the days when Nero and Caligula persecuted the Christians at Rome; just the fortitude I had read in books of the martyrs of the early Church. Really there were instances here of equal courage, of equal faith, of equal devotion to the cause they had embraced. And I think the future of that country will be a very bright one indeed. What little we have endeavoured to do promises well for the future.

He then said that Samuel and Zachariah asked him "if the friends in England would help them if they showed themselves to be men." He replied that he would go home and tell what he had heard and seen, and he was sure help would be sent them. They replied, "We will pray to God."

Mr. Stanley further said—

You must understand that these people's church is only a very common hut, roofed with straw, with sides made of mud. At the same time it is a church, and these people when they go in and hear the voice of the preacher, I assure you feel it just as much as though they stood under the dome of St. Paul's or at Westminster.

Mr. Stanley was then asked as to the progress of Mohammedanism in Africa, and he said that it was not progressing in Equatorial Africa at all, but was being driven back. He also spoke of the proposed steamer on the Victoria Nyanza, and enlarged on its advantages, referring to the perilous adventures of the missionaries at different times in small canoes:—

I suggest a steamer in order that the missionaries may not be exposed to these inconveniences, through small canoes, with the dangers of drowning or of being capsized by hippopotamuses or from irritated Natives. If a steamer were launched on the eastern shore, in ten hours they could reach Uganda comfortably and safely, and the steamer would be at the disposition of the superintendent, priest, bishop, or whatever you liked to call him, in charge of the Mission. They would know when to expect the steamer back again; it would make regular visits, calling for mails and supplies, and the missionaries would feel they had communication with home. You have no idea, living in England, how precious is the monthly bag of letters, how much encouragement it brings, how they are daily longing for news from home, and how the interest they have in life seems to die over many a small fever which in the solitude is calculated to wear away a man's life. The steamer would also, in case of a fever, an illness, enable the missionary to go into mid-lake and enjoy pure breezes, just in the same way as when you take a trip to Madeira.

Lastly, Mr. Stanley was asked if he took a photograph of Mr. Mackay. He replied, No; that Mr. Mackay was too modest, and would not be taken.

The Chairman then warmly thanked Mr. Stanley for his visit, and for his valuable remarks; after which the Rev. W. H. Barlow offered a fervent prayer for Africa and all who work for Christ there, and the Bishop of Sierra Leone closed the proceedings with the Benediction.

We make our own remarks on this interview on the first page.

A CHILD'S OFFERING.—On Sunday, Nov. 25th, I gave a Missionary Address at E— School. (The parish is an extremely poor one.) After school a collection for the C.M.S. was made. Among the coins was found a little paper parcel, containing forty-eight farthings, and a little piece of paper with the following words scrawled on it in pencil: "From a little girl seven years old. I want to send missinearies (missionaries!) to the poor black people to tell them about Jesus." How far more acceptable to our all-knowing Master than many apparently larger gifts of those who have "enough and to spare." S. S. F.

MR. STANLEY'S "IN DARKEST AFRICA" ON UGANDA AND MACKAY.



ANY readers of the GLEANER will not see Mr. Stanley's great book, *In Darkest Africa*; and many who do read it will be glad to have the passages referring to Mr. Mackay and to the Uganda Mission in a separate form. We give the two principal passages. The first gives Mr. Stanley's reflections on meeting the Christians of Uganda in Ankoli (as described in his speech given above) a month before he reached Mackay at Usambiro. The second describes Mackay himself and his station:—

Reflections on the Uganda Mission.

("In Darkest Africa," Vol. II., page 350.)

July 23rd, 1889.—The result of my long cross-examination of them [the Christians of Uganda] I embodied in the following entry in my journal:—

I feared when I first heard of the expulsion of the missionaries from Uganda that they had been inconsiderate and impulsive, and acted regardless of consequences, that though their conduct was strictly upright and according to their code, their narrowness and want of sympathy had caused them to commit errors of judgment; but the Christian converts gave them an excellent character, and repeated much of the good advice Mr. Mackay had bestowed on them, which were undoubted proofs that, though the yoke of Mwanga was exceedingly heavy to them, the missionaries had in this abstained from meddling in the politics of the country. Something like £50,000 must have been expended on this Mission since it was established. Were the story of it truthfully written, it would contain in itself all that is needed to guide those interested in it. The tragic deaths of Smith, O'Neill, Penrose, and Bishop Hannington; the mortal diseases which cut off Dr. Smith and, as Zachariah tells me, two more, one of whom is called Bishop; the almost fruitless residence in Uganda of Messrs. Wilson, Pearson, and Felkin; the splendid successes of Mackay; and the industry and devotion of Ashe and Gordon.

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven." No man having accepted trust can in honour do otherwise than continue in that trust until victory is assured. I suppose, as the note of retreat had been sounded before I left Africa, the Council of the Christian Mission Society will order Mr. Mackay to withdraw now. I hope not. The expulsion of the missionaries and the dispersion of their Christian flocks would strike any one else, looking at it from a layman's point of view, as the dawn of the day of victory. The shouts of triumph uttered by the Mohammedans now in power should not dishearten, but should inspire them to nobler and wiser efforts, to persevere patiently and unremittently. No great cause, no great work, or great enterprise was ever successful without perfect faith that it was worthy of unwearied effort and strenuous striving.

Out of the 4,000 or 5,000 converts reported by Zachariah and Samuel now in Ankori and Uddu, let us assume as 2,000 being due to the labours of Mackay and his worthy associates. At £50,000, each convert would appear to have cost £25. . . . To those able to spare out of great wealth, and who yet answer that they must attend to those at home first, I would give the reply of the wise Gentile woman: "True, Lord; but the dogs pick up crumbs that fall from their master's table."

The success of the Mission to Nyanza is proved by the sacrifices of the converts, by their determined resistance to the tyrant, by their successful deposition of him. I have read somewhere that the recognition of belligerents is not permissible until it is proved that they can hold their own. If this be so, the Waganda converts have proved that the Mission was a success, and a most remarkable success. The missionaries were compelled to bore deep down, and after that the element sprang up spontaneously. After years of baffling and unpromising work the converts flocked spontaneously to the new Church of Equatorial Africa. Princes and peasants, chiefs and warriors, came forward to be instructed in the Christian religion, and to be taught the arts of reading and writing, and to be the proud possessors of printed books in their own language treating of the Author of salvation and His sufferings on behalf of humanity.

Mr. Mackay at Usambiro.

("In Darkest Africa," Vol. II., p. 386.)

August 21st, 1889.—And now we had to turn east, straight for the mission-house, which we began to hear of as being in Usambiro. From Bwanga to Uyombi is a march of six and three-quarter hours, thence

another, Kamwaga, of five hours, thence to Umpeté, five hours, and from thence to the abandoned French Mission station in Usambiro in six hours. In the centre of the circular palisade was a neat church, and above the roof of it was a simple cross, which instantly suggested Christ and Civilisation, words and thoughts to which I fear most of us had been strangers for many months.

The next day, having already sent messengers ahead, that we might not take Mr. Mackay, of the Church Missionary Society, by surprise, we arrived in view of the English Mission, which was built in the middle of what appeared to be no better than a grey waste, on ground gently sloping from curious heaps of big boulders, or enormous blocks thrown higgledy-piggledy to the height of a respectable hill, down to a marshy flat green with its dense crop of papyrus, beyond which we saw a gleam of a line of water, produced from an inlet of the Victoria Nyanza. We were approaching the Mission by a waggon track, and presently we came to the waggon itself, a simple thing on wooden wheels, for carrying timber for building. There was not a green thing in view, except in the marsh; grass all dead, trees either shrunk, withered, or dead, at least there was not the promise of a bud anywhere, which was of course entirely due to the dry season. When we were about half a mile off a gentleman of small stature, with a rich brown beard and brown hair, dressed in white linen and a grey Tyrolean hat, advanced to meet us.

"And so you are Mr. Mackay? Mwanga did not get you then, this time? What experiences you must have had with that man! But you look so well, one would say you had been to England lately."

"Oh, no; this is my twelfth year. Mwanga permitted me to leave, and the Rev. Cyril Gordon took my place; but not for long, since they were all shortly after expelled from Uganda."

Talking thus, we entered the circle of tall poles, within which the Mission station was built. There were signs of labour, and constant unwearied patience, sweating under a hot sun, a steadfast determination to do something to keep the mind employed, and never let idleness find them with folded hands brooding over the unloveliness, lest despair might seize them, and cause them to avail themselves of the speediest means of ending their misery. There was a big, solid workshop in the yard, filled with machinery and tools, a launch's boiler was being prepared by the blacksmiths, a big canoe was outside repairing; there were sawpits and large logs of hard timber; there were great stacks of palisade poles; in a corner of an outer yard was a cattle-fold and a goat-pen, fowls by the score pecked at microscopic grains; and out of the European quarter there trooped out a number of little boys and big boys looking uncommonly sleek and happy; and quiet labourers came up to bid us, with hats off, "Good morning!"

Now, if there is anything on God's earth better calculated than work to make men happy, it must be with some peculiar dispositions the knowledge that their work is ended. Hence, when I entered the mission-house my soul was possessed with some such feeling as this; at any rate, before my mission was terminated, the welcome we received promised rest and relief.

I was ushered into the room of a substantial clay structure, the walls about two feet thick, evenly plastered, and garnished with missionary pictures and placards. There were four separate ranges of shelves filled with choice, useful books. "Allah ho Akbar," replied Hassan, his Zanzibari head-man, to me; "books! Mackay has thousands of books; in the dining-room, bedroom, the church, everywhere. Books! ah, loads upon loads of them!" And while I was sipping real coffee, and eating home-made bread and butter for the first time for thirty months, I thoroughly sympathised with Mackay's love of books. But it becomes quite clear why, amongst so many books, and children, and outdoor work, Mackay cannot find leisure to brood and become morbid, and think of "drearinesses, wildernesses, despair, and loneliness." A clever writer lately wrote a book about a man who spent much time in Africa, which from beginning to end is a long-drawn wail. It would have cured both writer and hero of all moping to have seen the manner of Mackay's life. He has no time to fret and groan and weep, and God knows if ever man had reason to think of "graves and worms and oblivion," and to be doleful and lonely and sad, Mackay had, when, after murdering his Bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the "wildernesses," and to hear him lead his little flock to show forth God's loving kindness in the morning, and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it.

We stayed at the Mission station from the 28th of August to the morning of the 17th of September, and on the Europeans of the expedition the effect of regular diet and well-cooked food, of amiable society and perfect restfulness, was marvellous.

A POET'S PRAYER.



H Lord, the Living Fountain of all Life!
Thou only canst discern the Life in me;
Cleanse Thou my thoughts, illumine with Thy grace,
That in this heart no ill find dwelling-place.
All that should die in me may Death destroy,
And silent in the grave entombed be,
But all that doth partake Thine image bright,
Let it be formed in me more clear and white.
Thus words and wisdom apprehending it,
Through me before all men proclaimed be,
And from my heart the sparks may scintillate
And kindle others into glowing flames,
And through the joy and health I've found in Thee
May other hearts renewed in life and freshness be.
Oh! Thou who art the Truth and Life's Foundation,
Be Thou my health, my joy, and consummation.

GRACE FILDER.

Translated from the German of R. Heinicke.

27, Via Sistina, Rome.

A "CONVENTION" IN SOUTH INDIA.

Letter from the Rev. E. A. DOUGLAS, Tinnevely.

KODAI-KANAL, SOUTH INDIA,

May, 1890.

HIGH up in the Pulney Hills is situated Kodai-Kanal, or Kodi as it is popularly called, a favourite resort for missionaries when the stifling heat makes life in the plains almost unbearable. There is a very pretty lake there surrounded by well-wooded hills, with houses peeping out here and there. It is like being in England once more to walk across the breezy hills and drink in the mountain air, and pale cheeks soon recover their healthy bloom. This year about sixty missionaries, chiefly from the ranks of the C.M.S., the American (Congregationalist), and the Wesleyan Missions, met together there, and a proposal was set on foot, which soon took definite shape, to hold a series of meetings for the deepening of spiritual life. "As we cannot get to Keswick this year," said one, "Keswick is coming to us." And so it did in a five days' Convention held March 22nd to 26th.

And indeed both the tone of the meetings themselves and the scenery round about was not very dissimilar to that of Keswick. Although we had not the Keswick text, "All one in Christ Jesus," suspended as at Keswick in our place of meeting, yet the spirit of it was most certainly with us. Dr. Chamberlain's opening prayer was indeed answered, "Be Thou, Lord Jesus, Chairman of every meeting; for Thou art the Master of Assemblies." We were glad to have Mr. Barton amongst us (Rev. John Barton, of Cambridge), and in his opening address he well expressed the object of our gathering together when he said, "We have come together that we may realise the fulness of the meaning of the two simple words, 'In Christ.' We want to know it not only as an objective fact, but as an experimental reality."

In the days that followed Christ was unfolded to us as our Redeemer, Teacher, Master, Friend, and King. Speaking of the claims of Christ upon us as our Redeemer, Mr. Walker illustrated his point by alluding to pictures exhibited at picture galleries, on which are written the word "Sold." We, too, as works of the Divine Artificer, were to remember we had been sold to Christ, and no one else had any claim upon us. Dr. Fairbank urged us in following the teachings of Christ to first get a firm grasp of the grand central truth—the "middle line" as he called it—and make all other doctrines and systems square, or "fadge" as his Americanism was, with that one. Mr. Perkins dwelt upon the absolute need of the Spirit of Christ in imitating Christ. A person might make a most accurate imitation of another person's painting, and yet it might entirely lack the "life" and "soul" of the original. What was wanted was the *spirit of an artist*. So only those who had the Spirit of Christ could be really like Christ. The aim of all our following meetings, as we sought to see Christ as our Master, Friend, and King, was further expressed by one of the speakers:—"We do not want so much to try and reach a certain state of feeling, or make a Christ of our experience—rather we must fix our eyes on Jesus, for it is Him we want."

Our last meeting was singularly interesting. It was a meeting for praise held out in the woods. We began with a united breakfast, to which every one contributed, and afterwards followed the Keswick custom in each giving texts and saying a few parting words. Many testified to the great things the Lord had done for them, while others looked forward to the "greater things than these" next year. We parted after singing the Valedictory hymn sung in St. James' Hall last year, "God be with you till we meet again."

Steps have been taken, and a Committee formed, for holding a similar convention next year, the third week in May.

A YOUNG MISSIONARY IN MASULIPATAM.

Letter from the Rev. J. C. PAVEY.

[The following letter was sent by the Rev. J. C. Pavey, who sailed for the Telugu Mission last autumn, to a friend in England, by whom it has been placed at our disposal. It gives an interesting glimpse of the early days of a missionary in the field before his tongue is skilled in the vernacular.]

MASULIPATAM, 16th March, 1890.

ON December 5th I found myself, praise God, safe and sound in Masulipatam. It seemed past belief that I was actually in the place to which God had sent me. Everything around was very strange and different from what I expected. The country around for some forty miles is quite flat, but there is a great deal of vegetation. I am living with two Cambridge men, very nice fellows, who are Principal and Rugby-Fox Master of the Noble College. We occupy a nice large bungalow in which Robert Noble used to hold his school. We are wonderfully happy together, and I expect I shall be living with them until my marriage.

There is a good deal of work being carried on in this place and the missionary party is a strong one. We consist of five ordained men, two wives, one missionary's daughter, and four C.E.Z.M.S. ladies. The Noble College takes two men, and all their work is done in English. Mr. Padfield has charge of the Training Institution, which consists of three departments, viz., 1. Schoolmasters, 2. Catechists, 3. Pastors. Mr. Atkinson, the fourth, is District Missionary, and he only makes Masulipatam his centre. I am the last, and at present as useless as a log, excepting that I can pray for the work. My whole time is given to the language, at which I endeavour to do six hours a day. I get up at 5.30, have *chota hazri* (light breakfast—tea and toast and egg), and a quiet time until 6.30, when I begin with my munshi, who stays two hours. Then I have a little diversion of writing letters for half an hour, and do another hour at Telugu. At 10 I go off for a swim. At 11.30 we breakfast and have prayers. At 1 o'clock I begin at Telugu, and keep at it until 4, when we get tea and go off for tennis or a ride. We dine at 7.30, and retire to rest pretty early. All this sounds very nice on paper, but it is most difficult to carry it out. To grind away six hours at a language is a great trial to me. I long to be actively at work, but until I am fairly well acquainted with the language I shall be able to do nothing, as all the work at the Training Institution is carried on in the vernacular. Please do specially remember me in prayer about this. I know grinding at Telugu is the work God has given me to do at present, and I want to do it well, although, naturally, intensely distasteful to me.

During January I was out in the District on an itinerating tour with Mr. Padfield, one of our missionaries conversant with the language. During the twenty-five days we were out we visited forty-two villages, and so I saw something of primitive missionary work. In all these villages there were Christians, and one comprised Christians only. At most places there was a "prayer house," used both as a school and a church. They were all built with mud walls, and had bamboo and grass roofs. The Society finds the materials for the roof, door, and windows, and the Christians have to show their value of our teaching by digging the mud and erecting the walls with it. In some places these primitive buildings were very decent, but in others mere sheds. To a great extent the depth and sincerity of the life of a congregation could be gauged by the state of the prayer house and the teacher's house.

Our tour was made specially with a view to examining candidates for confirmation. Out of some 250 thus examined only sixteen were finally presented to the Bishop. This was owing to the dreadful state of ignorance which examination revealed.

This was a very sad state of things, and depressed me very much at first. It is owing in a very great measure to the infant state of the Christian Church in this District, and perhaps more to the inferior class of Native Agents we have had, and lastly to the insufficient superintendence by an English missionary. As to the first, time and organisation alone can alter. The second we are seeking specially to alter by means of the Institution for which I have been specially sent out. Do pray that a band of godly young men may be raised up, whom we may, with God's blessing, train and send forth. And for us very earnestly, because the class of men sent to work in the district from this

Institution must to a great extent depend upon the character and influence of those who carry it on. As to the last, the only remedy is more English missionaries.

This district comprises 1,200 square miles, and is simply covered with villages and hamlets. A great part of the year some places are quite inaccessible because of water, and the difficulty of travelling. At present there is but one English missionary who gives all his time. Oh, do pray that God would be pleased to pour out the Holy Ghost in a very special way here.

Would you specially remember a subject which is much on my heart at present? In this town there is a large number of educated Brahmins and high-caste Hindus for whom nothing is being done. Many of them were educated in the Noble College, and the influence there has smoothed away many prejudices. They are acquainted considerably with the facts and doctrines of Christianity, and will readily attend lectures. We have a very nice hall, called the Poole Memorial Hall, right in the town, and I am longing to start a course of lectures in English at this place.



CHRISTIANS OF CHITRAKONDRA, CENTRAL INDIA.

Our Illustrations.

THE map and the pictures in this number of the GLEANER illustrate the Society's work in its Telugu Mission.

The map on page 120 is given to show our readers the position of the Telugu Mission, and to enable them to trace some of the long names mentioned in this number. But few readers of missionary publications would fail now to answer, if the question were put, Where is the Telugu Mission? that it was in India; but many would be unable to locate it. But time was when very few would have been able to say even in what part of the world it was. Only a few years ago one of our missionaries attending a meeting as a deputation was announced by the chairman as a missionary from Telugu (*sic*) in Africa. This is not unlike the statement recently made in a provincial paper in regard to the Anglo-German agreement: where the readers are gravely informed that Heligoland is an integral part of the continent of Africa!

On page 121 the pictures show us the Poole Memorial Hall at Masulipatam, built in memory of the Rev. A. W. Poole, afterwards first Bishop of the Church of England in Japan, who was at one time Rugby-Fox master in the Noble High School. By its side is the church at Dummagudem. On the same page are a prayer-house on the Godavari River, built by Native Christians, and a temple at Bezvada built by the heathen. The contrast is significant.

The "Combination" picture on page 124 is explained on that page.

The two pictures on page 125 show the Rev. F. N. Alexander and Miss Alexander with their male and female helpers respectively.

The picture on this page shows a group of Christians at Chitrakondra, a remote village in one of the remotest parts of the heart of India, distant some 100 miles from Dummagudem. The picture is interesting from the fact that two or three years ago the persons in the group took a fourteen days' journey on foot to be present at the Christmas services held at one of the stations, there being no pastor or catechist at Chitrakondra.



HOLIDAYS are in every mind just now, and in every mouth. We trust that this year's holiday time may be a very happy time and a very blessed time for all our Gleaners. But is not this sentence guilty of tautology? Are not "happy" and "blessed" the same thing? Those of our readers who have their *Gleaner* for January, 1889, will find in it a comparison of these two words as used in our Bibles, and of the Hebrew and Greek words they stand for. At present we only want to say that many will have a "happy" holiday which is not a "blessed" one; and yet it can only be really "happy" if it is "blessed."

Has our Motto Text this year anything to do with holidays? "That which they have need of . . ." It seems to us that many of us have more "need" in holiday time than at any other time. Separated from the sacred influences that usually surround us; unavoidably, it may be, thrown into society where Christ is not honoured; tempted to idleness and frivolity; tempted to selfishness and ill-temper in the "botherations" of travelling; do we not "need" to have much grace "given us day by day without fail"? And what of the dying Heathen? Are we remembering *them* in our holidays?

As Nov. 1st falls this year on Saturday, we propose to hold the Gleaners' Union Anniversary on Friday, Oct. 31st. Will our Gleaners make a note of the date now?

"Our Own Missionary" for this year, Miss Ridley of Hong Kong, has sent us a fervent and moving letter to the Gleaners, appealing for China for more labourers and for much prayer. We shall print it as soon as possible.

A letter signed "An old but loving Gleaner" suggests that our plan of defraying, by contributions from Gleaners, the first year's expenses of a missionary, to be called "Our Own Missionary" for the year, "altogether excludes" honorary missionaries from the prayers and sympathy of Gleaners. But how so? The plan excludes no one from our prayers—neither honorary missionaries nor those whom the Society supports without the help of the G.U.! Is there a single Gleaner who limits his or her prayers to the three missionaries whom we call the "O.O.M."? We hope not, and we believe not.

Suggestions have been made to us from time to time for the improvement of the Cycle of Prayer, both in its structure and in the forms in which it is printed. Will our friends kindly understand that if any of these suggestions are not adopted it is not because they are not considered, but for various reasons which seem sufficient. The Cycle would no doubt bear improvement, but we hesitate to alter it when in its present arrangement it has become familiar to thousands. With regard to interleaved copies, accompanying lists of missionaries, &c., we think these are best made by individual friends using the Cycle, so that each may follow his or her own plan.

In order to facilitate the work in connection with the renewal of membership of the UNION, both at head-quarters and for the secretaries of Branches, we propose this year to make some slight change in our procedure. In the autumn we shall send to each secretary an inquiry as to the number of renewal packets he or she will require for the members of the Branch; these inquiries we shall be glad to have promptly returned. Then, in November, we shall send to each secretary the number of packets asked for, accompanied by a ruled form, to be filled up by the secretary, with the numbers, names, addresses, and fees, &c., of the members, for return to us. Individual members and small groups of members renewing through a correspondent, will receive a renewal form with their packet as in former years.

Prize Outline Addresses.

In our February number, three prizes were offered for the best sets of Outline Addresses on Missionary Motives, Commands, Calls, Prayers, and Recompenses. Thirty-five sets of papers were sent in, viz., twenty-eight by women and seven by men. Almost all were good in various degrees; but some which were written evidently by workers in the missionary cause who thoroughly understand what Missionary Motives, Commands, Calls, Prayers, and Recompenses are, were not properly *Outline Addresses*, and on that account do not take a good place in the list.

The first prize has been gained by Miss J. B. Bywater, Keswick, who is accepted by the Society as a missionary, and sails (D.V.) in the autumn, and who obtained ninety-two marks out of one hundred. The second prize is gained by Miss Caroline Storr, Bournemouth, who obtained seventy-nine marks. The third is divided between Miss L. Price, Weston-super-Mare, and Miss E. Headland, Layswater. Twelve other competitors gained fifty marks and upwards, and are entitled to honourable mention. Their names are:—Miss A. E. Newling, Miss S. K. Rogers, Miss H. C. Napper, Mr. L. Wickens, Miss M. A. Spiller, Miss M. Kay, Miss M. G. Tracy, Miss E. Moriarty, Miss M. Sander, Mrs. A. L. Thwaites, Miss E. P. Leakey, and Miss J. C. Berrie.

It is proposed to publish the four best papers in a small pamphlet; and we trust the Outline Addresses they contain will be widely used, and thus serve the cause of our Blessed Master and Lord.

LETTERS FROM GLEANERS.

Prayer for Native Clergy and Teachers.

Our Native pastors and teachers in the Mission-field have been much in my thoughts of late, and it has struck me that their number and *efficiency* would be greatly increased if more definite, earnest prayer were made on their behalf by the Church at home.

When compared with European missionaries, do not our Native brethren labour under a disadvantage? The former are sure to be remembered by many Christian friends, in addition to their own immediate circle, whereas the latter are frequently cast off by their own people, and no prayer goes up for them in their own land. It is to them we look as the future pastors and teachers in our Missions. Should not therefore special supplication be offered by us that they may be "men full of the Holy Ghost, and of faith," and fitted to become in due time spiritual leaders? It is true that the 26th is set apart for them in our Cycle, but might we not expect a richer blessing to descend if we included the Native helpers in our *daily* supplications, as each Mission in which they labour is brought before us, with our finger upon their names when we cannot pronounce them?

C. CATGER,

An old Missionary, and Gleaner No. 9,220.

About Holidays.

For outgoing Gleaners afraid of losing personal treasures in the train or steamer, Exodus iii. 22 suggests a capital means for getting a nice little equipment together of Scripture portions, missionary magazines, Gospel tracts, etc., etc. Couldn't the stay-at-home members provide these for the travelling members of a local G.U. Branch?

For use in steamboats and trains, a light hold-all or bag with three or four pockets will prove very useful. Magazines for lending, missionary papers for gifts, Gospel tracts, etc., and Bible and Gleaners' Notebook in each pocket. It is as well to have a few home mission magazines, for some people prefer them to the others at first, but afterwards read through one's whole supply. And besides the personal intercession of the outgoing Gleaner, there might be a tiny informal dismissal prayer-meeting by the branch union.

As for opportunities, they will come to whosoever is guided by the Master. A fresh series of wheat-ears are within reach when the Gleaner has arrived at the seaside, woodland, or mountain holiday home.

Of course we Gleaners work unobtrusively, but if two or three surprise each other studying their C.M.S. magazines in some shady nook, they will slip quietly into a reading party, and if one Gleaner possesses the secret of happiness on a wet day, she ought to courteously impart it to the tired downcast ones around her.

Fellow-lodgers, landladies and their families, often are drawn into the

circle of energetic mission workers by a kindly but firm stand for the Master, against light, frivolous gossip and literature, and our Union supplies us with something so precious to exchange for what we put aside. Then again, why cannot C.M.S. working parties copy the Kilburn system, and supply little parcels of out and fixed needlework for the holidays?

Where there is a will there is a way! A young gardener has mixed up the Cycle of Prayer with his greenhouse in such a tangle that the plants keep reminding him of his obligations in a delightful fashion.

L. S. LUCAS.

Local Branches of the Gleaners' Union.

NEWCASTLE-ON-TYNE.—An excellent plan is adopted by this Branch, which we should have noticed before, of holding its meetings in different parishes quarter by quarter. The last, on July 8th, was held in the schools of St. Paul's parish, and was well attended. The address was given by Miss Tristram, of Durham, who, in addition to stirring up the members by reminding them of their duties as Gleaners, gave an interesting account of her sister's work at Osaka, in Japan.

TROWBRIDGE.—A Branch has been formed here with Mrs. Bomford and Miss Meade as Joint Secretaries.

MID COTSWOLD.—This Branch, which is to cover a large district, was started on April 25th, at a Ladies' Missionary Conference held at Browns-hill Court, Stroud. Members will, in turn, entertain their fellow Gleaners. Miss G. Doherty, of Stroud, is Secretary.

CHARD.—On July 8th was held the first Meeting of this Branch, of which Miss I. C. Harvey is to be the Secretary.

ZION CHURCH, DUBLIN.—At a drawing-room meeting of this Branch on June 4th, after the reading of a Paper, "a mutual examination in the contents of the *Gleaner*" was held, and is to be repeated.

ST. BARNABAS, KENSINGTON.—The Rev. H. P. Grubb addressed the first Meeting of this Branch on June 16th.

ST. STEPHEN'S, WESTBOURNE PARK.—The Gleaners here have formed a Branch with the Misses M. Carpenter and M. Howse, as Secretaries.

LISBURN.—A Branch has been started here with the Rev. A. J. Moore, Secretary.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending May, 1890.

FIRST CLASS.
Miss J. A. Pattison, Ryhope. | Miss M. L. Price, Weston-super-Mare.

Questions on the July Gleaner.

1. On what fundamental points does the Mohammedan religion differ from Christianity, and what evils flow from it? What points of contact exist between the two? How did Mohammedanism first arise?
2. What C.M.S. Stations exist in Palestine, and what specially valuable agencies are at work there? What is the attitude of the Society towards other Christian Churches there? What are the characteristic features of the Gaza and Salt Missions?
3. Give instances of the trials missionaries in the East are exposed to, and the difficulties and discomforts they are exposed to in travelling.
4. Who was the first missionary to Persia? What did he accomplish? What has since been done there?
5. Who are the Babis? Give instances of the Lord's protecting care and guiding hand during a tour in Persia.
6. Give an illustration of "Satan hindered us" in Mohammedan lands, and two facts of encouragement concerning work among Mohammedans.

Gleaners' Union Roll Call.

"They rest from their labours."

The Rev. E. J. Perry, Trin ty College, Kandy, No. 18,068, April 2nd, 1890.
Miss Isabel Stevenson, Cheltenham, No. 9,312, April 23rd, 1890.
Miss Armstrong, Rathgar, No. 25,340, May 9th, 1890.
Miss Julia Mairs, New Southgate, No. 20,921, May 25th, 1890.
The Rev. C. Kushalli, Mauritius, No. 16,031, June, 1890.
Miss Laura S. Lea, Edgbaston, No. 3,629, June, 1890.
Alfred Sydney Raworth, No. 8,766, St. James', Clapham, Branch, June 6th.
Mr. Robert Williams, London, No. 44, June 7th, 1890.
Mrs. Florence Smith, Birkenhead, No. 2,353, June 14th, 1890.

SOME NEW PUBLICATIONS.

WE would call special attention to the new Occasional Papers published by the Society, which are especially useful for general distribution. They are all free, and will be sent in any reasonable quantity. They began about eighteen months ago with *The Uttermost Parts of the Earth*. Those recently published are—No. 4, *Missionary Interest*, by G. Wilmot Brooke. No. 5, *Mr. Mackay's Last Message*. Nos. 6, 9, 10, and 11, *The Evangelisation of the World: Selection of Texts*, Nos. 1, 2, and 3, and *Selections from the Book of Common Prayer*. No. 7, *The Call for Service*, by Captain Dawson. No. 8, *How shall the Church be made ready for her Missionary Service?* by the Rev. Herbert James.

We would also draw special attention to a new Pamphlet, *Recent Developments in Home Work*, by H. P. G., which should be of great use to all engaged in organising work for the Society, and to a Tract entitled *A Clergyman's Confession; or, What am I doing for the Evangelisation of the World?* Free to the clergy.

HOME NOTES.

THE annual Valedictory Meeting to take leave of missionaries sailing in October will be held this year in the evening, on Tuesday, Oct. 7th, at Exeter Hall. The missionaries will formally receive their instructions in three groups at private committee meetings. Arrangements will be made for the administration of the Holy Communion to the outgoing missionaries and their friends on the morning of Wednesday, Oct. 8th.

THE Rev. Barclay Fowell Buxton, M.A., of Trinity College, Cambridge, late Curate of Stanwix, Carlisle, and formerly of St. Paul's, Onslow Square, has offered to head a party of missionaries to Japan, in connection with the Society but entirely at his own expense. His offer has been gratefully accepted, and he has been appointed to work at Matsuye, an important place at the west end of the Main Island of Japan.

THE Rev. Cecil E. Tyndale Biscoe, M.A., of Jesus College, Cambridge, Curate of Whitechapel, has been accepted for Missionary work; and another clergyman, whose name will be given later on, has been accepted for work in the Diocese of Moosonee.

THE Committee have fixed the locations of the following missionaries:—Of the Islington men, the Revs. W. G. Proctor and A. E. Keet go to the North-West Provinces of India, the Rev. W. L. McLean to Bengal, the Rev. D. Davies to the Punjab, Rev. W. G. Walshe to Mid-China, Rev. H. L. Bleby to Japan. Five Cambridge men are allotted as follows—to Africa, the Rev. W. J. Humphrey, as Principal of Fourah Bay College; to Japan, the Rev. C. T. Warren; and to India, the Rev. H. J. Molony to the Gond Mission, and the Revs. J. N. Carpenter and E. T. Sandys to the North-West Provinces. Three Oxford men go to India—the Rev. H. Gouldsmith, to take charge of the Old Church, Calcutta, the Rev. H. F. Wright to Amritsar, and the Rev. A. J. French Adams to Travancore, as Principal of the Cottayam College. Dublin and London Universities' representatives go, the Rev. T. McClelland to the Fuh-kien Province, and the Rev. A. G. Lockett to Bengal. Dr. F. W. Browning is appointed to Quetta. Three missionaries of the Society returning to the Field have been transferred to fresh Missions—the Revs. T. R. Hodgson and G. R. Ekins, late of the Persia Mission, now going respectively to Bombay and Peshawar; and the Rev. H. McC. Price, late of West Africa, to Japan. Of the ladies, Japan secures Misses G. Nott, K. Ritson, H. Riddell, and M. Hunt; China, Miss B. Dullock, who joins the Mid-China Mission, and Miss K. Power, who goes to Fuh-kien; Africa, Misses A. Griffin and A. L. Clapton, appointed to the Upper Niger and Soudan Mission, and Misses E. S. Perrin and M. A. Ackerman to East Africa; India takes Misses A. F. Wright and C. Warren, both going to Amritsar; Palestine, Miss Eva Jackson, for Gaza; and Egypt, Mrs. and Miss Bywater.

By a strange oversight we omitted to record in last month's *GLEANER* the much-lamented death of the Rev. Henry Williams, of the Krishnagar Mission. He was ordered home in March on account of serious illness, and underwent a grave operation in University College Hospital, from which he did not ultimately rally. Mr. Williams was ordained from Islington College, by the Bishop of London, at Christmas, 1876, and read the Gospel at St. Paul's Cathedral as first deacon. He joined the late Rev. James Vaughan in Krishnagar, and succeeded him as head of the Mission there. His death, at the age of thirty-seven, is a very heavy loss. His widow is a sister of the Rev. A. Clifford, the Calcutta C.M.S. Secretary.

THE Rev. John MacCarthy, Rector of Ickborough, Norfolk, who died lately, was formerly a C.M.S. missionary in the Punjab. He was a singularly able speaker, and twenty years ago was one of the best Deputations the Society ever had.

THE C.M.S. has lost an old and devoted friend by the death of Mrs. Bourne, widow of the Rev. J. G. Bourne, of Castle Donnington, Leicestershire. For over sixty years she not only gave liberally and laboured diligently for the Society, but she did her utmost to rouse and sustain the interest of others in its work. At the beginning of this year she made a special effort to increase the amount sent from Castle Donnington, and her earnestness and warmth in endeavouring to increase her Master's kingdom will always be remembered by those who knew her.

SALISBURY—that is to say the one C.M.S. parish in that city—has been again to the front with a Missionary Loan Exhibition, certainly one of the best which has been held. The Rev. E. N. Thwaites never does a thing by halves; and with the help of Mrs. Thwaites and his curates, and many willing workers who are members of the local branch of the Gleaners' Union, he carried it through most successfully. It is the first of these exhibitions that has had the great advantage of being open a week, thus giving everybody a chance of seeing it. The Bishop of Salisbury, the Dean of Salisbury, Archdeacons Hamilton, Maundrell, and Moule, &c., took part in the daily proceedings.

WE have received lately several Association Reports, and note with pleasure, in that of *West Kent C.M. Union*, two facts:—(1) That the circulation of the GLEANER this year has risen from 700 to 1,060 copies per month; and (2) that twelve clergymen and laymen offered themselves for Honorary Deputation work in the county, and of these, two clergymen and one layman have between them contributed seven sermons, seven missionary addresses, and eleven lantern lectures—an immense help to the Association Secretary.

In the *Bedfordshire* Report we remark the formation of a missionary library, through the generosity of friends, and the institution of a Young Ladies' Reading Society, for the study of missionary biography. This Association again reports a large sum (over £24), the contribution of the Schoolboys' Missionary Union, which now numbers sixty members. A hint to other associations!

From *Sunderland* we get another suggestion, the last development there being a "Lumber Sale" of household odds and ends, which with very little labour produced a sum of £11.

Blackheath, while reporting advance in contributions, suggests that missionary boxes are too much left to juveniles, and illustrates its appeals for boxes for adults by "the case of one of our oldest contributors, Mrs. Ann Smith, who has but recently passed to her rest. She was a boxholder for fifty years, and, *although only a servant*, had collected some £80 in this way."

THE debt until lately resting upon the Annie Walsh Institution, Sierra Leone, has been liquidated by the Rev. J. Hammersley, of Althwaite, Carnforth, who appealed to friends of the Society, for so many subscriptions of £10, so many of £5, of £2, and of £1, as would cover the whole amount.

THE Annual Report of the MISSIONARY LEAVES ASSOCIATION, which does valuable service by supplying our missionaries with many useful things, and with money for specific objects not covered by the Society's grants, is circulated with the C.M.S. Report this year. We commend it to the attention of our friends.

Contributions Received by the Editor.

In connection with the Gleaners' Union—
To July 10th.

For Union Expenses: Miss Laver and Miss Champ per Miss C. E. Cooke, 21s., 155 Buns under Ten Shillings £3 10s. 2d.	£4 11 2
For Our Own Missionary: "Readers of the Christian" 10s., Brookley and St. John's Gleaners per Miss E. Snelling £1 5s. 6d., A Gleaner's Thank-offering £150, Gleaner No. 322, 10s. 6d., G.U. Members, Cheltenham, half proceeds Sale of Work, £15 15s., 24 Buns under Ten Shillings £2 19s. 7d.	171 0 7
For C.M.S.: A Gleaner, Thank-offering, £5, G.U. Sale of Work, per Mrs. Villiers Morton £18 10s., Daily Mercies Boxes (Half-yearly contents), Gleaners Nos. 101 and 9, 156, per Miss P. Jeffes 30s., Gleaner No. 9,440, "In loving memory of a sister," 21s.	26 1 0
22 Buns under Ten Shillings	3 8 3
707 Membership Fees	5 18 5
172 Renewals	1 8 8
Total in connection with Gleaners' Union	£212 8 1

The Editor has also received—

For C.M.S.: Thank-offering for special mercy 20s., Missionary Box per Miss May Whitley 12s., Sale of Foreign Stamps per Rev. C. F. Jones £2, Miss M. A. Bowles 21s., Miss Marris, 1d. per day (one year), £1 10s. 5d., H. M. B., for maintenance of lady missionary in East Africa, first moiety of Annual Subscription, £50, Ladies' Missionary Box, Frere Town (for Palestine) £1 10s.	57 13 5
For the Sudan and Upper Niger Mission Fund: A Friend per A. L. W. 20s., Anonymous, 25s., Mrs. Dodsworth £2.	4 5 0
For the Nyanza Mission: Gleaner No. 11,964 20s.	1 0 0
Total	£275 6 6

The Editor has also been requested to acknowledge: C.M.S. Workers in St. Giles and Monkton Parish per Mrs. Porter £5 8s. 6d., E. T. 5s., A Thank-offering from Castleford (previous acknowledgment inadvertently omitted) £2 2s., Gleaner No. 24,928, Thank-offering for escape from Influenza, 10s., G. O., Sale of Jewellery, Thank-offering, £1 10s., "Readers of the Christian" £106 16s. 6d., Ditto (for New Testaments and portions for Uganda) (for Nyanza) £1.

FAMINE AT SUAKIM.—We have received 10s. from Hillborough towards the cost of feeding the starving population near Suakim, which will be forwarded to Dr. Harper through the Missionary Leaves Association.

Topics for Thanksgiving and Prayer.

Thanksgiving for the publication of the 200th number of the GLEANER, and for the missionary progress since it was begun, sixteen and a half years ago (p. 117).

Thanksgiving for Mr. Stanley's testimony regarding Africa. Prayer for men and means to occupy the wide regions now opening up (pp. 117, 126).

Thanksgiving for the Shanghai Missionary Conference, and for the preservation of the missionaries attending it in imminent peril. Prayer for the Thousand Men for China in Five Years (pp. 117, 123).

Thanksgiving and prayer for the Telugu Mission: for Masulipatam, Ellore, Bezvada, Raghapuram, Kummamett, Dummagudem, &c. (p. 119).

Prayer for Bishop Tucker and his party (p. 123); for Peshawar (p. 123); for the newly-located missionaries (p. 131).

Forthcoming Sales of Work.

Miss Simpson, Stowmarket, Suffolk. Sale August 12th.
Miss L. Storr, Trinity Terrace, Boston, Lincolnshire. Sale last week in August.
Miss Mason, Albert Villa, Clevedon, Somerset. Sale early in September.
Mrs. Baskerville, St. Silas Vicarage, Birmingham, desires to acknowledge receipt of a parcel of work from a Derbyshire Gleaner.

C.M.S. PUBLICATIONS.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

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All literary contributions and general correspondence to be addressed to the Editor of the Church Missionary Gleaner, C.M. House, Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD. 64 pages, medium 8vo, in coloured wrapper, price 6d. Annual subscription, 6s. post free.

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2.—DR. KRAFF, THE PIONEER MISSIONARY OF EAST AFRICA. Compiled by L. E. B.; music arranged by Mr. L. Carrott.

3.—THE SHAYER SLAIN, A STORY OF NATIVE LIFE IN TRAVANCORE. Compiled by L. E. B.; music arranged by Mr. L. Carrott.

4.—THE LIFE AND WORK OF BISHOP HARRINGTON.—Compiled by L. E. B.; music arranged by Mr. L. Carrott.

Price 6d. each, post free. Members and friends ordering direct from the C.M. House will be supplied at the following special rates:—12 copies, 4s. 6d.; 25 copies, 8s.; 50 copies, 15s.; 100 copies, 25s.; including postage.

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HOME MISSIONARY effort is the necessary complement and support of Foreign Missions. The efficiency of the latter depends closely upon the efficiency of the former. If the heart is weak, the pulse at the extremities cannot be strong.


Secretaries, { Rev. JAMES J. COHEN,
Col. H. S. CLARKE, R.A.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon & Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

THE CHURCH MISSIONARY GLEANER.

SEPTEMBER, 1890.

EDITORIAL NOTES.

 PEAK unto the children of Israel that they go forward." In very emphatic tones has this message come in the past month to the Church Missionary Society; and come, as we verily believe, from the Master Himself. On another page we print a solemn and remarkable letter addressed to the Committee by twenty of its most valued friends, setting before them the tremendous urgency of the present call to the Evangelisation of the World, and urging them to appeal at once for *One Thousand Additional Missionaries* within the next five or six years for the C.M.S. alone. They justly affirm that "the case when viewed in all lights is so startling that it justifies an advance on a large scale, under the directing hand of God," and that "such an appeal would stir the heart of Christian England and its dependencies, and would call forth much sympathy and definite prayer, whilst the result would undoubtedly be that offers of personal service and of pecuniary support would be correspondingly liberal." "God is able," they remind us, "to find the right agents, to send them forth, and to supply the needful means; and if, as we believe, His time has come, it is for us to go forward"; and they add the assurance that if the Committee will gird themselves to this fresh endeavour, "thousands of grateful longing hearts will support them at every step by pleading at the Throne of Grace, and the Lord Himself will shower down the wisdom and strength which will be needed by Secretaries, Committee, and workers, to accomplish His own designs."

This remarkable appeal is the outcome of a quiet conversation round a tea-table at Keswick, in the week of the recent Convention. The friends whose names appear at the foot of it came together at a few hours' notice, with no preconceived plan, but simply to talk over the position and prospects of the missionary cause, and to pray about it. Rarely has the unlooked-for inspiration of the Spirit of God been more manifest. A modest suggestion or two put before them expanded in the course of an hour into the unanimous and solemn resolve to send up an appeal to the Committee for an advance which no one had dared to think of. That little informal gathering, as was observed by one friend, may become as memorable as the famous gathering of sixteen men on April 12th, 1799, to form the Church Missionary Society.

It should, however, be borne in mind that the Committee have not waited to be aroused by these twenty brethren. It was the Committee who said, in the Annual Report read at Exeter Hall in May, "The Society is in the last decade of its century of existence. The nineteenth century itself will begin its last decade within a few months. Surely it is high time to awake out of sleep." The significance of the Letter lies, first, in the definiteness of its suggestions, and secondly, in the fact that such leading and busy clergymen have signed it, and pledged themselves to render personal help in working out the scheme. The hearty and thankful response of the Committee was only what we might expect.

Here, then, is a matter for very definite and continuous and fervent prayer. Let us all ask for grace and strength to do our parts in a movement which we believe the Lord Himself has inspired. And in prayer let this be remembered, that what is really wanted is not the mere sending forth of a thousand missionaries. It would not be difficult to do that!

More than that number of candidates have inquired about the C.M.S. foreign field alone in the last three years. But we must have men and women of *the right sort*—which means inquiry, testing, and in many cases training. It was a significant fact that within an hour of that little meeting at Keswick taking place, Mr. George Grubb (who knew nothing of it) said in the Convention Tent, in quite another connection, "I pray God that the Church Missionary Society may not send out an 'army' of missionaries!" A very few, if wholly given up to the Lord, would be better. Then, said he, "one of you should chase a thousand, and two put ten thousand to flight." So, let there be special prayer that the Committee may not be afraid to *refuse* candidates! and that the standard of spiritual qualification—we do not say social, or educational—may never be lowered in order to increase numbers.

Our readers must not confuse this appeal for 1,000 additional missionaries with the similar one from China printed in our last number. *That* was for China only, and was addressed to all sections of Christians. *This* is for the world, but is confined to one Society. The former appeal ought to prove much easier to respond to than the latter. Protestant Christendom, including not only Great Britain but the Continent and America and the Colonies, should soon send a thousand missionaries to China. But the C.M.S. does not even represent one Church. Not a third part of the Church of England supports it, even nominally. And when we add to the English Nonconformists the great churches and denominations in America, as well as Scotland, Northern Europe, and Canada, we see that even the whole Church of England, though the largest single body, is a comparatively small section of Protestant Christendom. Our trust, however, is not in numbers, but in the God of our fathers. He has been mindful of us, and He will bless us. Let it be borne in mind also that our thousand will help the China thousand—as some of ours (we dare not say what proportion) will go to China.

God has lately done for us in many ways more than we asked or thought. The decree issued on August 1st by the Sultan of Zanzibar against slavery in his dominions is a fresh illustration of this. Nothing so radical in its reform was at all expected. The nine clauses of the decree, publicly placarded in the town under the Sultan's seal in Arabic and English, not only deal with actual slave export, but also with the whole question of domestic slavery. Slave-brokers are henceforth liable to severe punishment; houses hitherto kept for slave traffic are for ever closed; slaves can no longer be willed away, and it is declared illegal to acquire fresh slaves either for export or domestic use. Every slave has henceforth the right to purchase his freedom at a reasonable price, and the Sultan binds himself to afford full protection and the same legal rights as the Arabs to all slaves freed under the decree or otherwise. Within a few years slavery must cease to exist within the Zanzibar dominions. It is a fearless step on the part of the Sultan, and it is wonderful that the Arabs should have so quietly accepted it.

But there is another side. The reward of work is *work*, and God, in answering the prayers of many of His people, now sets fresh responsibilities before them. Hitherto the two great Mohammedan interests, proselytism and slavery, have been arrayed the one against the other. Mohammedans may

not enslave even the nominal adherents of the False Prophet; therefore they never pressed the tenets of Islam upon the heathen in East Africa, as they wanted them for slaves. So, whilst slavery flourished, proselytism was almost unknown. Now, however, that slavery is no longer possible, we shall probably see fanaticism at work. Islam or Christianity in the near future must be the lot of these tribes. Shall we not, like Achsah (Judges i.), ask our Father, *because* He hath done such great things for us, to give us also men and money and faith to possess fully this ground for Him?

It has pleased God to call home another of our new recruits for Africa. It is but a month or two since we were mourning the loss of Dudley Cotter, and now Joseph Hill is called away. Out of four new Cambridge men sent to East Africa this year, two dead within ten weeks! Mr. Hill was one of the party of four suddenly despatched in the Anniversary Week under the touching circumstances which all will remember. Truly we are to be taught again and again that the battle is not ours but God's. We commend the bereaved family in England, and the bereaved band in Africa, to the prayerful remembrance of our readers. "Lift up thy prayer for the remnant that is left."

The GLEANER is now localised in six of our Mission-fields, viz., Calcutta (for North India), Bombay (for Western India), Madras (for South India), Ceylon, Lagos (West Africa), and Rupert's Land. Calcutta, Madras, and Ceylon formerly had their own monthly magazines; but it is found more attractive to print the local information on additional pages stitched up with a magazine of general missionary interest. The Madras edition has eight quarto pages inserted, besides the wrapper.

We again this month give an India number, taking the North-West Provinces as the leading subject, but including also some information from Bengal, the other chief section of the "North India Mission." The North-West Provinces comprise some of the most important and interesting districts of India, including great historic cities like Benares, Lucknow, Agra, &c.; and it is a constant cause of distress to us that from various causes the missionary staff is so inadequate for the vast work to be done. We would ask our readers to take all the North India Mission, including Bengal, into their prayerful remembrance.

We have much interesting matter from China, Japan, and Africa, to which we shall devote the next two numbers.

A CALL TO GO FORWARD.

(See preceding page.)

TO THE SECRETARIES AND COMMITTEE OF THE C.M.S.

KESWICK, July 25th, 1890.



DEAR FRIENDS,—We whose names are appended, and who are attending the Keswick Convention, have been conferring privately on the prospects of Missions, in view of the needs of the heathen, and of the marvellous openings which God is providing at this time. We feel that a large part of the world has yet to be evangelised. India's needs are pressing; China is asking (through the Missionary Conference lately held at Shanghai) for 1,000 missionaries; Africa is rapidly opening, Stanley's travels having brought to light numerous tribes which know absolutely nothing of Christ, while mercantile companies are being formed which will open up and secure new routes. These things constitute a call to the C.M.S. to put forth fresh efforts, and perhaps to adopt new methods.

The case, when viewed in all lights, is so startling that it justifies an advance on a large scale, under the directing hand of God. We respectfully urge that an appeal should be put forth by the C.M.S. for no less than a thousand additional workers, who will be needed to go out into the various fields within the next few years, irrespective of what may be done by other Societies. Such an appeal would stir

the heart of Christian England and its dependencies, and would call forth much sympathy and definite prayer; whilst the result would undoubtedly be that offers of personal service and of pecuniary support would be correspondingly liberal. God is able to find the right agents, to send them forth, and to supply the needful means; and if (as we believe) His time has come, it is for us to go forward.

Further, we venture to urge (1) that evangelists should be sent into the Mission-field in groups, each group being associated under a leader; (2) that the services of lay-workers should be used much more than hitherto; (3) that mechanics and working-men and women whose hearts God has touched should form parts of these groups; (4) that we should thus have means and should take steps for providing industrial training, which is now largely recognised as an important factor in educational work, especially in Africa; (5) that special provision be made for the training of the new classes of workers now proposed; (6) that some means be devised whereby contributions might be appropriated to special objects.

Whilst making these suggestions, we are far from desiring that the standard of spiritual life and teaching should be lowered. On the contrary, we urge that no one should be accepted for any department of the work who has not given proof of a desire to seek souls, and of a power to win them to Christ.

We feel that the Committee and Secretaries are already hard pressed and heavily burdened, and that these proposals might involve the necessity of Special Committees, and of additions to the staff. We are ready to testify our sense of the urgency of the case by attending such Conferences and Committees as may be found desirable, with a view to giving effect to the suggestions now offered.

We are conscious that we are asking great things, but we venture to do so under the conviction that we are only expressing what others feel as well as ourselves. God's Holy Spirit is bringing home to many hearts the bitter cry of the heathen world. Prayers are ascending to the Lord of the Harvest, and lives are being dedicated to His service. It is our earnest desire that the Society which God has so signally blessed in the past should be early in the fields which are opening before us; and if it is God's will that these new ventures of faith should be entered upon, and that these new methods should be adopted, thousands of grateful, longing hearts will support the Committee at every step by pleading at the throne of grace, and the Lord Himself will shower down the wisdom and strength which will be needed by Secretaries, Committee, and workers to accomplish His own design; and so His name shall be known upon earth, and His saving health amongst all nations. Commending the whole matter to your prayerful attention,

We remain, your attached friends,

(Signed)

HUBERT BROOKE, Incumbent of St. Mary's Episc. Chapel, Reading.
 SYDNEY A. SELWYN, Vicar of St. James's, Hatcham, S.E.
 CHARLES F. FISON, Vicar of South Nutfield.
 HANDLEY C. G. MOULE, Ridley Hall, Cambridge.
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 J. IRELAND JONES, Trinity Vicarage, Cambridge.
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 COLIN CAMPBELL, Weston-super-Mare.
 J. H. SCOTT, Rector of Spitalfields, E.
 HENRY BRASS, St. Matthew's, Redhill.
 ROBT. B. GIRDLESTONE, Minister of St. John's, Hampstead.
 W. H. BARLOW, Vicar of Islington.

Resolution of the C.M.S. Committee on the above Letter.

"Resolved—That this Committee have read with the deepest interest the letter from friends of the Society assembled at Keswick, and hail its suggestions, some of which they have already confirmed in principle and are gradually carrying out, as evidence that the Lord is stirring the hearts of His servants at home to a truer realisation of the vast responsibilities which rest upon the Church of Christ in view of the rapid opening-up of the world for evangelistic effort. They desire the Secretaries to convey to the signatories the thanks of the Committee for their counsel, and an assurance that their letter shall have full and prayerful consideration. They further instruct that the letter be forthwith printed and widely circulated amongst the supporters of the Society, with a view to its full consideration after the approaching recess, and they earnestly pray that God the Holy Spirit will guide their deliberations, and enable them to take such steps as shall tend to deepen and quicken the sense of personal responsibility for the heathen and Mohammedan world."

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnevely, and late Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purgation of the work.

KEY WORDS.—"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").

Part II. The Work Confirmed and Purified.

Chap. ix.—The Missionary's Lament over the Work marred by unholiness (continued).

"Now, O our God, what shall we say after this, for we have forsaken," &c. The visitations of grace only serve to enhance the iniquity of sin. Must just bring it all. What can we say? Nothing to excuse it, nothing in palliation of it.

"Which Thou hast commanded . . ." Must be specific about the sin. Well to quote the very words of the commandment, and so intelligently to specify and confess the transgression. As though saying, "We know only too well that this is sin, direct and unmistakable."

"Seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break Thy commandments?" God's grace and love are themselves the great condemners of sin, and should prove restrainers from sin. Oh! that missionaries and people may get filled with this thought, "Can I any longer sin against such long-suffering love?"

"Thou art righteous, for we remain yet escaped." It is right to call Him holy, to give thanks at the remembrance of His holiness. And the wonder is that He bears with us—"We remain yet escaped." Still hope. Still room for amendment.

"Behold we are before Thee in our trespasses, for we cannot stand before Thee because of this." At the last cannot say more than that, "Lord, here we are, without excuse, deserving Thy judgment. Spare us, good Lord. Be not angry with us for ever." He just showed the sin plainly, and asked God to deal with it. Ah! it is because of this inconsistency that "we cannot stand," either before God or man.

THE SOCIETY'S MISSIONS.

XVI.—NORTH-WEST AND CENTRAL PROVINCES OF INDIA.



THE "NORTH INDIA MISSION" of the Church Missionary Society comprises all the Society's work in the Diocese of Calcutta. We may divide it thus:—(1) Calcutta and neighbourhood; (2) Rural Bengal; (3) Santal Mission; (4) North-West Provinces; (5) Central Provinces; (6) Gond and Bhel Missions. We have already described (1) and (2) in the GLEANER of April, 1889. We shall take up (3) and (6) hereafter. In this article we notice only (4) and (5).

From the borders of the Bengal Province the British dominions stretch away in a northwesterly direction to the Afghan Frontier, a distance of about 1,000 miles. The "North-West Provinces" are the south-eastern half of that great territory, and the Province so called came under British rule towards the end of last century, and was made a separate Lieutenant-Governorship in 1833. Its title then accurately described its position in relation to Bengal proper; and that title was not altered when the still more north-westerly province of the Punjab was annexed in 1849.

The NORTH-WEST PROVINCES now comprise an area of 105,961 square miles, with a population of 44,107,061, being thus a little smaller than Italy, but far more densely peopled.

The languages are Urdu and Hindi. The former, speaking roughly, is the vernacular of the towns, and the latter of the villages; but religion has something to do with the division of speech, and Benares, the second most populous city (Lucknow being the first), is a great centre of Sanscrit scholarship, as it is of Hinduism. The CENTRAL PROVINCES occupy a large irregular area to the south of the North-West Provinces. The area is 84,208 square miles, and the population 9,805,149.

Missionary Work in the North-West Provinces may be said to have been begun by Henry Martyn, when he preached to the crowd of beggars at his door in the city of Cawnpore, in 1809. In 1813, Daniel Corrie, chaplain at Agra, began a quiet work as representing the C.M.S. He located Abdul Masih, Henry Martyn's convert from Islam, at Agra, and Mr. Bowley, a young Eurasian, at Chunar.

It will be convenient to take the work of the Church Missionary Society in these provinces geographically. Its stations may be arranged in four groups, three in the North-West Provinces and one in the Central Provinces.

1. The first group comprises Benares and out-stations, Gorakpur, and Allahabad. BENARES, or Káshi the holy, is the most sacred city in India, and the head-quarters of Hinduism. Two thousand temples, numerous sacred shrines, wells, and pools, and half a million of idols, add to the sanctity of this Mecca of the Hindus.

Daniel Corrie, who initiated so much C.M.S. work in North India, began also at Benares, when removed thither as chaplain in 1817. In the following year a large school, which had been established and endowed by a wealthy Hindu, Rajah Jay Narain, as a thank-offering for recovery from sickness, was transferred to the Society; and ever since it has been an important branch of C.M.S. work. In 1832, W. Smith and C. B. Leupolt were appointed to Benares, and for forty years they laboured side by side. Smith was the preaching missionary; Leupolt was the organiser of schools, orphanages, industrial institutions; and all branches of the work are most graphically described in the latter's admirable books, "Recollections of an Indian Missionary" and "Further Recollections."

The direct fruits of the Benares Mission have not been large. During Mr. Leupolt's forty years' residence there were 1,451 baptisms; but the large majority of these were of orphans brought up as professing Christians, and only a few adult converts. Some of these, however, were notable men, particularly Samuel Nand, a Brahman diamond-broker, who was baptized in 1848, was ordained to be the first pastor of the city congregation in 1871, and died in 1876; and Nilkanth Goreh, better known as Pundit Nehemiah, converted through the influence of Mr. Smith in 1848. Among the out-stations are Chunar, Jaunpur, and Azamgarh.

The GORAKPUR Mission was begun in 1823, at the invitation of Mr. R. M. Bird, then governor of the district, and Mr. Bird's sister, a weak and delicate lady, laboured most devotedly, being one of the first of the noble band of female evangelists in India. She taught the women and girls, and translated books and tracts into Urdu. She died of cholera in 1834. Lord W. Bentinck, Governor-General of India, took great interest in the Mission, and allotted to it a large tract of waste land, upon which was built a village for the Native Christians, named *Basháratpur*, "Town of Joy." The place was entirely destroyed in the Mutiny, the Christians having to flee, and on their return finding their church and houses in ruins; but all were afterwards rebuilt, and Basháratpur remains a prosperous settlement to this day. A second similar village was built in 1883, and named *Sternpur*, after the Rev. Henry Stern, who has been the faithful missionary in charge of the whole



VIEW OF BENARES FROM THE RIVER GANGES.

Mission now for more than thirty-five years. Both are quite self-supporting. Orphanages are another important feature of the Mission, and the orphans, as they grow up, are placed out in the agricultural settlements. There is an out-station at *Basti*, on the borders of Oudh, which is interesting as being close to the site of the famous city of Kapilavastu, where Sakya-Muni, the founder of Buddhism, is said to have been born in the sixth century B.C.

ALLAHABAD (pop. 150,378) stands at the confluence of the Ganges and the Jumna. Every January a quarter of a million of Hindu pilgrims assemble at the great fair, the Magh Mela, to bathe in the sacred streams. But this centre of Hindu superstition bears a Mohammedan name (Allahabad = city of God), given to it by the Moghul Emperor Akbar, who built the celebrated red sandstone fort in 1575.

In 1828 two of the C.M.S. Native catechists at Benares went and preached at Allahabad, and one of them laboured seven years, superintended by the military chaplain, Mr. Crawford, on behalf of the Society. On the removal of the latter, the work was dropped. In 1858, after the Mutiny, Allahabad became the seat of British government for the North-West Provinces, instead of Agra, being more central, and the junction of three great railways. This brought the

Government Press also from Agra, with its employes, many of whom were C.M.S. Native Christians; and a C.M.S. Mission was therefore started at Allahabad in 1859. These Christians, about 500 in number, have a village of their own, named *Muirabad*, after Sir William Muir, who took a deep and active interest in their temporal and spiritual benefit when he was Lieut.-Governor of the N.-W. Provinces. For some years a High School, called St. Peter's College, was carried on by the Rev. B. Davis, Fellow of Peterhouse, who is now at Benares; but this was in 1881 transformed into the St. Paul's Divinity School, for the training of Native evangelists and pastors, which was founded by the Rev. W. Hooper, and of which the Rev. H. M. M. Hackett is now Principal.

2. The second group comprises the two stations in OUDH—Lucknow and Faizabad. Oudh was annexed in 1856, in consequence of the misrule of the Mohammedan kings. It is the most

densely populated area of the same size in India, having $11\frac{1}{2}$ millions of souls on 24,213 square miles (471 to the square mile). The American Episcopal Methodists have a strong Mission in Oudh, and occupy several stations.

LUCKNOW (*Lakhnau*, from *Lakshman*, brother of the Hindu hero Rāma) is the fourth city in India, standing next in population (261,485) to the three Presidency cities. Two-fifths are Mohammedans, the largest proportion in any city outside the Punjab. The Moslem buildings include the Great Imambara, or shrine of the saints, and the Kaiser Bagh Palace, both famous in the history of the memorable siege. From May 30th to November 19th, 1857, a small British force, with many women and children, shut up in the Residency, successfully resisted the incessant assaults of the Sepoy mutineers. The story is well known. How night and day a storm of shot and shell poured in, killing many of the brave defenders, among whom Sir Henry Lawrence fell, on July 4th; how subsequently Outram and Havelock cut their way in in September, but could not get away again; and how in November Sir Colin Campbell (afterwards Lord Clyde) rescued the besieged force, and in the March following returned and reconquered the city.

Sir Henry Lawrence, who was appointed Commissioner of Oudh just before the Mutiny, had invited the C.M.S. to

plant a Mission at Lucknow. After the re-conquest in 1858, the new Chief Commissioner, Sir Robert Montgomery (who had already been an active promoter of the Punjab Mission), wrote to the C.M.S. Committee, "As Sir H. Lawrence's successor, I have the privilege of repeating his call." An Association was formed on the spot, with Sir Robert himself as President, on Sept. 24th in that year, the eve of the anniversary of the relief of the city by Havelock, and while the sound of distant artillery could still be heard, of troops pursuing parties of rebels. Leupolt was the first missionary to preach in Lucknow, and a succession of faithful men have since carried on the work.

FAIZABAD (pop. 39,000) is chiefly a Mohammedan town, but it is only five miles from *Ayodhya*, one of the greatest strongholds of Hinduism, and the reputed birthplace of Ráma, whither flock multitudes of pilgrims from all parts of India. Such a place should be strongly occupied, but even a single missionary has only been stationed there intermittently. The Rev. A. W. Baumann, whose thrilling speeches some will remember, is now in charge.

3. The *third group* comprises Agra, Aligarh, and Mirat, with their out-stations, forming a chain of posts at the north-west end of the Province.

AGRA (population 137,908), on the Jumna, was the capital of the Mogul Empire under its real founder and mightiest monarch, Akbar the Great, whose reign of nearly half a century almost exactly ran alongside that of Queen Elizabeth.

Corrie's commencement of work at Agra has been already noticed. For several years there were only schools and Native agents (including the Rev. Abdul Masih and

the Rev. Anund Masih); but in 1838-40, three of the German missionaries who had been expelled by the Russians from North-Western Persia, and had been taken up in India by the C.M.S., Hoernle, Schneider, and Pfander, were stationed at Agra. The terrible famine of 1837-8 had thrown upon the Society the care of 330 orphans in that district. For their accommodation the Government gave to the Society the tomb of Miriam Zamáni (the traditional Christian wife of Akbar), just opposite Akbar's own grand mausoleum at *Secundra*, and of the orphanage thus founded Hoernle took charge, and started a printing press, in which the Orphanage boys were trained to work. The institution was totally destroyed in the Mutiny, but was subsequently restored in consequence of the famine in 1861-2, and has since been carried on by Daeuble and Erhardt. Pfander's work from 1840 to 1855 was among the Mohammedans, and no greater missionary to them has ever lived.

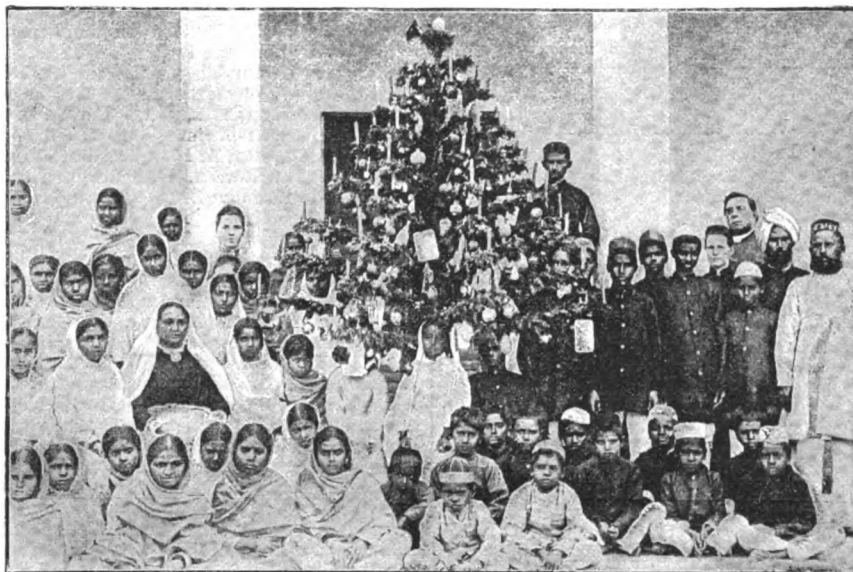
In 1850, T. V. French (afterwards Bishop of Lahore) and E. C. Stuart (now Bishop of Waiapu, N.Z.), went out to Agra to found a high-class English school, which was called

St. John's College, and has been a leading missionary educational institution ever since. The Revs. J. Barton, H. W. Shackell, and C. E. Vines have laboured in it, and latterly the Rev. G. E. A. Pargiter. Some notable converts have been gathered from among the students.

North of Agra are *Mattra*, *Aligarh*, and *Bulandshahr*. *Mattra* (pop. 60,000), on the Jumna, thirty miles above Agra, was formerly a great Brahmanical, and at another period a great Buddhist, centre, and was several times sacked by Moslem invaders. It is now the head-quarters of a peculiar form of Vaishnavism, where pilgrims have to perform certain perambulations, particularly to visit the shrines at the town of *Brinda-ban*, six miles distant. The Rev. P. M. and Miss Zenker labour zealously among these superstitious Hindus; and recent visitors have spoken much of their work. *Aligarh* (pop. 60,000) was occupied by the C.M.S. in 1863, and evangelistic work has been carried on with great vigour by the Rev. J. W. Stuart. There is a small congregation with a Native pastor.

MIRAT (Meerut, pop. 82,000) is famous as the scene of the outbreak of the Mutiny, May 10th, 1857. It is one of the

oldest C.M.S. stations in India, its date being 1816; but it was only occupied by catechists till 1847, when the Rev. R. M. Lamb took charge, and laboured there for ten years, till his death from an accident. After the Mutiny the Rev. C. T. Hoernle was appointed to this Mission, which he reorganised from its ruins. This veteran missionary gave four sons and two daughters to the Mission Field. There are two agricultural settlements connected with this Mission, one at *Ikla*, twenty miles distant,



CHRISTMAS FESTIVAL AT GORAKPUR, 1889. (See page 139.)

and one at *Annfield*, 150 miles off in the Dehra Dún Valley.

4. The *fourth group* is the Central Provinces, and comprises Jabalpur and Mandla. JABALPUR (Jubbulpore, pop. 56,000) is an important town on the railway from Bombay to Calcutta, almost exactly in the centre of India. Missionary work at Jabalpur was begun in 1851 by the judge and the chaplain, Mr. Mosley Smith and Mr. Dawson; and at their request a C.M.S. Mission was established in 1854. (For a historical sketch by Pandit Jagannath, see *GLEANER*, Nov., 1881.) W. Rebach and E. C. Stuart laboured there; and from 1860 to 1880, E. Champion, who baptized many converts. The mission agencies at Jabalpur, educational and evangelistic, are numerous and well worked.

The C.M.S. Native congregations in the North-West and Central Provinces are combined (at present) in one Church Council, which meets yearly in one or other of the great cities, and which pays and locates the pastors and pastoral lay agents. The present Bishop of Calcutta has attended several of the meetings and given the clergy and lay delegates the benefit of his fatherly counsel. The treasurer is

the Hon. G. E. Knox, a magistrate in the Bengal Civil Service, who has done much to foster missionary work in these Provinces.

Accounts of the Gônd and Bheel Missions will be given in a future Number.

The Church of England Zenana Society, the Indian Female Normal School and Instruction Society, and the Society for Promoting Female Education in the East, are also doing valuable work in the North-West and Central Provinces.

The largest share in the North-West is taken by the I.F.N.S., now known as the "Zenana Bible and Medical Mission." It has stations and out-stations at Allahabad, Almora, Benares, Fyzabad, Ajodhya, Sultanpur, Gorakpur, Jaunpore, Lucknow, and Patna, with a total of twenty-five European missionaries. Five of these are fully qualified medical ladies. The F.E.S. occupies Agra, where an experienced honorary missionary, Miss Bland, is stationed. The C.E.Z.M.S. takes Mirat; and, in the Central Provinces, makes Jabalpur a strong centre. But woman's work ought to be much more developed in these important districts, and the C.M.S. has appealed to the I.F.N.S. to do all in its power to extend its operations.

C.M.S. Statistics, 1889.—N.W. and Central Provinces.—European Missionaries: Clergy, 25; Ladies, 2. Natives: Clergy, 12; Lay, 177; Female, 96. Native Christian Adherents, 4,177; Communicants, 1,637; Schools, 82; Scholars, 7,819.

Our Workers in the North-West and Central Provinces of India.

NORTH-WEST PROVINCES.

BENARES:—Rev. Davi Solomon (Native), 1859.

Rev. John James Johnson (m.), 1879.

Girls' Normal School—Rev. George Litchfield (m.), to Nyanza, 1878; to N. India, 1883.

Azimgarh—(Native Teacher in charge).

GORAKPUR:—Rev. Henry Stern (m.), 1851.

Basharatpur—(Rev. H. Stern in charge).

ALLAHABAD:—Rev. David Mohun (Native), 1859.

Rev. Mark Drummond (Native), 1882.

Rev. Katwaru Lall (Native), 1878.

Divinity School—Rev. Henry Monk Mason Hackett, B.D. (m.), 1877.

Rev. Albert E. Johnston, B.D., 1888.

LUCKNOW:—Rev. Aman Masih Levi (Native), 1878.

Rev. Arthur Ismay Birkett, B.A., 1887.

FAIZABAD:—Rev. Augustus W. Baumann (m.), 1869.

Rev. Benjamin Tobit (Native), 1882.

Jaunpore—(Native Teacher in charge).

AGRA:—Rev. William Seetall (Native), 1881.

Rev. Nathaniel Raheem Babksh (Native), 1881.

St. John's College and Boarding School—Rev. George E. A. Pargiter, M.A. (m.), Principal, 1883.

Rev. Thomas Frederick Robathan (m.), 1885.

Secundra—Rev. James Erhardt (m.), to E. Africa, 1849; to N. India, 1858.

Miss Emily Erhardt, 1883.

MATTRA:—Rev. P. M. Zenker, joined in India, 1869.

Miss Zenker, 1869.

ALIGARH:—Rev. John W. Stuart (m.), 1862.

Rev. Nemi Solomon (Native), 1854.

MIRAT:—Rev. David Jeremy (Native), 1868.

Rev. Arthur Elliott Bowlby, 1884.

DEHRA DUN (ANNFIELD):—Rev. J. Richard, 1874.

Rev. Thomas Carmichael (m.), 1886.

Rev. Ernest Droese (m.), 1849. (Retired; resides at Mussoorie.)

CENTRAL PROVINCES, &c.

JABALPUR:—Rev. George Backhouse Durrant, M.A., 1876.

Rev. Charles Hope Gill, M.A., 1887 (temporarily).

Rev. Isaac Vincent (Native), 1890.

MANDLA:—Rev. Henry Drummond Williamson, M.A. (m.), 1878.

Dinari (Gond Mission)—Rev. Edward P. Herbert, 1884.

RAIPUTANA.

KHERWARA (Bheel Mission):—Rev. Charles Stewart Thompson, 1880.

Rev. William Blandford Collins, B.A. (m.), 1888.

AT HOME:—Rev. Brocklesby Davis, M.A. (m.), 1859 (in Australia).

Rev. Albert Henry Wright (m.), 1864.

Rev. John Price Ellwood (m.), 1871.

Rev. Henry Lewis (m.), 1881.

Rev. William Latham, M.A. (m.), 1882.

NOTE.—The date after the European missionary's name is that of his connection with the Society: the date after the Native missionary's name is that of his ordination. The letter (m.) signifies that the missionary is married.

NOTES ON THE N.-W. AND CENTRAL PROVINCES.

North-West Provinces.

BENARES.—The work in this city during 1889 was divided between the Rev. B. Davis, who is especially responsible for the management of Jay Narain's School; the Rev. J. J. Johnson, who is the evangelistic missionary among the learned Brahmins; and the Rev. G. Litchfield, who has charge of the Normal School for Girls. The Rev. D. Solomon is the pastor of the Native congregation, numbering 341 souls. The students of Jay Narain's School did well in various examinations. The Society is indebted to the I.F.N.S. and to the Berlin Ladies' Society for help given to the Girls' Normal School and the Orphanage. Mr. Litchfield refers to the interest shown by the Girls' Normal School in medical work, and reports that three recruits have gone from the school to be trained for that work.

Gorakpur.—The Rev. Henry Stern has continued at this station for thirty-seven years, and has charge also of the out-stations of Basharatpur, Dharmpur, Sternpur, and Basti. There are 585 baptized Christians at these places—321 being communicants. In the fifteen schools, 1,028 boys and 328 girls are under instruction. There is an active Native Missionary Association.

Allahabad.—The Revs. H. W. M. Hackett and A. E. Johnston are the European missionaries at this place, the former being Principal and the latter Vice-Principal of the Divinity School. Sixteen students have been under training. Two out of three who completed their course went to labour at Mirat and Lucknow. In July and August, weekly lectures were delivered in the school hall especially for the non-Christian students of the Government College. Among the subjects were the following: "Inspiration," "Indian Female Education," "Conscience," "Memory," "Religious Progress," &c., &c. Most of the Society's Native Christians, 633 in number, are in the Christian village of Muirabad, and are ministered to by clergymen of their own race.

Lucknow and Faizabad.—The Rev. G. B. Durrant was at Lucknow all last year, but he has since gone to Jabalpur, while Mr. Ellwood is on furlough. The Rev. A. I. Birkett is the only missionary at present at Lucknow. The Rev. A. W. Baumann labours at Faizabad. The Rev. Aman Masih Levi and B. Tobit are the Native pastors at Lucknow and Faizabad respectively. At Lucknow there are 242 baptized Christians, and Mr. Birkett reports favourably of the High School (with 211 on the rolls) and two branch schools. At Faizabad there are 141 baptized Christians. At the out-station of Jaunpur there is a congregation of 25 adults and 24 children, under the care of a catechist.

Agra, Mattra, and Aligarh.—The Revs. E. A. Pargiter and J. F. Robathan are Principal and Vice-Principal of St. John's College, Agra; the Rev. J. Erhardt is at the Secundra Orphanage; the Rev. P. M. Zenker and Miss Zenker are at Mattra; and the Rev. J. W. Stuart is at Aligarh. St. John's College has in its college department 29 students, and in its school department 350. A boarding-house for the Christians among them is under Mr. Robathan's charge. The ladies of the Berlin Ladies' Society render effective and acceptable help in the various schools at Secundra. Eighteen young Native women are under training for village work as Bible-women and Zenana workers. At Mattra Mr. and Miss Zenker superintend seventeen Native evangelists and eight Bible-women in their endeavours to make Christ known in districts covering an extensive area. At Aligarh Mr. Stuart is engaged in itinerating work, and has charge also of six primary schools. Both branches of his work furnish much encouragement. At these four stations there are 1,109 Native Christians.

Mirat.—The Rev. A. E. Bowlby is in charge of the work in this district, assisted by the Rev. D. Jeremy, Native pastor. There is a High School under a Native master, Mr. Bose, five branch schools, and a boarding-school. Evangelistic work is carried on by catechists. Annfield, which belongs to the Mirat district, though situated in what is called the Dehra Dun Valley, 150 miles from Mirat, is worked by the Rev. T. Carmichael, who last year relieved the Rev. E. Droese. Annfield is an agricultural settlement, and gives scope for industrial, pastoral, and evangelistic effort. Mr. Droese now resides at Mussoorie, where he is usefully engaged in translating books into the Malto language, for the benefit of the Pahari Christians in the Santal country. Miss Droese continues her good work among the women of Annfield. The Native Christians in these districts number 751.

Central Provinces.

Jabalpur.—The Rev. G. B. Durrant, as mentioned, is here temporarily during Mr. Ellwood's absence in England. Since the death of the Native Pastor, the Rev. Madho Ram, in 1888, the Rev. N. R. Baksh, of Agra, has been supplying the immediate need, and a catechist of many years' standing has been preparing for ordination, with the view of succeeding to the charge. The Rev. C. H. Gill, whose health precludes his residence in Bengal, is also at this station temporarily. One interesting feature of last year's work was the preparation for baptism of an ayah for some years in Mr. Ellwood's service, who was influenced in desiring to become a Christian by hearing Mr. Ellwood's little daughter say her prayers. There are 163 Christians at Jabalpur.

GLEANINGS FROM ANNUAL LETTERS



Give here a few interesting extracts from Annual Letters received from Missionaries in the North-West Provinces of India :—

Secret Nicodemuses.

The following is from the Rev. H. Stern, of Gorakpur, who writes, "There are many secret Nicodemuses among the Natives of this country," and gives the following examples :—

Not long ago I went to see an old acquaintance, a deputy collector and magistrate, a Hindu, who was very ill; he asked me to pray for him. I did so in the presence of several of his friends, Hindus and Mohammedans, and it was quite surprising to see how they all joined in the prayer, often calling out "Amen, Amen!" and one of them, also a Government official, afterwards thanked me, and said, that this was just the sort of prayer for one who was dying. I visited the poor man subsequently; he was then unconscious, but I was requested by one of the attendants to offer up prayer, which I did, and all were most reverent. The sick man has since died. He had often heard the truth; and his sons read in the Mission school.

The other instance of encouragement is the following :—Not long ago I got a letter from a former pupil, a Bengali, who is now in the railway office, asking me to preside at a lecture which he wished to deliver to the young students of our school and the Government school, and that his subject was to be "Jesus Christ"! I consented, of course, most willingly, and was curious to know what a Hindu gentleman would say about Christ, thinking that he who is not against is for Him. Printed notices were issued, and on the day appointed I took the chair, and was very much pleased to find over a hundred young men present, and still more pleased and gratified at the lecture. My young friend gave a very good account of the life of Christ, in English, speaking for nearly an hour; and I could not help thinking that he is not far from the kingdom of heaven.

Heathen surprised at Observance of the Sabbath by Christians.

The Rev. P. M. Zenker, of Muttra, writes :—

The people who live in such remote and lonely parts of an Indian district know, of course, nothing of the Christian Sunday. The only way in which they become practically acquainted with it is when they have a case in court, and find the court is closed on Sundays. In their villages they work all the seven days of the week, for if field labour is pressing at particular seasons, they often continue to toil even when one of their idolatrous festivals is on. Now there had been, some years ago, a most destructive murrain about that part of the Muttra district, which had carried off thousands of the people's cattle. One of those wandering devotees, so numerous in India, happened just then to appear on the scene, and he proclaimed an entire stoppage of all agricultural operations on the day of the new moon of that month. Whether the stoppage coincided with the cessation of the murrain I cannot say, but the people certainly thenceforth stayed away from their fields on that day. Now the evangelist had leased a plot of ground to raise a crop of fodder for his bullocks, and when that day of the new moon was approaching, the people told him he would have to stop his field labour, in honour of that devotee's god. Thereupon the evangelist argued the point with them, telling them, among other things, that whereas they gave their beasts rest only on that one day, he, according to the command of his God—the God of the Bible—was doing so every week on the first day, *i.e.*, Sunday. This seems not to have struck them till they were told, and now they began to watch him. They were unanimous in declaring the fields would be ruined if they let their bullocks rest every week a whole day. The evangelist, of course, quietly keeps to his word, and the villagers wonder, and listen to his and his wife's preaching, and they look at his field and at his bullocks resting every Sunday, and shake their heads.

A Brahmo Sermon on "Self-Sacrifice."

The Rev. G. B. Durrant gives an account of a sermon on "Self-Sacrifice" by a preacher of the Brahmo Samaj, an influential body of educated Natives who try to combine Hinduism and a sort of Unitarian form of Christianity. He writes :—

In the earlier part of the year, in April [1889], Mr. Birkett and I were present at an interesting service held in the Brahmo Samaj church here. A day or two previously the following notice was put into our hands :—"In connection with the Lucknow Students' Association, Babu Protap Chunder Mozoomdar has kindly consented to deliver a sermon on 'Self-sacrifice.' The public is cordially invited to attend."

In accordance with this we made our way to the place on the appointed evening. The room was well filled with an audience, the majority of whom were young men. The service commenced with a hymn in Bengali, sung by two men who seemed to constitute the choir.

The Babu then read extracts from various religious books, including the Bible, from which he selected Psalm xlii. and Job i. and ii., after which he offered prayer, and then commenced his address, which, together with the prayer, was in English. It contained many good thoughts, and was delivered with much apparent earnestness. How to be saved, he said, was the problem which had from the beginning exercised men's minds. Had it been solved? He then sketched the history of Buddha, and described his attempt at a solution. Was it satisfactory? No! it was no real solution, for it enjoined a course of conduct impossible for ordinary men. But, he continued, 500 years later came one of humble birth, Jesus Christ, Son of God, Divine, who *has* solved the problem by teaching us, through His life of entire self-sacrifice, how to do God's will in all the various callings and relationships of life. Jesus Christ, he went on to say, was no European, but a true Asiatic—the King and Prince of Orientals. It was a misfortune that He had been brought to India by Europeans, and more or less in the guise of a European. Would that Indians could approach Him directly!

There was, of course, much lacking. What to us is the very essence, indeed, was not there; and he especially declared his inability to regard our Lord in the light in which so many of his "honoured Christian brethren" regard Him. But with many of the sentiments expressed one could heartily agree, and for the rest, pray that one who seemed so near the Kingdom, might enter it before it be too late.

A Missionary's Reception at a Heathen Village.

The following is from the Rev. J. P. Ellwood's Annual Letter, and describes his reception at a village some thirty miles from his station at Jabalpur :—

On approaching the village all the head-men came out to meet us, and at once said they had recognised me as the same gentleman who preached to them last year. There was evident pleasure in seeing me again. With great ceremony they conducted us to the courtyard of the head-man, and asked us to sit down and give them further instruction in the Gospel. Then women and children gathered round us as we sang a Christian bhajan, or hymn, and listened with breathless attention to two addresses. We showed in simple Hindi that Jesus Christ is the true Saviour of mankind, that He has provided in Himself a remedy for all our sorrows, that He is a Friend in need. "This is true," they said, "we feel it is true. Jesus Christ is the Saviour of mankind." "Then accept the Gospel, dear friends," we said. "We should be willing to accept the Gospel," they at once replied, "if you would instruct us; but you cannot expect us to receive what to us is so comparatively new on such a short acquaintance with it." They promised to think over the matter, and said if we would pay them a visit before the hot season sets in, they would tell us their decision.

A CHRISTMAS CELEBRATION AT GORAKPUR.

By MRS. STERN, of Gorakpur.

LAST Christmas Eve we had our usual annual exhibition of a Christmas tree for the children of the Native Christians and those of the Orphanages, both boys and girls.

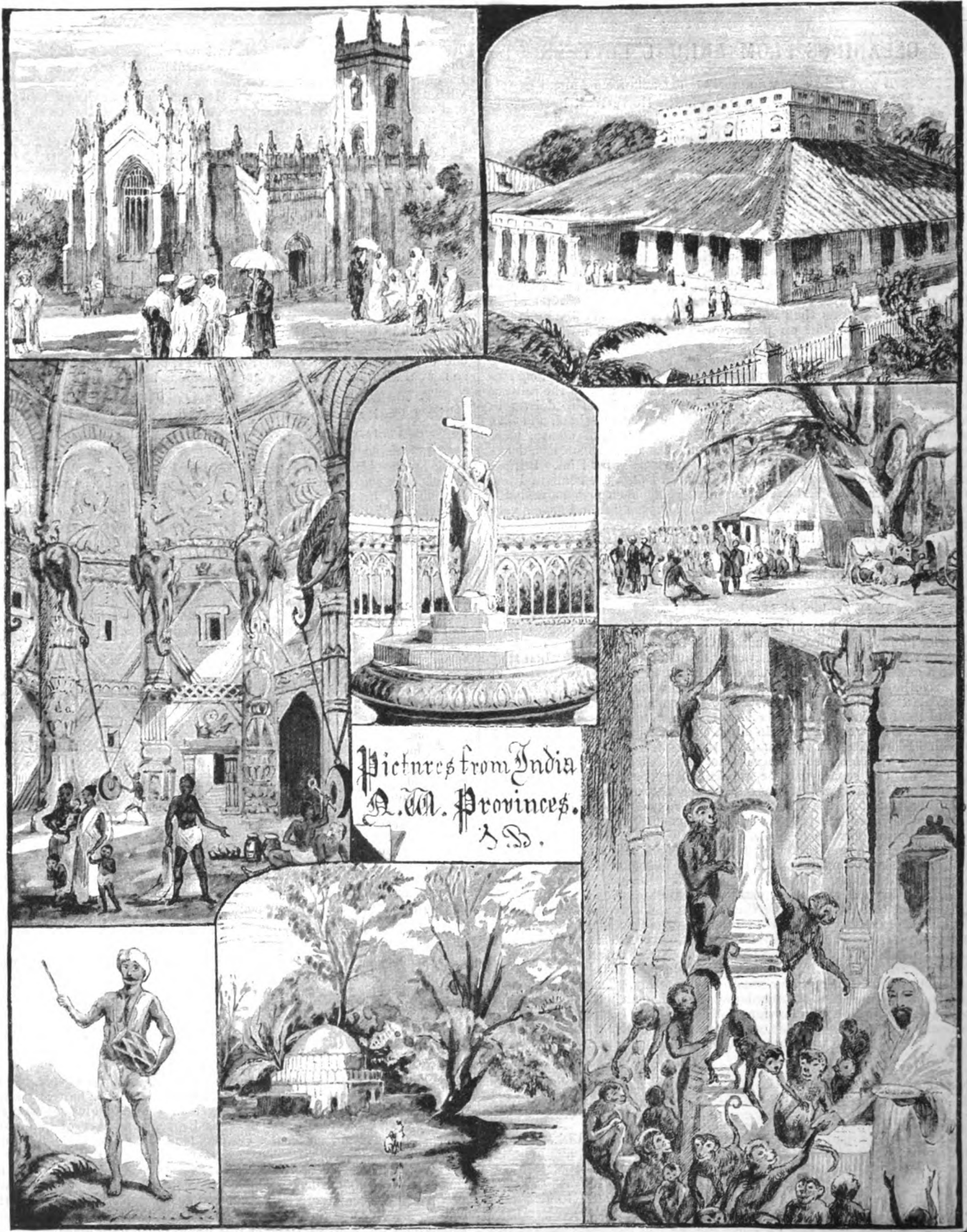
The hall of the Mission School was decorated, and furnished with plenty of seats for all present, small and great, about 300. Tea, cake, and sweetmeats were handed round and partaken of by all the visitors, including some of the Europeans of the station, who had helped us by their subscriptions towards the Christmas gifts, and who showed their interest by being present. Hymns and carols were sung by the orphan girls, both Hindustani and English, to the accompaniment of the harmonium. After prayer, the Gospel story was recited from St. Luke ii. 1—15, in Hindustani, by one of the school girls, and during the concluding carol the tree was lighted up in the adjoining room.

The tree was decorated as usual with bright ornaments, but the chief part of the gifts of a more substantial kind were laid out on tables placed down the sides of the room. There were about 150 lots, the presents consisting of skirts for the orphan girls, with oranges and sweetmeats, pieces of material for "kurtas" [shirts], books, knives, and toys of various kinds, including some dolls. The latter are greatly in request, but at the price they are obtainable out here, we are unable to have any large number of them. We wish some kind friends at home would send us, another year, a box of dressed dolls, and even a number of undressed dolls, such as would stand the climate (wax dolls are useless), would be welcome.

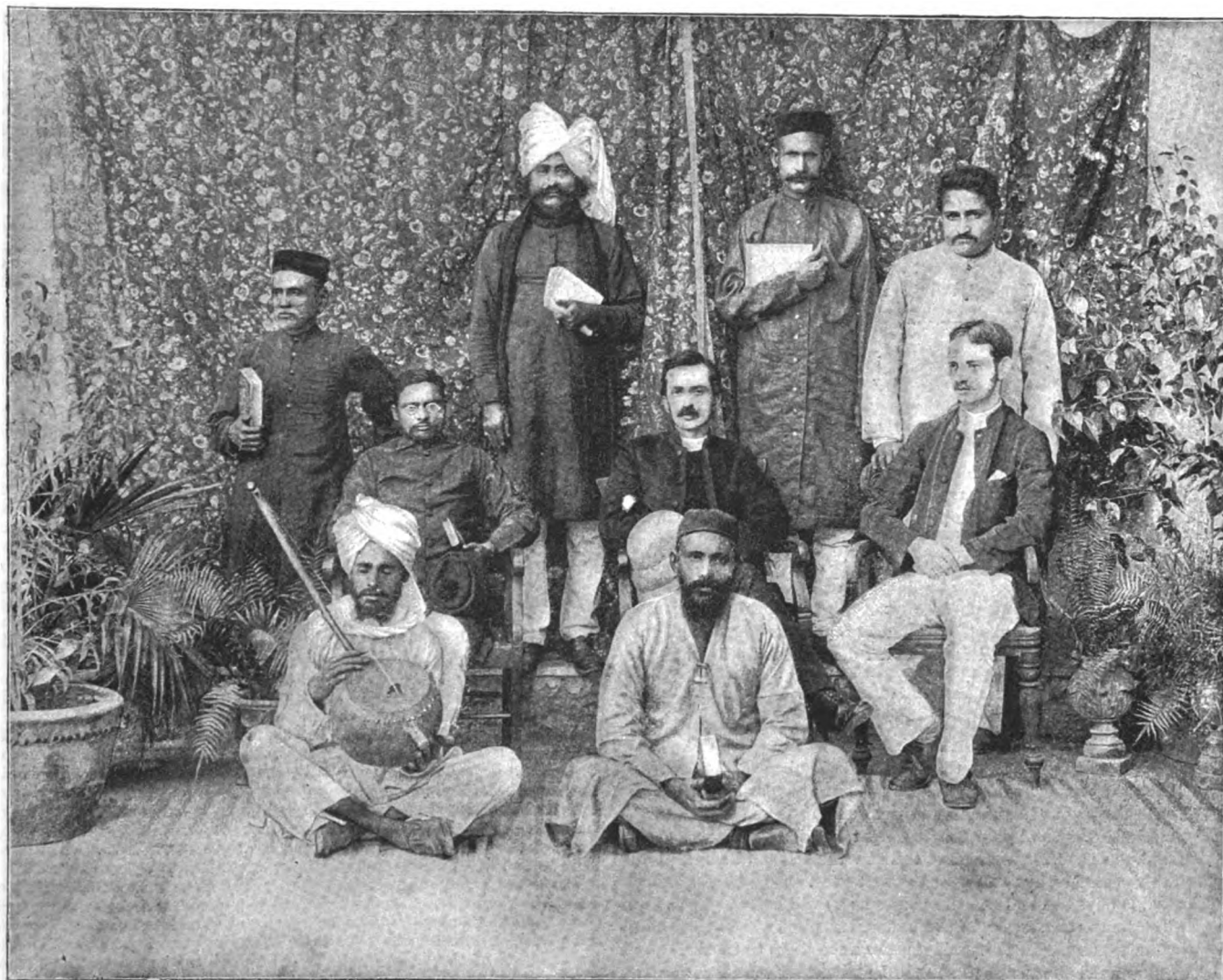
The gifts sent out to Bashaupur, Sternpur, and Dharnpur for all the children, amounting to about 200, consisted, both for large and small, of a piece of material for a warm kurta or shirt, as owing to the poverty which has prevailed amongst most of the Christian cultivators throughout the year, we thought this would prove most acceptable.

On Christmas Day morning we had large congregations, both at the Hindustani Service at 9 A.M., and at the English at 11.30.

The Christmas tree was relighted the day after New Year's Day, and



PICTURES FROM THE NORTH WEST PROVINCES OF INDIA. (See Note on opposite page.)



THE REVS. G. F. DURRANT AND A. I. BIRKETT AND NATIVE STAFF AT LUCKNOW.

this was perhaps as interesting an occasion as any, for it was a novelty. All the children of the four Bazaar Girls' Schools were invited to see it. All had put on their gayest attire in honour of the occasion.

After some singing and a few words from Mr. Stern about the Gospel tree and the fruits it bears, each child was called in turn to receive the gift of a coloured handkerchief. After this the "metai-wallah," or sweetmeat seller, was called in, and sweetmeats were distributed amongst all the children. The number of children present was nearly 100.

OUR PICTURES.

THE "medley" on the opposite page is composed of pictures of the North-West Provinces. The top left hand picture shows the C.M.S. church at the Christian village of Sigra, in the district of Benares. It was built by the late Rev. C. B. Leupolt. The picture next to it is Jay Narain's College, Benares, referred to in the article on p. 135. The left hand centre picture is the interior of the Temple of Ganesa, at Benares.

The centre picture is the Memorial Monument built over the well at Cawnpore, into which Nana Sahib cast the dead and dying English women and children massacred during the Mutiny in 1857.

The small picture on the right shows an itinerant missionary preaching under the wide-spreading branches of a banyan tree.

The three bottom pictures are an Indian musician with "tabla" or native drum; a sacred tank used by Hindus in their devotions at Gorakpur, and the sacred monkey temple at Benares. There are about 100 animals in this building, who frolic about at their own sweet will, and have priests to attend on them.

The picture on this page shows a group at Lucknow in 1889. In the centre is the Rev. G. B. Durrant, and on his left (our right) the Rev. A. I. Birkett. The rest are the Native Mission staff.

LAY EVANGELISTS IN BENGAL.



IN 1888 it was decided by the C.M.S. Committee to send out to India small associated bands of laymen to evangelise in the villages which in large numbers lie around the various Mission stations, but which the missionaries in charge of those stations find they have neither time nor strength to visit. The first band of three young men, Messrs. Sidney W. Donne, A. Le Feuvre, and P. H. Shaul, started in February, 1889, and have since been labouring in Bengal. Annual letters from this band will appear in this month's *Intelligencer*, but we are permitted to give here a private letter from Mr. Le Feuvre to the Rev. T. W. Drury, Principal of the Islington College. Mr. Le Feuvre writes:—

IN CAMP, February, 1890.

Before and after Christmas I was with Ireland Jones and Shaul camping among villages south of Shikarpur, but on the 18th ult. I left that camp at Gill's suggestion and proceeded to take charge of the camp which is working the villages due east of Shikarpur, and which last year were visited by Mr. Ball and his students. I have four Babus or Native preachers with me. (By-the-bye, everybody who has begun to learn the Bengali alphabet is called a Babu. The term is something like our "Esq.," though perhaps more eagerly sought after and more promis-

cuously used.) I have a tent for myself and one for my servants, two in number; the Babus have two between them. My tent is about twelve feet square, with a sort of enclosed verandah, which I use as my bathroom.

We pitch our tents outside some large village, always endeavouring to keep clear of the roads and to get conveniently near good water for bathing, &c. The reason of the above is easily understood when you know that the roads are now three and four inches thick with dust, and that the water for drinking has always to be boiled and filtered before one can be quite sure that it is safe to drink.

From this centre we work the villages around within a radius of about three miles. Any distance beyond this is considered awful *kosutá* (trouble) by the Bengali Babu, and especially by those with me. Don't mistake me. For the Bengali, they suffer a lot of inconvenience, &c., for the Master's sake, and are out-and-out good fellows, manifestly used of God amongst the Hindus and Mussulmans. But if judged by our standard as regards suffering, &c., they would appear as helpless as babies. They themselves see the difference, and declare that we kill ourselves by trying to do out here what we would think child's play at home. Two men with me under forty years of age are always talking of their old age, &c., and are able to do about as much as an Englishman sixty to sixty-five years of age could do.

The Babus go out every morning in two bands - two to one village and two to another. If there is any special reason for it I always go with them; but as a rule I stay at home to work at Bengali, as I have no pundit [language teacher] and am therefore greatly handicapped, as I have been virtually going on by myself since last November, and though I don't fret myself about the language examination, which I was ready for three months ago, I feel that if I don't stick to the grammar and reading I shall lose ground.

To return to the work. The morning preaching generally takes us on to about 11 or 11.30 A.M. Then follows bath, breakfast, letter-writing, and private reading till about 4 P.M.

People then begin to come to the tents, and till about 5.30 the Babus are well occupied talking with those who come to them, while I also find a good opportunity of exercising my Bengali at this time. Boys returning from school come and peep into the tent, and if any of them know me it requires very little persuasion to draw them in and to get them comfortably seated on mats all over the tent floor.

These same boys (some quite the young man) will come every day as long as the tents remain; so I have adopted a plan whereby my time with them may, under God's blessing, prove a real help to them.

I have not much to attract them, but I find a kind word and a little interest in the one object they seem to live for, viz., knowledge, have a wonderful drawing power.

My plan is as near as possible as follows:—

- 1st day.—Talk about "dharma" (religion). What is it?
- 2nd day.—Why am I a Christian?
- 3rd day.—Why am I not a Hindu? From the Hindu Shastras.
- 4th day.—Why am I not a Mussulman? From the Korán.
- 5th day.—The Ten Commandments. The power to keep them.
- 6th day.—Prayer.

In two different places I have found the boys taking an intelligent interest in each subject, and the system of question and answer leaves them little chance of not understanding as I make them preach to their fellows.

It is a pretty sight to watch these boys' faces eagerly looking at you and apparently drinking in all that you say. It is not child's play I can assure you; at least I don't think so. It is God's work and His alone. If I got the boys into the tent just to please myself or them I should not expect any good to be done; but my one object is Jesus' glory and their salvation, and I could tell you one or two instances of how out of the mouths of these boys God has glorified His Son in Hindu homes.

At Doulutpur, where we camped for two weeks, we were surrounded by large villages, where educated Hindus live in their palatial brick-built houses. We naturally went straight for the aristocracy, who are as a rule excessively polite and apparently glad to see you; but they are also generally eaten up with pride, and filled with an entangled mass of philosophies from which nothing but conviction of sin and the power of the Holy Ghost can rescue them. Amongst these there were some brilliant exceptions, and two, it will give you great joy to hear, were Dr. Dyson's students at Krishnaghur. As these two came daily to the tent and gave many signs of true belief in Jesus as the Son of God and their Saviour I will refer to them at length.

I happened to have Dr. Dyson's photo with me, and it was on the table of my tent with my father's. On the first evening of my stay at Doulutpur the inspector of police and the postmaster came up to see me. They came in and sat in the tent, and very soon we had this much in common. (1) My father was in the police in Ceylon. (2) Dr. Dyson was our tutor at one period or another of our lives. Both these worthies were very soon deeply engrossed in the two photos, and the remarks which passed showed that these two men had not passed through our Krishnaghur School in vain. Both professed not only to have thrown over all belief in Hinduism, and to be living entirely apart from all its customs and ordinances, but also to be true believers in Jesus.

The inspector whom I saw most of, and whom I learnt to love, reads the Bible daily, and prays night and morning, teaching his boy to do the same. The latter, a dear little fellow of ten summers, came to the tent daily, and generally brought from six to ten of his schoolfellows with him.

Why does not his father confess Christ by baptism?

1st. He declares that there is still in his heart a feeling that he cannot eat with men of a lower social grade than himself. From long talks I can see that this is not caste but *class* feeling, in support of which he so often quotes "English people."

2nd. His brothers, whom he loves all the more dearly since he accepted Christ, are Hindus, and he is afraid of losing influence over them if he breaks entirely from them. He said once to me, "Sir, I cannot go to heaven if my brothers go to hell."

We are praying this dear fellow into the kingdom. Do join us in prayer. He came to me one evening in an unusually joyful frame of mind, and on my asking the reason, he said, "My boy took the book you lent him home, and I watched him showing the pictures to his mother and aunts. His mother asked him what you had told him to-day, and he said, 'Saheb told me that Jesus was my Saviour, and that He died for me, and that only *He* can save me.' His mother then said, 'What do you yourself think?' He answered, 'I believe it is true, because my father is always going to the tent, and talking with the Saheb.'"

Thus, it seems likely that we are to reap seed sown by Dr. Dyson years ago. Truly God has said, "My word shall not return to Me void." May it prove, in these cases, the power of God unto salvation.

Amongst the poor villagers we always meet with the most eager attention, and often with earnest inquiry, though the Mohammedan finds it hard to relinquish his belief in the infallibility of the Korán and its prophet. One old chap got nearly white with rage when one of the preachers said that the Korán would burn if put in the fire! Two or three times after listening to the exposure of Mahomet and his teaching our preachers have been interrupted by the eager listener with some such remark as this: "Teach us the good. What shall we believe?"

There are two Fakirs (Mussulmans) who have a large following of disciples round here, and they have renounced Mahomet, and teach their people to come to God as repentant unworthy sinners, praying daily in *their own tongue*. We trust these will prove prepared ground for the seed of the Gospel, and that they will accept Jesus (or *Isá*) as the only and true way of access for the sinner.

We shall soon strike camp for good, as the hot weather has commenced, and we shall all have to summer at Shikarpur, working the surrounding villages during the long evenings till the rains, when we shall be able to get about in boats.

Dear old Gill has returned quite restored, but the doctors order his removal from this damp district to our deep regret. Oh that God would raise up another such leader for us!

THE LEPER ASYLUM IN CALCUTTA.

BY THE REV. R. R. BELL, late C.M.S. Missionary at Calcutta.



THE C.M.S. has several Asylums for Lepers in various parts of India. One at Calcutta is the subject of this short article by the Rev. R. R. Bell, late of the Bengal Mission, but now transferred to Japan. Other Asylums are in Travancore, where the patients are ministered to by the Rev. W. J. Richards, and at Tarn Taran and Kashmir, in the Punjab, superintended by the Rev. E. Guilford and the Rev. J. H. Knowles respectively. An account of that at Tarn Taran by Mr. Guilford, with some illustrations, has been lying in our editorial drawer for some months awaiting an opportunity to appear in the GLEANER. We should mention that in each case the Asylums are helped by the Mission to Lepers, the head-quarters of which are at Edinburgh. Of the Asylum at Calcutta Mr. Bell writes:—

At the last census it was reported that there were nearly 35,000 lepers in Bengal alone, of whom 21,503 are Hindus and 12,012 Mohammedans. There is in Calcutta an Asylum or Hospital where about 100 inmates

of both sexes are provided with good food and medical treatment which does much to alleviate their sufferings. The Asylum consists of three neat low buildings which stand in a large enclosed garden or compound. These buildings are well ventilated with open doors on both sides and verandahs, where the patients who are able, sit or walk about. There are three separate buildings as the various religions will not mix together, one is the Hindu, another the Mohammedan, and the third the Christian ward, which really means all who do not belong to the former. Then separated by a good wall is the women's compound where the same divisions are also observed.

The Asylum is one of the charitable institutions of Calcutta, and for many years it has been the privilege of the C.M.S. missionaries to minister to the spiritual wants of the inmates. The Rev. J. Vaughan in his work the "Trident, the Crescent, and the Cross," mentions that no part of his missionary work brought a greater blessing to himself than the time he spent among the poor lepers. He also mentions that the Christian lepers were so anxious that Divine service should be conducted decently, that they made with their own hands a small reading desk and lectern for the missionary to use when conducting the service, and this may still be seen in the Christian ward.

The need however for a separate room in which to hold these services had long been felt, apart from the painful sights and sounds which used to distract the attention, and a special effort was made by the Rev. Dr. C. Baumann, who collected enough money in Calcutta with the generous grant of £100 from the Mission to Lepers, and a neat little church has been erected, situated between the male and female compounds, a part of the wall having been taken down for the purpose so as to afford an entrance from either side. This was consecrated by the Bishop of Calcutta in 1886, and has since been in constant use.

By the kind help of a monthly grant of Rs. 25, also from the Mission to Lepers, the Society has been enabled to employ a devoted catechist, who spends his whole time in giving religious instruction, and teaching them to read and write. This not only helps them to pass away the time which hangs so heavily on their hands, but also shows to the Hindu and Mohammedan that he is their friend, and prepares the way towards gaining an influence over the heart.

Many of the poor sufferers endure much pain at times, their faces and limbs being very much swollen and disfigured, and in many cases the fingers and hands, and in others the toes, and even the feet drop off.

There is a hard expression in their faces, for they are taught that fate has decreed their lot, and they must submit to it. The Hindus especially are taught to regard their sufferings, as the punishment of their sins, so that the hopeless nature of their disease, and the lack of comfort from their religion, makes their lot a very pitiable one.

It is a precious message which the missionary has to carry to the lepers. He tells them of a Saviour who loves them, who, when He was upon earth, touched and healed their suffering bodies; and assures them that, if they trust and love that Saviour, He is able to wash away their sins, and take them after death to a bright and happy home, where there is no more pain and suffering, and give them new bodies no longer disfigured with disease, but glorious and free from spot or blemish.

It is believed that over 100 have from time to time been baptized in this Asylum, and brought to rejoice in the Saviour's love. The greater number of these have passed away and been laid to rest, while some of those who remain are very bright examples of patience and hope under sufferings of a peculiarly trying nature.

C.M.S. Work at Krishnagar.

MISS COLLISON, a missionary of the Church of England Zenana Society at Krishnagar, in the Bengal Province of India, in a letter home, writes of C.M.S. work in that city:—

Two C.M.S. brethren are, with their wives, stationed here for the present, and are carrying on much active work in the town. I trust when they have to leave some one will be raised up to continue it. They are making special efforts to reach and influence the educated Hindus, and students of the large Government Hindu college here. Lectures on Christianity are being delivered, and are attracting many, and doing, I feel sure, much good amongst this class.

There is also a regular Bible study class for Hindu youths who are wishing for further instruction. Bazaar preaching bands go out three times in the week for singing and preaching. Active house-to-house visiting amongst the men has also been begun. All this is C.M.S. work, but I mention it because it will naturally react on our work amongst the women, many of these educated men being the fathers and brothers of our Zenana pupils and school children. The male members of families will thus be brought into touch with our work, and it will be made more hopeful, and we trust more fruitful.

In several Zenanas the women have expressed delight at their husbands and brothers going to the lectures. One woman said, "I am so glad my husband goes, and he will gradually know all about Jesus."

PRAYING, WATCHING, AND WORKING.

"Nevertheless we made our prayers unto our God, and set a watch against them day and night because of them."—*Nehemiah iv. 9.*



LL honour to the noble band,
Who, foe-begirt in their own land,
Restful, yet active, took their stand:
They prayed, and set a watch.

They "prayed"; ah! secret of their might,
Single their eye and clear their sight;
Those only work in God's fair light,
Who pray, and set a watch.

They "set a watch"; O wise and true!
The foes' deceitful wiles they knew;
Both found and foiled them by this clue,
They prayed, and set a watch.

Their active service was not stayed—
They went on working as they prayed;
But as each stone on stone was laid,
They prayed, and set a watch.

No love of ease did them beguile,
They went on working all the while,
Yet rested in God's loving smile,
They prayed, and set a watch.

Working for God—that was their aim,
And seeking honour for His name,
The promise they can firmly claim,*
Who pray, and set a watch.

Their strength increasing as they pray,
The wall grows higher day by day!
The work is done in God's own way,
They pray, and set a watch.

They reap from God who for Him sow—
The wall grows stronger 'gainst the foe;
Those "on their way rejoicing go,"
Who pray, and set a watch.

MARY S. TUCKER.

* "Him that honoureth Me I will honour."

In a Zenana.

THE following is from a lady missionary of the I.F.N.S. in North India:—

The other day in one of my zenanas, as I was passing in, a young Bow [lady] met me, and gave me a paper. She asked me if I would read it, and see if it was a proper prayer to address "the great and merciful God." I told her I would take it home and read it. A few weeks before she asked if I would send her a book to teach her how to pray, but after a little talk she said, "Am I really only to tell and ask Jesus about everything, and will God our Heavenly Father give us these things if we ask in Jesus' name?" I gave her the Bible verses on prayer, and made her find them out. This Bow only came to Lucknow a year ago, and then knew nothing of the name of Jesus. And she has been led to the Saviour not by my teaching, or the zenana teacher, but by a Bow who has been living a consistent, happy life for nearly four years. She has, I believe, been the instrument of leading five others to know and trust Jesus. Some take such a delight in the Epistles; others have to be more "talked to" than read to. Some are just hovering between trusting Jesus fully and giving up their idols entirely, others are believing and trusting, and yet have not the confidence to stand firm and bear the persecution if they give up "pajah" [heathen worship].

Trinkets for Christ.

At a missionary meeting in our village a short time since, the Deputation told a story of a boy in the congregation of the present Bishop of Exeter, when Vicar of Christ Church, Hampstead, who parted with his silver cup for the C.M.S. In his remarks at the conclusion of the meeting, the Vicar said that he doubted if any of those present possessed a silver cup, but suggested that there were probably to be found amongst us some articles, such as personal ornaments, that might be turned to account in the same way. A short time after, a young man, who had recently been led to the knowledge of his Saviour, put into the Vicar's hand a tiny parcel, which on being opened was found to contain a Jubilee sixpence and six threepenny pieces, each pierced with a hole. These, he explained, he had worn on his watch-guard, but when he heard the suggestion above alluded to, felt he ought to devote to the missionary cause. Are there not Jubilee coins and "spade" guineas, as well as other trinkets, that might be turned to like good account? How often may be seen, even at the Lord's Table, on the hand that takes the cup, the symbol of the Lord's self-sacrifice for us, a profusion of costly rings. Is this consistent with whole-hearted consecration to Christ?

A CLERICAL GLEANER.

THE REV. G. C. GRUBB'S TOUR.



ANY of our readers have followed with interest the details of the missionary tour of Mr. Grubb and his companions in special connection with the Keswick Convention. Since the party of four left England last October for Ceylon, Tinnevely, and New Zealand, reports have come at short intervals from widely varied sources, telling what God had wrought. But the best report of all was Mr. Grubb himself, who appeared in person for a short time at Keswick, *en route* from New Zealand to South Africa, and spoke at several of the Convention meetings.

Very simply and humbly the Missioner told of the good hand of the Lord by land and sea, for soul and body, but the incidents are almost too touching and sacred for repetition in print. The record was more like a chapter from Apostolic days than a story of modern Missions.

The "travelling mercies" vouchsafed to the party included many precious souls. Would that all out-going missionaries studied this example of life on board ship! What a harvest might be gleaned by our dear brethren and sisters before they ever set foot in "the field"! Very varied classes and creeds—actors, jockeys, infidels, spiritualists, as well as the usual type of passengers—were met with, but to each and all the Gospel proved the power of God to arouse, and often to convert.

The "accidental" delays causing change of plans were shown to be God's over-ruling guidance for some special cause, so that when they missed the train they "praised the Lord," as Mr. Grubb said, and forthwith looked round for the work they knew they had been detained in order to do.

Details of the wonderful gatherings at Palamcottah and Mengnana-puram, as well as of the visit paid to the S.P.G. station of Edyengudi, at the invitation of "that venerable servant of God, Bishop Caldwell," had already appeared in print, but they came with fresh point and vigour from Mr. Grubb himself, and again and again a murmur of thankful approval escaped from the vast audience in the tent.

Passing on to New Zealand, Mr. Grubb told of the welcome given by Bishop Suter, of Nelson, and Bishop Stuart, of Waiapu, and of the many open doors set before him. The work amongst the young men was especially owned of God.

Speaking of his stay at Napier, Mr. Grubb said:—

"A day or two after these events, the Bishop and these young men came to see us off. Before the train started the Bishop said, 'Let us pray,' and we all went on our knees on the railway platform. No wonder all the heads were out of the carriage windows in a moment. The Bishop gave us his fatherly benediction, and we went on our way rejoicing."

The closing words of one of Mr. Grubb's addresses went home with overwhelming power:—

"I was walking up a hill at Napier one day with two young men, and trying to tell them of Wilmot Brooke's work in Africa, and the needs of the Congo, the Soudan, China, &c. Suddenly one of them burst into a bitter wail of agony. The tears poured down his face, and he was just able to say, 'Oh, why are we here?' I pass on to you to-day these four words of that young man, 'Why are we here?' What is to be the result of this Keswick Convention? How many vacant places will there be here next year, because you shall have been called by God to serve Him

in the uttermost parts of the earth? May that young man's question ring in your ears until you give an answer to it. 'Why am I here?' May I say, in Scriptural terms, 'What doest thou here, Elijah?' God write His own message on our souls, and lead us in the path that He shall choose, to the glory of His well-beloved Son who has bled and died for us."

The Missioner's feelings about our dear brethren abroad were very warmly expressed:—

"Here I must give one great general thanksgiving to the missionaries of the C.M.S. for their kindness and fraternal fellowship. It was indeed a joy, after a long day's journey, to go into the happy home of the missionary, and get what I may call a good *Irish* handshake. . . . The missionaries are indeed walking and living and abiding in God, and I look back with joy to our fellowship with them in the work."

The testimony of Mr. Grubb to the value of the educational side of missionary work was especially interesting. He said of Mengnana-puram in Tinnevely:—

"Mrs. Thomas has lived and laboured for fifty years on these sandy



THE REV. G. C. GRUBB'S PARTY IN TINNEVELLY.

plains. She and her daughter and others are now at work there. There is a church and congregation of at least 2,000 Christians; and Mission schools. I do thank God for those Mission schools. From 5 A.M. to 11 at night, Mr. Millard, Mr. Richardson, and Mr. Campbell, with David the catechist, were engaged in dealing with the dear children."

Immediately after the close of the Convention Mr. Grubb and one of his party left for South Africa, at the invitation of the Bishop of Cape Town.

So far God's answers to prayer have been beyond all expectation; let us continue in prayer and supplication before Him, that still greater outpourings of His Spirit may be granted in the great South African lands.

NOTE.—In the picture the Rev. G. C. Grubb is the central figure, having the Rev. John Barton on his left (our right), and the Rev. T. Walker on his right. Behind them are two of Mr. Grubb's party—Mr. Campbell and Mr. Richardson. In front of them are, on our right, Mr. Millard, the fourth member of the party, and the Revs. A. N. C. Storrs and E. A. Douglas, C.M.S. missionaries sent out last year. The lady is Mrs. Keyworth, and behind her stands her husband, the head-master of the Christian Boys' School.

THE MISSION FIELD.

WEST AFRICA.

IN May much excitement was created in Abeokuta by reports of the approach of a Dahomian army. After the defeat of the Dahomians by the French at Porto Novo on April 20th, they entered the Yoruba country, and slew and captured a large number of the inhabitants of Itibo, and of other towns nearer to Abeokuta, but they did not venture to attack Abeokuta itself. The Rev. J. B. Wood gives a pleasing account of the noble conduct of the chiefs and people of Abeokuta towards the numerous refugees who have sought asylum in their midst. Most of these are Yorubans, with whom the Egbas of Abeokuta have been at variance for many years, and some of the townspeople thought it a legitimate retaliation for past wrongs, real and supposed, to capture and enslave the fugitives in their helplessness. The chiefs, however, made a stringent law prohibiting such treatment, and threatening the punishment of death to any who should sell one of these refugees. "This law," Mr. Wood says, "was confirmed and proclaimed on several successive days, so that all might know about it. In addition to this the chiefs made contributions in money to meet the immediate needs of the refugees, and gave them land on which to put up sheds for the present and eventually to build proper houses on when their means will allow of it." One of the chiefs, on being congratulated by Mr. Wood on the course which had been pursued, remarked, "It is the result of what you said to me the other day."

LETTERS from Lokoja, written early in June, tell of a hopeful commencement of work on the part of the several members of the European party. Mr. Robinson had preached his first sermon in Hausa on his fourth Sunday in Lokoja; Mr. Lewis was making good progress with Nupe, and his sister was already able to give a simple statement of the Gospel in Hausa; and Mr. Wilmot Brooke could preach with facility and fluency without notes or an interpreter. Dr. Harford-Battersby had received five in-patients to the hospital, representing four different races, Hausa, Nupe, Yoruba, and Igbara. Amongst the out-patients there had been people from Kano, Sokoto, Bida, Ilorin, and several less remote places. In visiting the houses of the out-patients, Dr. Harford-Battersby finds invariably a welcome, even in some of the most influential Mohammedan households.

EASTERN EQUATORIAL AFRICA.

ON June 22nd Messrs. J. W. H. Hill, J. W. Dunn, and J. V. Dermott were admitted to Deacon's Orders by Bishop Tucker at Frere Town.

ON July 10th the Bishop and his party, having assembled at Zanzibar, crossed to Saadani on the mainland. There they were detained ten days while Mr. Stokes's caravan, with which they were to travel, was being prepared. Mr. Hill was not well, and as he became worse he was sent back to Zanzibar, where we deeply regret to say he died next day, July 20th. The caravan, with the Bishop's party, started for the interior a day or two later; and the Consul-General of Zanzibar, Colonel Euan Smith, telegraphed on August 3rd to Mrs. Tucker, that he had received news of Bishop Tucker and his party being sixty miles up country, "All well and increasing in health." The party consists of Bishop Tucker, the Revs. Douglas Hooper, J. W. Dunn, and J. V. Dermott; and Messrs. Baskerville, Pilkington, and F. C. Smith, and Mr. Horace James Hunt, an employé of the Imperial British East Africa Company, who has resigned his position to join the Mission.

THE Rev. E. A. and Miss Fitch have been assigned by Bishop Tucker to labour at Rabai, where Mr. Fitch is placed in charge, and where he will seek especially to train Native young men for work as teachers, catechists, and pastors.

PERSIA.

WE regret to learn that Miss Vansittart, who went to Julfa last year in connection with the Female Education Society, died from consumption in August.

NORTH INDIA.

THE Rev. C. S. Harington, who with Mrs. Harington (a sister of the late Bishop Parker) laboured with much devotion for ten years at Calcutta in connection with the Old Church, has been appointed by the Colonial Secretary to an Acting Civil Chaplaincy in the Seychelles Islands.

CEYLON.

THE Rev. H. P. Napier, who sailed on May 29th, arrived at Colombo on June 26th. He proceeded at once to Kandy, and assumed the Principalship of Trinity College in succession to the late lamented

Rev. E. J. Perry. Since Mr. Perry's death the College has been under the superintendence of the Rev. J. W. Fall, the Vice-Principal, assisted by the Rev. A. E. Dibben. The results of the Calcutta Entrance Examination, which were published in May, showed that seven of the Trinity College students passed, out of eight sent up; one of them being placed in the first class.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Evangelist*.

FOUR LESSONS ON MISSIONARY HYMNS, BY MRS. G. S. STREATHFIELD.

III.—"Speed Thy servants, Saviour, speed them."

HOW desirable for an emigrant is a letter commending him to one willing and able to help him in his new life! To whom are missionaries recommended. (Acts xiv. 26.) Generally before they sail a Dismissal Meeting is held and special prayer offered for them. It was, perhaps, for some such occasion that seventy years ago Thomas Kelly wrote "Speed Thy servants"—following in thought the career of the missionaries, he commends each step of their way to the Lord. This hymn is therefore at once a sketch of typical missionary life and a help to missionary intercession. Missionaries are—

I.—*Set free by Christ* (verse 1). "They were bound; but thou hast freed them" (Gal vi. 1). A book called "Grace and Truth" was the means of Bishop Hannington's conversion to God. "His quick and hasty temper was thenceforth subdued. He, who once insisted on taking the lead in everything, was content to be led like a little child."

II.—*Sent by Christ* (verse 2). "Lord, they go at Thy command." The word missionary means *one sent*. Notice St. Paul sent, and directed both as to time and place (Acts xxvi. 16–18; xiii. 2–4; xvi. 9–10). Every true missionary is called of God outwardly by His Providence, inwardly by His Grace. Mackay, whom we have so lately lost, was called by reading the Life of Bishop Patteson, by a chance hearing of a Missionary Address on Madagascar, by an appeal in *The Christian* for East Africa. He saw how useful he might be as a practical engineer, and offered himself as a missionary "in implicit trust in the Lord's direction."

III.—*Supported by Christ*. "As their stay Thy promise taking." What promise? (St. Matt. xxviii. 20). (a) *In setting forth* (verse 2). "Friends and home, and all forsaking" (3 John 7). This is a trial to all—to some, an intense trial. There was a passage in Bishop Patteson's well-worn Bible scored and underscored, and blotted with tears. It was St. Mark x. 29, 30. Remember to pray for the many new missionaries now saying "Farewell." (b) *On journeying*. "While they traverse sea and land" (Acts xxvii. 23, 24). When two years ago our missionaries were banished from Uganda, the *Eleanor*, in which the sad, destitute party were crossing the Victoria Nyanza, was wrecked by a blow from a hippopotamus, and then had to make a voyage of 200 miles with nothing but a pad of tow and dripping to keep the water out. Well might Mr. Walker say, "The good hand of the Lord was upon us!" (c) *In disappointment* (verse 3)—2 Cor. vii. 6, and (d) *amid opposition* (verse 4)—Acts xviii. 9, 10. Missionaries often have to cling to the promise of Ps. cxxvi. 6. John Paton laboured for four years on one of the New Hebrides without seeing much fruit, and had a succession of hairbreadth escapes from a violent death. In the darkest moment he never doubted that ultimately the victory would be on the side of Jesus; "but," he says, "without the abiding consciousness of the presence and the power of my dear Lord, nothing could have saved me from losing my reason and perishing miserably."

On success (verse 4)—1 Cor. iii. 5–7. Hear what a new-comer says of the work in Uganda in 1888:—"150 to 200 Christians were present at the Sunday services. It was a most refreshing and gladdening sight. Ashe, Mackay, and the others have done, by the grace of God, a glorious work here."

IV.—*Satisfied by Christ* (last verse)—St. John iv. 36 and xii. 26. Bishop Hannington wrote in his last letter, "I feel sure of results, though they may not come in the way that we expect. . . . If this is the last chapter of earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence; but sweet converse in the presence of the Lamb."

Let us take to ourselves his added words, "You must uphold my hands in prayer lest they fall." This is our constant duty towards those now on the battle-field.



AT the recent Keswick Convention a notable feature of the week was the immense number of requests for prayer sent in. Taking the general meetings and the missionary meetings together, there were nearly fourteen hundred, all of which were separately read out. It was most impressive to hear the requests of parents for their children and of children for their parents, of husbands for their wives and of wives for their husbands, of worshippers for their ministers and of ministers for their congregations. Now ought not the GLEANERS' UNION to be a great agency for Intercession? Our readers will remember that "In-tercession" is one of the six "fields" in which Gleaners are to glean (see May number); and while our petitions must ever be for our Missions and missionaries first and foremost, why should we not pray for one another? This is suggested to us by a request from a Gleaner signing herself "M. J. K.," for prayer in behalf of her husband, three sons, and a daughter, all of whom she longs to see brought to Christ. We are sure that our Gleaners will unitedly commend this request to the Lord; but we wish to say that we will gladly have a little corner of the GLEANERS' UNION pages for Requests for Prayer. We did begin it once before, but no requests were sent in! It will at least give an opportunity to our missionary brethren and sisters to send us specific requests. Are not many of us learning to understand a little more of God's wondrous condescension as the Hearer and Answerer of Prayer? Our beloved friend Henry Wright once wrote a tract called "Secret Prayer a Great Reality." Is not United Intercessory Prayer a Great Reality too?

A correspondent asks us this question, What constitutes a call to Foreign Mission work? It has been well said that the Word, the Spirit, and Providence are combined when the call is a real one, i.e., that (1) we see the call in Scripture; (2) the Spirit calls us in the heart; (3) outward circumstances do not shut the door. This is true; but we should be disposed to put the matter rather differently. God's Call is to His whole Church, to be His army in the world-wide conflict between our Captain and His great Adversary, to rescue from Satan's dominion the souls enthralled by him, to proclaim pardon to repentant rebels all over the world. The Call is a general one, and no Christian is exempt; and we are more and more profoundly convinced that at this time the Lord is calling His servants everywhere to give themselves up to Him just to do His bidding. When they have done that, then He will say to one, Go to India; to another, Work in the slums in your own town; to a third, Stop at home and mind your sick mother and bring up your younger sisters and brothers. And so it is true of the Foreign Mission Field, that "many are called, but few chosen." Thousands of us ought to be ready, and then our Captain will choose whom He will send. Hundreds in the last three or four years have had to bear the disappointment of being refused by this or that society or mission. Let them not say they were not called. They were indeed "called," and

they did right to respond: "Thou didst well that it was in thine heart." But they were not "chosen."

Here is an interesting letter from Mrs. Wade, of Amritsar, Punjab:—

C.M.S. HOUSE, AMRITSAR, May 27th.

Your kind notice of our Amritsar Gleaners' Union in the GLEANER a few months since was duly read and appreciated by the members here. Our annual opening of the Gleaners' boxes took place at this house on May 9th, when an address was given by Rev. H. U. Weibrecht. The total of the offerings brought amounted to the sum of Rs. 95, but of this a certain sum (about Rs. 15) had been collected separately by one of our Native lady friends for Dr. Barnardo's work, in which she has become most interested, leaving Rs. 80, the destination of which had to be decided by voting papers, as on former occasions. By a large majority it was decided that our contributions this year should go to the Central Home Fund of the Gleaners' Union; and it is a great pleasure to us to forward this proof of the goodwill and sympathy of the Amritsar members of the Union for their English friends.

A. E. WADE.

LETTERS FROM GLEANERS.

From Mount Hermon.

A few of the children here reared some silk-worms, by which they got eightpence (a great sum to them), and this they brought with delight to go into their box. They took it in turn to bring the necessary mulberry leaves, and prayed daily (as they assured me) that their silk-worms might turn out well. Hoping that you will pray for us all and our work.

Mount Hermon, Syria.

MARY A. SAPHIR.

A Suggestion.

I do hope men will not be lacking this year. I have been drawing the attention of the lads I have had to prepare for Confirmation, to missionary work. Could not something more be done in this way? We cannot find Sunday-school classes for all confirmed, nor are all fitted for that work, but all could take an interest in and help forward missionary work. And young Christians must have something to do. GLEANER No. 18,829.

Two Suggestions.

The following suggestions have been made by a friend: 1. That every young person who has a C.M.S. box should be given a copy of the *Juvenile Instructor* every month by the local secretary. 2. That every one who has a C.M.S. box should place the same on the breakfast table on Sunday morning, and ask those present to put in a trifle. Many boxes are left "standing idle" for months together.

C. T. W.

[Query.—At whose expense is the *Juvenile Instructor* to be given? Not at the Society's; the Society gives the *Quarterly Token* only.—ED.]

A Boys' Missionary Sale.

Having a large class of boys and youths every Sunday, it occurred to me some time back to try and stir them up to more real interest in missionary work by getting them to arrange a sale of work for the C.M.S. While some took no interest, others worked well at the little weekly working parties held in our class room and at home. One made a good pair of shoes, another strong book-shelves and several picture-frames. Others made boxes covered with cone work, a grate stand ditto, puzzles, dolls' beds, photo-easels, a sailing-boat, "philatelic ware" (i.e. china covered with old stamps and varnished), &c. Past scholars who had no time for work gave money, my own friends helped with many pretty and useful gifts, the Earls of Harrowby and Lichfield, and Mr. Salt, M.P., and other friends, sent beautiful fruit and flowers, and everything necessary for a refreshment stall was given by tradespeople and others. We had also an exhibition of curios in one class-room with extra admission fee one penny. Throughout the work our G.U. motto was often proved true, and "that which we had need of was given day by day without fail," as for instance when I had only 1s. 5d. in hand towards 3s. 6d. required for printing circulars, and next day's post brought 2s. from fellow-Gleaners at Leeds "towards sale expenses." The crowning mercy was a lovely day and plenty of good buyers. The few things unsold we took next day to the field where our Sunday-school treat was held, and there disposed of almost everything. After paying all expenses we have a balance of £15 6s.

M. E. N.

"The Kindly Fruits of the Earth."

Some of our fellow-Gleaners may be glad to know of a very simple plan we tried this year. Just before the Quarterly Missionary Meeting in July a letter was sent to all the parishioners, who are almost entirely farm labourers, and unable to contribute largely to the cause. This letter suggested that as God had blessed us with plenty of fruit and vegetables in our gardens, we should show our gratitude to Him by sending an offering of these to the meeting, which should be sold for the good of the C.M.S. The result was that contributions of one kind and another were received on and after the day, and we realised over £1. Those who could not send fruit sent money, and this little amount seemed a large sum for us. But best of all, a keener interest is awakened we feel. And surely what God hath wrought here could be done elsewhere! The orchard crops are ripening fast. Why not some one try our plan?

We propose sending another letter containing a statement of things sent very shortly, and shall not fail to give thanks where thanks are due.

Great Rollright, Chipping Norton.

GLEANER No. 3,082.

Local Branches of the Gleaners' Union.

ALL SAINTS', HATCHAM PARK.—At a meeting held on June 28th, a Branch was formed, for which Miss Harwood will act as Secretary.

RICHMOND.—Miss Noyce has been appointed Secretary of this Branch, which was formed some little time ago, after an address by Mr. E. Stock.

CHRIST CHURCH, SPARKBROOK, BIRMINGHAM.—The new Vicar, who was a member of the Hastings Branch, has started a Branch here. Mrs. Tredennick will act as Secretary.

QUEENSTOWN, CO. CORK.—A Branch has been started, and already has fifty members, with Miss A. Chester for Secretary.

FARNHAM.—This Branch, established last year, has lately adopted the excellent plan of having the addresses at its meetings given by its own members. Twelve ladies and two gentlemen have already promised to help.

WANGANUI, N.Z.—Another far-off Branch, thanks to the energy and zeal of the Rev. Alfred O. Williams.

Monthly Gleaner Examination.

Questions on the August Gleaner.

1. What is Telugu the name of? What is the characteristic physical feature of the Telugu country? Give in a few words its political history.
2. Give an instance of a prayer being offered, the agents being prepared, and the means being given for a special work about the same time.
3. What system was first made use of in the Telugu Mission, by whom, with what aim, and with what success?
4. Mention a cause for sorrow in the Telugu Mission, and its causes. What causes for joy and sorrow has Bishop Tucker already had?
5. Who are the Kois? Where do they live? What do you know of their first missionary? Give an instance of the missionary spirit in a Native Church.
6. What proofs does Mr. Stanley give of the success of the Uganda Mission? What features reminded him of the early Church? What was his forecast for the future?

[NOTE.—A list of the Successful Competitors in this Examination for the year ending June and July, will be given next month.]

Gleaners' Union Roll Call.

"They rest from their labours."

Mrs. Foster, Park School, Bewdley, Worcestershire, No. 5,342, Feb. 1st, 1890.
Mrs. Sarah Wiseman, Brockley St. John's Branch, No. 19,018, June 18th, 1890.
Miss Constance Hedgeland, Bishopstone, Lewes, No. 4,147, June 26th, 1890.
Rev. J. Hoyle, Vicar, Christ Church, Gateshead, No. 17,589, July 28th, 1890.
Miss Amy L. Walton, Newport, I. of W., No. 8,616, July 29th, 1890.

NORFOLK LADIES' C.M. UNION.

July 17th, 1890.

IT is so long since you have heard anything of the Norfolk Ladies' C.M.S. Union, that you may almost think that it is no longer in existence. I should therefore like to tell that we are quite alive. Yesterday we had two very interesting meetings. The first was composed only of district secretaries, who met to consider what more could be done to further the objects of the Union. Many suggestions were made; one of them was that each district secretary should try to gather together her members for small meetings at least once a year for prayer and a short address, to arrange either for parochial or district sales of work. Small parochial sales were much recommended as tending to increase missionary interest. Another suggestion was to try to get some shop to allow work to be sent for sale on which a small percentage might be allowed; another suggestion was to have more centres. It was also proposed that each member should be invited to send at least two articles for sale to her district secretary, that at all events each member should be asked to undertake some definite work—either to try to interest a class, or even one person in missionary work, and if possible to get some *Gleaners* and periodicals circulated.

After this meeting we adjourned to the garden of the Bishop's Palace, where a large marquee had been erected, which was speedily filled by a gathering of ladies from all parts of the county. We were most kindly welcomed by Miss Pelham, and assured of the great pleasure it gave our beloved Bishop and Mrs. Pelham to know that our meeting was to take place that day at the Palace. The report had been read, we had a valuable address from the Rev. H. James of Livermere on St. Paul's prayer for the Philippinians. After this a lady from Japan told us in a few words of the great success she had had in interesting poor people in missionary work, and how many had joined the Gleaners' Union and took the keenest interest in reading the periodicals and helping in every possible way. I feel sure, however, that the thing which went nearest to all our hearts was a short address from one of our dear lady secretaries who has lately visited the Missionaries' Children's Home. She took us in imagination to the nursery, showed us the toys and the three rocking-horses in a row, and enabled us in some degree to realise what must be the sorrow of parents who have to leave their own dear little ones to the care of others when they go forth to foreign lands. Yet all is too little to do for Him who so loved us. Surely if the messengers are ready to go, we should much more be ready to share not merely in the duty but in the blessed privilege of sending them forth. At the close of the meeting we all adjourned to the Palace, where we were most kindly and hospitably entertained, and thus ended our very happy day. S. C. E.

HOME NOTES.

THE following have been accepted during the past month for missionary work:—The Rev. D. Marshall Lang, M.A., of Corpus Christi College, Cambridge, Curate of St. Mark's, Reigate; the Rev. Martin J. Hall, B.A., of St. John's College and Ridley Hall, Cambridge, Curate of St. Thomas, Birmingham; and the Rev. G. H. V. Greaves, B.A., of Corpus Christi College and Ridley Hall, Cambridge, Curate of St. Silas, Birmingham. Also the Misses H. K. Cornford, S. J. Thompson, G. Wells, E. G. Reeve, and M. Sander. Messrs. J. W. Jackson, and E. Goodwin have been accepted to labour as Lay Evangelists among the Gonds.

On July 25th, Mr. J. N. Carpenter, B.A., of Corpus Christi, Cambridge, who has been reading divinity at the Islington College, was admitted to Deacon's Orders by the Bishop of Bedford, at St. Augustine's, Highbury. Mr. Carpenter was just under age for the Bishop of London's Trinity Ordination.

THE letter to the C.M.S. Committee appealing for One Thousand Missionaries (see p. 134) was not the only thing that made the Keswick Convention this year interesting from a missionary point of view. Many C.M.S. men now on furlough were present, Mr. and Mrs. Handley Moule having kindly arranged for their accommodation. The short missionary prayer meetings at 9 A.M. were largely attended and much appreciated. Mr. Stone, Mr. Hoare, and Mr. Evington advocated the claims of India, China, and Japan in St. John's Church. The great missionary meeting of Saturday in the tent was as impressive as ever. The supplementary meetings in the evenings of the following week drew hundreds together, and many delightful five and ten minutes' speeches were made by missionaries and others. Above all, Mr. George Grubb's most moving account of his recent visits to Ceylon, Tinnevely, and New Zealand (see p. 144), will long be remembered by all who heard it.

AN interesting series of missionary meetings has been held at Carlisle. On Aug. 6th there was a large and influentially-attended garden meeting in the grounds of Mr. Miles MacInnes, M.P., at Rickerby. The same evening a Gleaners' Union meeting took place in Carlisle itself. On the 6th there was a committee meeting of the new C.M. Union for the Archdeaconry of Carlisle; and a public meeting of the same Union, presided over by the Bishop of Barrow-in-Furness (Dr. Ware). This was followed by a tea and short meeting; and in the evening the County Hall was filled for a general meeting under the presidency of Mr. MacInnes. All six gatherings were addressed by Mr. Stock. On the 7th there was a large gathering of clergy and laity at Rose Castle on the invitation of the Bishop of Carlisle. The C.M.S. was represented by Mr. Stock and the Rev. J. C. Hoare of Ningpo; and the Bishop of Manchester and the Rev. H. Clarke (Universities' Mission, Zanzibar) also spoke. Carlisle takes special interest in Travancore and the Niger, as the fathers of Bishop Hodges and the Rev. H. H. Dobinson are well known citizens; also now in Japan, as the Rev. Barclay F. Buxton has been working in the adjoining parish of Stanwix.

AN interesting Flower Show and Sale of Work was held lately in the grounds of Lake House, Lake, Salisbury, for the benefit of the C.M.S. Miss C. Duke had been actively at work, assisted by quite an army of helpers, for some weeks, and the grounds looked very gay with the tents and stalls decorated with many-coloured mottoes and flags. Over eighty money prizes had been offered for the best samples of fruit, vegetables, flowers, bread, cake, honey, needlework, &c., &c., and a very large number of exhibits were sent in. The result, financially, was a sum of £26 for C.M.S. funds. Miss Duke writes that more than half the number of prize-winners gave back their winnings towards the proceeds of the show, and nearly all the exhibits were marked "for sale" with the same object.

On Aug. 6th the Rev. F. E. Middleton, Tutor in charge of the C.M.S. Preparatory Institution at Clapham, was married to Miss Katharine J. Boyson, who has been an active worker at Clapham in connection with the Ladies' Church Missionary Union for London.

THE following appears in the Parochial Magazine of St. Martin-in-the-Fields, of which parish the Rev. J. F. Kitto is Vicar, regarding Mr.

J. V. Dermott, one of the four missionaries who sailed at a few days' notice for Africa in the first week of May:—

"One of these young men had been for many years connected with the parish of Whitechapel, and is the son of a tradesman in that parish.

"Some twelve years or more ago a meeting was held by the then Rector (Mr. Kitto) with a view to awaken new interest in the cause of Missions. Mr. Eugene Stock attended and gave an interesting account of the work and progress of Missions, but the attendance was miserably small, and the meeting seemed a failure.

"On the following Sunday, Mrs. Kitto, who at that time had the choir boys as a Bible-class on Sunday mornings, repeated to her class what she had heard at the meeting, and tried to arouse their interest and sympathy in the work of Missions. J. V. Dermott was at that time in the choir and a member of the Bible-class, and made up his mind that, if God opened the way, he would give up his life to missionary work. Many difficulties stood in his way; difficulties which would perhaps have daunted a less determined purpose. But through all these he persevered, until he was accepted by the Church Missionary Society, and admitted to their College at Islington.

"Mr. Stock little knew that his apparently unsuccessful missionary meeting would be the means of influencing a boy who was not present, to give himself to the work. If he should happen to see these lines, they will be to him the first intimation of the fact. And when Mrs. Kitto repeated the story to her Bible-class, we can well understand that there was no expectation in her mind that one of those boys would be ultimately sent out as a missionary to one of the most perilous, yet most hopeful of the stations of the Church Missionary Society."

The London Unions.

THE LADIES' UNION held four meetings during the past quarter, the April meeting being addressed by Dr. S. W. Sutton on "The Quetta Medical Mission"; that in May, by the Rev. R. W. Stewart of Fuh-Chow, on "Woman's Work in the Fuh-Kien Province"; and that in June, by the Rev. R. Lang, who gave an account of his recent visit to the Egypt and Palestine Missions. A special meeting was also held to hear an account from Miss Carter, of the Protestant Episcopal Church of America, of her recent inspection of the China and Japan Missions.

THE JUNIOR CLERGY UNION.—The meeting in April was addressed by the Bishop of Travancore and Cochlin. At the meeting in May, sermons for criticism were given by the Rev. J. Pulein Thompson, Vicar of St. Stephen's, North Bow, for adults; and by the Rev. E. J. Sturdee, Curate of All Saints, Holloway, for children. The Rev. T. W. Drury, Principal of the C.M. College, spoke at the June meeting.

THE LAY WORKERS' UNION have had five meetings during the quarter. On April 14th Dr. Cust lectured before a large gathering. On the 28th Sir Charles Bernard, late Commissioner of Burmah, spoke on that country and on India. On May 19th the new service of song, "Bishop Hannington; his life and works," was given by a choir arranged for by one of the members, Mr. L. Carrott; and on June 10th the Rev. H. P. Grubb, Association Secretary for the Metropolis, gave an address on "C.M.S. Organisation in London," which was followed by discussion. On July 5th the members spent a pleasant afternoon at Potters Bar, by invitation of Mr. and Mrs. Gurney Sheppard, and were addressed by the Rev. R. W. Stewart, of Fuh-Chow.

Contributions Received by the Editor.

To August 10th.

In connection with the Gleaners' Union—

441 Membership Fees	£2 15 10
37 Renewals	0 6 1
For Union Expenses: A St. Thomas's Gleaner, Edinburgh, £1, Miss Murdoch 10s., Miss G. G. Pott, Thank-offering for mercies received, 20s., Miss Hogg 10s., 92 sums under Ten Shillings £2 15s. 2d.	5 15 2
For Our Own Missionary: A Gleaner 10s., Miss Murdoch 10s., Mrs. Compton 10s., Gleaner No. 12, 24 20s., Mrs. Smyly £2, Hall Table's Missionary Box, Mayola Lodge, £1 12s. 6d., 10 sums under Ten Shillings £1 14s. 0d.	7 16 6
For C.M.S.: Mr. T. G. Smith, Thank-offering, 21s., F. M. £1, Miss E. T. Torr £8 15s., Gleaner No. 795 £5, An old friend in Nottingham £10	25 16 0
21 sums under Ten Shillings	1 12 10
Total in connection with Gleaners' Union	£44 2 5

The Editor has also received—

For O.M.S.: Keswick Convention—Thank-offering G. £5, do. B. £5, do. P. £20, do. Anon. 10s., Anonymous 10s., do. £2, "From one who is willing to go" £1, "For China" 10s., J. B. (for East Africa Sanatorium) £1; Mildmay West Ham Mission, Miss. Box 10s., Miss G. C. Haycraft, Miss. Box 10s. 6d.	36 10 6
For the Sudan and Upper Niger Mission Fund: Miss E. A. Salmon 5s., Anon. 2s.	0 7 0
Total	£80 19 11

The Editor has also been requested to acknowledge: For C.M.S.: A. M., Gleaner No. 2,668, £3, Shenley Church Missionary Workers' Annual Sale, £56 12s. 6d., All Saints', Hatcham. Juvenile Association £3 6s. For Nyanza: (New Testaments and Portions for Uganda) St. Saviour's, Liverpool, Girls' Sunday School, £1 16s. 6d., do. Church at Metlakatla 10s. 6d.

FAVING AT SUAKIM.—We have received £10 from Gleaner No. 4,586, and 20s. from an Edinburgh Gleaner towards the cost of feeding the starving population near Suakim, which will be forwarded to Dr. Harper through the Missionary Leaves Association.

JEWELLERY.—The Editor thanks anonymous friends at Keswick for various articles.

Topics for Thanksgiving and Prayer.

Thanksgiving for the remarkable appeal from Keswick. Prayer for its fulfilment (pp. 134, 135, 147).

Thanksgiving for the Sultan of Zanzibar's decree against slavery (p. 133).

Prayer for the work and workers in the North-West and Central Provinces of India; for the Native Christians and scholars; for the "Secret Nicodemuses" and those "not far from the kingdom," that they may be "brought in" (pp. 135—139).

Prayer for the outlying villages in Bengal and those who evangelise in them (p. 141).

Prayer for the lepers in India (p. 142).

Thanksgiving for news from West Africa: for the holy lives and devotion of those "gone before"; for the bereaved (p. 145).

Forthcoming Sales of Work.

Mrs. Dowsett, The Rectory, Holcombe, Manchester. Sale in September.

Mrs. Hankinson Cox, Bircham, Newton Rectory, King's Lynn. Sale second week in September.

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Mrs. Gabriel, Rockcliffe Vicarage, Carlisle. Sale end of September.

Mrs. M. E. W. Fraser, 12, Broadstones, Ashford, Kent. Sale October 8th.

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THE CHURCH MISSIONARY GLEANER.

OCTOBER, 1890.

EDITORIAL NOTES.



NCE again we have come round to what we call the Valedictory Month of October. We shall be bidding farewell this month to many dear brethren and sisters going forth in our name to the ends of the earth. "In our name"? is that right? Yes, surely. Of course they go, first and foremost, in the Name of the Lord. But it is in our name too. They are our representatives; our substitutes. Many suggestions have lately been made for making the link between us and them more personal. Here and there, a friend is sending forth his or her own substitute, bearing all the charges. Why should not a family send forth one of its number, and maintain that one in the field? or any other small community of friends? or a congregation or parish? These plans, it is true, are not without their dangers. We want our sympathies not narrowed, but enlarged. We want to realise our part in the one family in heaven and earth. We want to be linked to every missionary of the Cross in spirit, and to know and pray for as many individually as possible. Still, God is teaching us many things just now; and perhaps He will teach us how to combine the large-hearted sympathy that takes all into its embrace with the loving self-sacrifice that can enable us to deny ourselves to send out *one*, or part of one.

On another page we give a list of the missionaries going out this autumn. It is not a perfect list, for there are some cases of missionaries ready to return to the field after furlough, and some new cases also, still awaiting the decision of the Medical Board. Moreover, much business stands still during those "necessary evils," the holidays!—for delightful as they are after ten months' incessant work, they come very awkwardly every year just when all sorts of preparations are being made for the departing brethren and sisters. But the list is one to give great thanks for to God. Let us not forget that *since* our last October list last year, other supplementary bands have gone out, notably the Niger and East Africa parties of January, and Bishop Tucker's men. And now we have sixteen new University men, six new ordained men from Islington, nineteen new single ladies, and four others; besides twenty-five returning to the field after furlough. Add the wives—whom we must never leave out of account—and we have a total of ninety-one. But the day is rapidly coming when that will seem quite small.

The appeal for One Thousand C.M.S. Missionaries is exciting general interest; and we would again ask for special prayer for a blessing on the deliberations of the Committee regarding it, which will now soon be beginning. Meanwhile, a cry of distress has been raised by some true friends overwhelmed with the labours of great home parishes. If, say they, a thousand workers go into the foreign field, what is to become of our home missions? Especially, if the picked men go out, where will be the leaders at home?

Now, consider. There are five thousand parishes supporting C.M.S. in one way or another. Let us assume that one thousand of these are supporting it with heart and soul. Suppose *one* missionary sent forth from *each* of these: who would feel it? Yet this would give us what we ask for! Need we say more? Is not the complaint one without the smallest shadow of basis?

We do sympathise with our overburdened town clergy. Sometimes it does seem as if they had nothing left but a

"handful of meal in a barrel and a little oil in a cruse." Then comes the Foreign Mission cause, like Elijah, and says, "Make me thereof a little cake first!" Let them respond in undoubting faith, as the widow of Zarephath did, and assuredly a like result will follow. "She, and he, and her house, did eat many days."

We devote the greater part of this number to China and Japan, and only wish we could manage to include in it several other interesting letters which the inexorable limits of space compel us to omit. Both China and Japan present opportunities for extended evangelisation which even the absorbing interest of Africa and the ever pre-eminent claims of India must not lead us to forget. Miss Tapson's remarkable account of her evangelistic tour alone to unvisited Japanese towns last Easter (see p. 158) shows what is open to Christian ladies who are willing to go off the beaten tract in their Master's name. Miss Tristram tells of similar experiences in private journals, which we have not permission to put into print. An open field in a populous but little-worked district of Japan awaits the Rev. Barclay F. Buxton and his party, who sail on Oct. 2nd, and who will be followed with very special sympathetic interest. God has much blessed Mr. Buxton in evangelistic work in this country. May a like blessing follow his work in Matsuye! It is a matter of true thankfulness that the Society, which has for eighty years had Buxtons among its friends at home, now has a Buxton in its missionary ranks.

Turning to China, four important lines of advance are before us. (1) In the extreme south-west, Bishop Burdon, Mr. Grundy, and Mr. Light have been carrying the Gospel into densely populated regions never yet reached by any Mission, for which regions Dr. Horder's hospital at Pakhoi is found to be an admirable base of operations (see his letter on page 154). (2) In Fuh-Kien, the advance in the north-west districts, among the Black Tea Hills, is illustrated by Mr. Phillips' letter on page 153, and by the picture of some of the missionaries engaged in this enterprise in their Chinese dress. (3) In Choh-Kiang, God has given showers of blessing on the labours of some of our Chinese evangelists, which we shall have to describe in a future number, and this work, which is in new districts, will be fostered by Mr. J. C. Hoare and his brethren in the Ningpo College. (4) The Committee have lately sanctioned a scheme of the Rev. J. H. Horsburgh's, to start a new C.M.S. Mission in the far distant western province of Szechuen, alongside one of the most interesting branches of the China Inland Mission. Of this scheme, more below. We have said enough to show how much there is of new work in China to draw out our sympathies, while we never for a moment forget the noble labours of our senior brethren, Bishop Moule, Archdeacon Moule, Mr. Elwin, Archdeacon Wolfe, and others, in the long-established Missions. No new extension, no new method, is to supersede their excellent work; only to supplement it.

Mr. Horsburgh's scheme is expounded in a remarkable letter which has appeared in some of the religious papers, and is printed in this month's *C.M. Intelligencer*. It will be seen at once that his plan is for a purely evangelistic and itinerant Mission, entirely "on simple Native lines." In so far as this plan has been proved to be a good one, let us not for a moment forget that the example has been nobly set by the China Inland Mission: and let us humbly thank God for teaching

us lessons through another society. Perhaps we of the C.M.S. have been too ready to worship our own drag and net, and imagine ourselves perfect. At the same time, Mr. Horsburgh's methods are not entirely those of the C.I.M. He is, in fact, far more revolutionary. He will employ no Native agents: the C.I.M., like all other Missions, does employ them. He will have "no foreign buildings nor big institutions"; the C.I.M. has one of the finest houses in the foreign settlement at Shanghai (as it deserves to have, and indeed is obliged to have), and its English School at Chefoo is in every sense a great institution. He says that *two* missionaries may, "in ordinary circumstances," live on £50 a year; the C.I.M. does not say that, and its most devoted members find that with all economy they need more. Now the C.M.S. Committee have felt that God was calling on them to give Mr. Horsburgh full liberty to try his own plans, in his own way, and with helpers of the same mind. But they are not going to call on other brethren to work on the same lines. On the contrary, the experience of the Society has shown that Native evangelists, maintained by the offerings of Christian people at home, have done by far the greater part of the actual work of bringing souls to Christ; that colleges for training them, like Mr. Hoare's at Ningpo or Mr. Stewart's at Fuh-Chow, are one of the most fruitful spheres of work for devoted English missionaries; and that "big institutions" like Dr. Duncan Main's great Mission Hospital at Hang-Chow are centres of blessing. Mr. Horsburgh also lays stress on his party having "no salaries." "Each missionary," he says, "may draw upon the Society what he may need up to a moderate limit." Now this is exactly the same as all other C.M.S. missionaries!—only the "moderate limit" is fixed for them by the Society's experience, and not by themselves. Some of them never draw up to the limit. In our judgment they are not one whit more "salaried" than Mr. Horsburgh will be, although the amounts actually drawn may vary.

We do not say all this from any lack of sympathy with our dear brother and his plans. On the contrary, we rejoice that he is to make his interesting experiment in his own way. But we know that many of our own readers will misunderstand his letter. They will draw from it reflections on the honoured brethren who work on the older lines God has so owned and blessed, which Mr. Horsburgh himself does not mean to convey. Let us never forget that there are "diversities of operations" in the Church of God, and that "it is the same Lord that worketh all in all."

One other word. It is a grand thing when an educated man, accustomed to the refinements and comforts of home life, is ready to live amid the disgusting and painful surroundings of the lower classes in China, at a cost of £50 or £100 or even £200 a year; but *it is not for us who live at home and retain those comforts and refinements to call upon him to do it.* The cry for "cheap missionaries" is a selfish and a wicked cry, unless it comes from those who are living as cheaply themselves.

Our friends will hear with deep interest that the bones of Bishop Hannington have been recovered. Mr. Walker's statement, which we print on page 161, is truly remarkable. One is reminded of the ark of God in the land of the Philistines. The white man's body is passed on from village to village, each fearing lest it should bring disaster. Ultimately a hut and a framework are found for it, and a keeper appointed to watch over it; and then come droughts and bad harvests, which the people attribute to its presence. At last the bones are handed over to an Englishman who has come from the coast by the route which Hannington, in his last moments, declared that he died to secure! Truly it is a strange history.

THE BOOK OF EZRA AS A MISSIONARY STUDY.

NOTES BY THE REV. T. WALKER, M.A.,

Missionary in Tinnerelly, and late Curate of St. James', Holloway.

OBJECT.—To set forth the King's decree for the building of the spiritual temple; to trace the progress of the work of building, how retarded, and how accelerated; and to describe the subsequent confirmation and purgation of the work.

KEY WORDS.—"The house of the Lord" ("of God"). "The God of heaven." "Build" ("builded," &c.). "The children of the captivity" ("those that had been carried away").

Part II. The Work Confirmed and Purified.

Chap. x.—The Missionary's Vigorous Action in Purifying the Work.

"A GREAT congregation . . . nept so—" His spirit was contagious. The sin was brought home to many. One faithful man, standing dead against evil and compromise, will soon find others on his side.

"Yet now there is hope in Israel concerning this thing." Weeping won't do everything. This good advice. Only one thing to do on man's side, viz., to put away the evil. So in missionary work, no use taking a pessimist view and losing heart. The thing is to seek a remedy.

"Now therefore let us make a covenant with our God to put away all the wiles," &c. Can't undo the past, but can put away present evil. Nothing like energetic action and manly resolve.

"Arise, for this matter belongeth unto thee; we also will be with thee; be of good courage and do it." The answer to his prayer was a call to vigorous action. And surely it is ever so. Mustn't fold our hands and heave sighs merely, but be up and doing what lies in man's power to do.

"Did eat no bread . . . for he mourned because of the transgression," &c. Not an assumed grief. Whole heart was concerned in the matter. When the missionary can thus lay to heart the failures of his people, it bids fair for reformation.

"Whosoever would not come . . . separated from the congregation." Nothing but strong measures and vigorous discipline will suffice. Native churches, yea! all churches, need some such decisive rules.

"Trembling because of this matter." Truth in action soon finds response in men's consciences. There is a trembling heart in every sinning man. Bold measures on behalf of truth will need no apology.

"Now therefore make confession unto the Lord . . . and do His pleasure; and separate yourselves," &c. In other words, "confess, forsake." "Do the only right thing." Ezra was a pattern reformer in this; no letting them down easily, but a plain pointing out their sin, and command to forsake it.

"As thou hast said, so must we do." Yes! conscience spoke. Not a matter of personal inclination. "We must do it." God honours faithfulness, and crowns it with speedy success. One bold stroke clears away crowds of weeds.

"Neither is this a work of one day, or two; for we are many that have transgressed in this thing." Alas! too true. Evils like this not exterminated from a community all in a day; roots have struck too deep, and spread too far. Took three months to go through the roll-call of sinful compromisers!

"Among the sons of the priests there were found that had taken strange wives." Ah! it was universal corruption. How awful for God's ministers to get entangled!

"And they gave their hands that they would put away their wives, and being guilty they offered . . . for their trespass." Needs must. What other course for erring ministers than to "put away," and fly to the cleansing blood?

"And of the Levites; of the singers also; and of the porters." The roots had spread everywhere. Judgment had to begin literally at the house of God. And so let missionaries begin with themselves, their families, their agents. "First the beam out of thine own eye." It was a grand conclusion to a noble work to leave it purified, cleansed, reformed.

[This concludes Mr. Walker's interesting Missionary Notes on Ezra. He has also sent us some on Nehemiah, which we shall hold over for a time, and take another set of Bible Readings first.—ED.]

THE SOCIETY'S MISSIONS.

XVII.—HONG-KONG AND THE PROVINCE OF KWAN-TUNG.



Of the three divisions of the Church Missionary Society's work in the Chinese Empire, two have already been described in these articles, viz., Fuh-Kien, in May, 1889, and Mid-China in May, 1890. In this number we give a brief survey of the third division.

Kwan-Tung is the most southern of the provinces of China. It is bounded on the north by the Nang-King Mountains, on the west by the Province of Kwang-si, and on the south and on the east by the sea. It is one of the largest of the eighteen provinces, being about double the size of England, and it has a population of some 20,000,000. By means of rivers and canals communication with all parts of the province is comparatively easy. Canton is the capital.

Protestant Missions are extensively carried on in this province. The London and Wesleyan Societies, the English Presbyterians, the American Presbyterians and Baptists, and the Basel and Rhenish Missions, are all at work. The chief centres are Hong-Kong, Canton, and Swatow. The C.M.S. Mission is on a small scale at Hong-Kong, in the Canton district, and at Pak-hoi in the extreme west.

HONG-KONG.

Hong-Kong is an island situated off the south-east coast, and since 1842 has been a Crown colony of Great Britain. Its name signifies Red Harbour, while it is also sometimes known as Hiang-Kiang, denoting the Fragrant or Flowing Streams. In length the island varies from eight to ten miles, and in breadth from two to seven miles. It is separated from the mainland by a very narrow strait, which at one part is only a quarter of a mile wide. The surface of the island is mountainous, and there is but little vegetation. Its general appearance is not prepossessing; lofty barren rocks rising from the sea to heights of from 1,000 to 2,000 feet, and so abruptly as to leave hardly any space to build upon. There are some good roadsteads, but violent hurricanes are frequent. Victoria, the capital of the island (often itself called Hong-Kong), is a fine city, stretching for four miles along the north coast of the island, and is, of course, the principal European settlement. "I had not the remotest conception," says Miss C. F. Gordon-Cumming in her *Wanderings in China*, when describing her first visit to Victoria, "that I was coming to anything so beautiful. . . . Certainly I have seen no harbour to compare with this."

Hong-Kong was ceded to Great Britain by the treaty of Canton in 1841, and again by the treaty of Nang-King in 1842. The government of the colony is vested in a Governor and Legislative Council.

The Bishopric of Victoria, Hong-Kong, was founded in 1849. It was endowed by "a Brother and Sister," who had already been benefactors by founding St. Paul's College, an institution designed for the Christian education of young Chinamen, under the Bishop's direction. The Bishop is appointed by the Crown. The first chosen was the Rev. George Smith, one of the first two C.M.S. missionaries in China. His successor, Bishop C. R. Alford (1867), had been an active member of the Home Committee. Dr. J. S. Burdon, the present Bishop (1874), had been a C.M.S. missionary since 1853.

The work in St. Paul's College subsequently resulted in some hopeful conversions, and a small congregation was formed; and in 1861 Bishop Smith appealed to the C.M.S. to start a Mission in Hong-Kong, with this congregation as a nucleus. The Rev. T. Stringer was accordingly sent out in the following year; and in 1863 Bishop Smith ordained the Rev. Lo Sam Yuen, formerly a teacher in the College,

and who had worked for a time among his countrymen who had flocked to the gold-diggings in Australia, to be the pastor of the little church. Three of the missionaries who afterwards laboured at Hong-Kong, the Revs. C. F. Warren, J. Piper, and A. B. Hutchinson, were successively transferred to Japan. Since 1881 the Rev. J. B. Ost has been in charge, and on the retirement of the Rev. Lo from ill-health in 1883, the Rev. Fong Yat Sau was ordained to succeed him. Two ladies have in the last year or two been added to the staff, and the Society for Promoting Female Education in the East also carries on an interesting work.

CANTON DISTRICT.

Canton, the capital city of the Province of Kwan-Tung, is situated on the left bank of the Canton or Pearl River, some eighty miles from its mouth.

The city of Canton is itself worked as a mission-field by the L.M.S., the Wesleyans, and the American Presbyterians and Baptists. It is only occupied by the C.M.S. as the residence of an itinerating missionary, whose work lies in surrounding towns and villages. This work was begun in 1877 at the suggestion, and at the expense, of the Rev. E. Davys, who was for a time with Bishop Burdon at Hong-Kong. It was carried on for some time by Native evangelists under his direction and that of the C.M.S. missionary at Hong-Kong; but in 1882 the Rev. J. Grundy was stationed at Canton in order to be in the midst of a field which promised hopefully. He was joined a few months ago by Dr. W. W. Colborne. There are now small bands of converts in several of the towns in the province.

WESTERN KWAN-TUNG.

In the extreme south-west of the province, and at the head of the Gulf of Tonquin, is the city of Pak-hoi (pop. 15,000), one of the newer Treaty Ports opened to foreign trade in 1875. In this part of China there was, until 1886, no Mission of any kind; and behind this corner of the Kwan-Tung Province stretches the Province of Kwang-Si, with probably fifteen millions of souls and no missionary. For these great unevangelised territories Bishop Burdon pleaded when in England in 1882, and a considerable sum was raised by his exertions to start a Mission at Pak-hoi. In 1883 Dr. E. G. Horder was sent out as a medical missionary for that port, but the Franco-Chinese War, and other circumstances, delayed its occupation, and it was not until April, 1886, that Dr. Horder was able to take up his quarters there and begin to build a hospital. It was opened in July, 1887, and was at once resorted to by large numbers. In the first six months the patients treated represented 300 towns and villages, some coming over 300 miles. (See p. 154.) Dr. Horder was joined by the Rev. W. Light in 1886, and by the Rev. E. B. Beauchamp in 1889. In 1888-9 several adult baptisms were the results of this Medical Mission.

C.M.S. Statistics.—European Missionaries: Clergy, 5; Lay, 2; Ladies, 2. Natives: Clergy, 1; Lay, 27; Female, 11. Native Christian Adherents, 347; Communicants, 160. Schools, 21; Scholars, 886.

Our Workers in Hong-Kong and Kwan-Tung.

The Right Rev. J. S. Burdon, D.D., Bishop of Victoria (m.), 1853, consecrated, 1874. (Resides at Hong-Kong.)

HONG-KONG:—Rev. J. B. Ost (m.), 1879.

Rev. Fong Yat Sau (Native), 1883.

Miss Agnes Kato Hamper, 1888.

Miss Mary Louisa Ridley, 1889.

CANTON DISTRICT:—Rev. J. Grundy (m.), 1887.

Dr. W. W. Colborne, M.D., M.R.C.S., L.S.A. (Lond.), 1879.

PAK-HOI:—Dr. E. G. Horder, L.R.C.P. (Edin.), (m.), 1883.

Rev. W. Light (m.), 1886.

Rev. E. B. Beauchamp, 1889.

NOTE.—The date after the European missionary's name is that of his connection with the Society; the date after the Native missionary's name is that of his ordination. The letter (m.) signifies that the missionary is married.

MRS. A HOK'S APPEAL.



READERS of the GLEANER, especially those who were privileged to see and hear Mrs. A Hok when in England this year, will be glad to see the portrait on this page. It will be remembered that Mrs. A Hok, who is the wife of the Christian merchant at Fuh-Chow who has done so much philanthropically and spiritually for the welfare of his countrymen in that city (see GLEANER, February, 1883), was brought to a knowledge of the truth under the teaching of Miss Foster (now Mrs. Fagg of Tasmania), and since her conversion has worked as nobly among Chinese women as her husband has among the men.

In the spring of this year she came to England with Miss C. Bradshaw, a missionary of the Church of England Zenana Society, to stir up interest among Christian ladies in her Chinese sisters, and for several months she travelled much and spoke in various places in England and Ireland. About 100 meetings were addressed by her, Mrs. Stewart, wife of the Rev. R. W. Stewart, of the C.M.S. Mission at Fuh-Chow, acting as an able interpreter. Mrs. A Hok is said to be the first Christian Chinese lady to visit this country.

In the July number of *India's Women*, the magazine of the Church of England Zenana Society, a literal translation is printed of Mrs. A Hok's own statement of her object in coming to England:—

"To my Sisters in England."

"I have come from China—from Foochow—and come to England for what business and what purpose? The road here was very difficult, sitting in a boat for so long! Very tiresome it was, to be on the rough sea, with wind and waves for the first time!

"My servant (Diong Chió) and I have come here. We are strangers! We raise our eyes and look on people's faces, but we can see no one we know—no relative, no one like ourselves—all truly strange! I left my little boy, my husband, my mother—all this: for what purpose do you think? It is only entirely for the sake of Christ's Gospel I have come.

"It is not for the sake of seeing a new place and new people, or any beautiful thing; we have in China quite close to us new places—beautiful places. I have never seen them yet, so why should I come so far to see other places? They may be very good to see, but not for this could I leave my household and people. I cannot speak your words; I do not know any one, and your food is quite different from ours: nothing is at all the same as that to which I am accustomed.

"You in England sometimes come to China, but often you have one or two fellow-missionaries from your own country; but here I know not one fellow-countryman. Then for what reason have I come? It is only to obey God's Holy Spirit. When the *guniong* (missionary lady) suggested it, I knew God wanted me to follow Him, and that He would use me. So I trusted Him, and had no doubts nor any fear. It was God's

Holy Spirit that led me to come. He wanted me to do what? Not to amuse myself, but to ask and invite you to come to China to tell the doctrine of Christ. How could you know the needs of China without hearing them? How could you hear unless I came to tell you? Now you can know, for I say the harvest in China is very great, but the labourers are so few.

"Now my great desire is that the Gospel of Christ may be known on earth as it is in heaven. It is not yet known in China, and because the great houses have not yet heard the Gospel, all their money is spent on the idols, sacrifices, and burning incense.

"In this country some help to spread the Gospel, some go to other countries to tell those who have never heard, but some (a great many) are not helping in any way: though they have all heard themselves, they are living here only to obey their own wills, for their own pleasure, in this world! How pitiable! We all know the Gospel of Christ; let us then not follow the heathen (who have never heard) in caring for the things of this world. The Bible says: 'If a man receives all the riches of this world, and loses his own soul' (and the souls of many others), 'what can it profit him?'

"I left China to come to England; it is only in obedience to God's command, to show that Christ loves the whole world, that He wants you to follow Him, in living for those who cannot yet believe in Him, because they have not yet heard of Him. I am only here for a very little, then I must go back to Foochow, where there are so many large houses full of ladies; the workers are so very few now. At this time only one *guniong* (Miss Davies) is there to visit all the great city houses. She is not enough to visit so very many; and it is sad that in these Mandarin houses their cars have never yet heard the doctrine.

"The ladies all have tiny feet; they cannot walk; besides, the customs are so strict and so hurtful, they are not allowed to see guests. So missionaries are still outside their doors; they cannot enter the women's part of the houses, therefore they have never heard the happy sound of the Gospel of Christ, and are truly pitiable.

"Now I pray God to cause, whether *gunions* (unmarried ladies), or *sing-sang-mongs* (married ladies), quickly to go and enter these houses with the Gospel.

"Now I ask you, raise up hot hearts in yourselves and quickly help us:—

"1st. Will you come back to China with me?

"2nd. If you cannot, will you cause others to come, by sending them and doing what you can to help them to come?"

"DIONG AHOK."

On June 26th Mrs. A Hok left London for her native home. She was accompanied by Miss Mead, the first-fruit of her

appeal for Christian workers. We commend Mrs. A Hok and her work to the prayers of all who long for the spread of Christ's truth.

Our portrait is from a photograph taken by Mr. G. Martin Tait, Hon. District Secretary of the C.M.S. for Islington.

—♦♦♦—
"BY THEIR FRUITS YE SHALL KNOW THEM."—The Rev. J. C. Hoare, writing from Mid-China, says: "I have known it said by heathen parents, 'Our boys are quite different now that they attend your school; they will not join in the idol-worship, but they are certainly better behaved than they were.'"



MRS. A HOK OF FUH-CHOW.

A GROUP AT KU-CHENG.



HE city of Ku-Cheng is an important missionary centre in the Province of Fuh-Kien, China. The Gospel was first carried there by two Chinese evangelists working under the Rev. J. R. Wolfe, in 1865. The history of the work is told in *The Story of the Fuh-Kien Mission*, chap. xiv. About a thousand converts have been baptized in the Ku-Cheng district, and there are now some hundreds under instruction for baptism. It is from this city that the Revs. H. C. Knox and H. S. Phillips have lately gone forward into fresh work of aggressive evangelisation, one department of which is described in Mr. Phillips' letter below.

Our picture shows the Rev. W. Banister, the superintending missionary (now in England), with his wife; Mr. Knox and Mr. Phillips; and the Misses I. and H. Newcombe of the C.E.Z.M.S. These brethren and sisters prefer to wear the Chinese dress. As we have before said, this is a matter on which missionaries in China, equally devoted and self-denying, take different views, and our brethren in that one province of Fuh-Kien are not agreed regarding it. It is for us at home to give full respect and sympathy to both sides. "Let every one be fully persuaded in his mind." "He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

BOOKSELLING IN CHINA.

BY THE REV. H. S. PHILLIPS, B.A., *C.M.S. Missionary at Nang-Wa, Fuh-Kien Province.*



HAVE just lately returned from a bookselling tour, accompanied by two catechists, through the west side of this prefecture [the Kiong Ning]. Possibly a few incidents of the trip might interest fellow-Gleaners. Would to God it might lead some as they turn this great empire's needs into prayer, to earnestly ask our Harvest Lord if He has not a corner here which He is fitting them to glean in!

We started early in April with a good load of portions, tracts, sheets, &c. One day brought us to the Fu city,* but owing to the work just opened in the suburbs we did not cross the river but went straight north-westwards. In a few days, passing through numerous villages, in all of which we sold a few books, we reached Kiang Yong, the district city, centre of the Kiang Yong district.

This is a beautifully situated city, the prettiest in the prefecture, but a very gambling and opium-eating hell. Even the women here are much given to both vices. Here we had a vigorous sale, and the people appeared most friendly. I do trust we may succeed in getting a house there at the year end; but the Lord will make all clear if that is His purpose for us. From this we went through the famous Black Tea District, passing some of the magnificent Bohea hills to Tsung-Ngau. On the way we found three large villages—bustling towns we should call them—Lu-ké, Hé-suing, and Ma-sa. The inns were indescribably filthy, and the food to be got often not first-rate; but, hungry and tired after a day's walking and book-hawking, rice is excellent, and straw a bed of down.

In one of these inns at Ma-sa I saw a miserable scene. Just as we were getting to sleep I heard a woman screaming, and, rushing out into the kitchen, found a brute had just given a woman a black eye and was

* The "Fu" city is the capital city of the prefecture or county, Kiong-Ning-Fu.



REV. W. BANISTER. MRS. BANISTER. MISSES NEWCOMBE (C.E.Z.M.S.) REV. H. C. KNOX. REV. H. S. PHILLIPS.
SIX ENGLISH MISSIONARIES AT KU-CHENG, CHINA.

further maltreating her, but the sight of the irate foreigner so astonished him that he quickly left the place. Afterwards I heard that the poor creature was the wife of an opium slave, who, in order to buy opium, had sold her to another man. Now she was unwilling to go with him; hence the scene. Later I was told the poor woman had gone to drown herself, accompanied by spectators, and such scenes as this, I hear, are most common; wives, children, everything, go for this cursed drug.

Tsung Ngau is a busy trading city, rather larger than Kiang Yong; here we only stayed one night, as we were there for some days last year, and I feared our stock of books would be exhausted. From this, northwards to Pu-Cheng, the country is less populous; the scenery is really magnificent. In about five days we arrived at Pu-Cheng. This is a most important city, having a population quite half that of the Fu city. It is surrounded by a fine wall and double moat. Although there is no tea here, there are important manufactories—silk, porcelain, &c. But alas! not one witness for the true salvation message. I was told there were a few badly instructed Romanists who had come from Kiang-si. Here is a city with a foreign telegraph established here nine years, and not one witness for the truth as it is in Jesus. Oh, that the Church would move with something of the speed of this world! The telegraph clerk, who speaks English well, and who was brought up in a C.I.M. school and formerly professed to be a Christian, told me he thought it was a great pity missionaries did not try this place, as the people were much better disposed than further south. We sold a large number of books. May God soon put some whole-hearted Gleaners there!

Here one of the catechists and the colporteur of the Scotch Bible Society left us, going to Nang Wa by Sung Ki and Ching Ho, while the other and myself came straight down, following the course of the Pu-Cheng river. One day brought us to a good-sized town, but after that the villages were small with one or two exceptions till we reached Su-Gi, an enormous place of some 20,000 inhabitants. Here we were once more back among a purely Kiong Ning speaking people. Further north, except in Pu-Cheng itself, a variation of Mandarin is spoken.

I was amused to hear two men at a little distance discussing me. One said, "Oh, he is a Canton man." "No, he is not," said the other; "he is only a Foochow man sick." My face being white was the basis of his idea. However, when conversation commenced the mystery was out at once, of course! Three weeks and a day from starting we were once again in Nang Wa, in excellent health, having had a very happy

and, I trust, blessed time. I say nothing of work here, nor yet of the Fu city. Its door seemed barred to the foreigner at present; we know not how long.

But the prefecture is enormous. It has seven districts or counties; two of the capital cities of these are embraced in the Fu city. Still they represent great districts. Besides these are five other cities, each the governmental centre of a large district. Then there are several villages, so called, larger than even some of these cities—for example, Dung-Dong and Su-Gi.

Fellow-Gleaners, come and join us. If you want to live cheaply there is no place in the world, I think, where you can do so more easily than here. I believe, if you are willing to live Native fashion, which certainly does not mean any extraordinary self-denial, in a little time one actually prefers it.

Of course the world is crying out now for workers, and our Society is the world's; but I would plead that Fuh-Kien, whom we as a nation have so deeply wronged, may get a fair share. And if we get but God-sent workers we shall not have one too many.

This is the joy of the missionary life, to be a sent one, in the place of the Master's will.

THE MEDICAL MISSION AT PAKHOI.

Letter from DR. E. J. HORDER.

PAKHOI, 1st March, 1890.

WE arrived here the first week in January. As our house is occupied by the French Consul, and will be till July next, we have transformed a female ward at the hospital into a dining and sitting-room, a male ward into a bed-room, and have given Mr. Beauchamp the operating room. We are quite comfortable, and but for the patients, who need these wards in the busy seasons, we should be well contented here in the midst of our work.

The beginning of the year, with Chinese festivities and cold weather, is always a tolerably quiet time at the hospital. During the month of February I have seen 200 cases only, and performed 20 operations, while December, as you will see by my last report, brought us 1,400 patients and 150 operations. We open the hospital for all comers on Monday, Wednesday, and Friday, but *every* day for cases needing immediate treatment. When our itinerant medicine chest is finished, we propose visiting the surrounding villages on the days not needing our presence in the hospital, viz., Tuesday, Thursday, and Saturday; this will give us opportunities of preaching the Gospel, healing the sick, and making known our work in Pakhoi.

At present our accommodation for in-patients is very limited. We have received six only during the month. One case has given special interest—an opium smoker, suffering from leprosy. He wished to be healed of the one disease, and to break with the other. We have been able to help him, for when leaving he promised not to smoke again, and has handed to us his pipe and paraphernalia, but we can only do a little for his leprosy. We have decided, through the generosity of friends at home, to set apart one ward for *lepers*, and devote ourselves to their physical and spiritual good—doing all that is possible in the way of alleviating their bodily suffering and making known to them the one Great Physician, Who is able to save to the uttermost all who put their trust in Him. Another ward we wish to keep entirely for opium smokers, so many come and ask us to help them to give up this body and soul destroying drug.

We have had during the last week a very distressing case to deal with—a coolie we engaged nearly four years ago, who behaved himself in a most exemplary way, and was received into the Church a year since. He complained of pain, and wished to see a doctor. I was in England at the time, and he visited a Chinese medical in Pakhoi. This man recommended him to smoke opium. The poor fellow commenced it; he has gone from bad to worse, and is now looking very far from well. He is no longer the strong, healthy fellow, but pale and wasted, without a desire to work. I am trying to get hold of him, and trust to be able to cure him of his complaint, and bring him out of the clutches of the opium pipe. We propose having cards printed, and asking all our patients to join in abstaining entirely from opium, also cards for the children. It is just as necessary for us to do something for the children against opium here, as at home against strong drink.

Mrs. Horder is busy with the language, and with all the household and other work is able to devote four hours each day to Chinese. She is enjoying perfect health, for this place evidently suits her better than London. Few places in China can be said to be healthier than Pakhoi.

Mr. Beauchamp is very well, and working hard at the language.

THE HANG-CHOW MEDICAL MISSION.



T Hang-Chow, in Mid-China, the Society has a large Mission Hospital, under the charge of Dr. D. Duncan Main. (See GLEANER, November, 1885.) From Dr. Main's last annual report of this Mission we glean some interesting details.

Over 8,000 out-patients and 458 in-patients have been registered. Of those received into the Hospital, 98 were opium smokers desiring to be cured. Only five deaths are recorded amongst the in-patients, as against nearly 200 cures. There were 91 suicide cases, opium being the poison used in 82 of these. No less than 11 of the suicide patients were under twenty years of age. In addition to the hospital and dispensary work more than 2,000 patients were visited in the country and at their own homes. The amount of work that lies behind these figures is known only to the workers and to God. The Chinese name of the Hospital is, we are told, "The Universal Benevolent Healing Office"—a title not unmerited by so wide and loving a work. Dr. D. Duncan Main writes:—

"We cannot, in a work like ours, tabulate spiritual results like so many packages of goods, but we can say that Christ has been preached and souls have been saved, and although the number is not a large one, it is sufficient to stimulate and encourage us."

The out-patient work is now carried on as follows:—

"At 8.30 A.M. the patients begin to assemble at the gate. On admission the name, age, and residence of each patient is demanded by a clerk, who enters the same in a register kept for the purpose. An entrance fee of 14 cash is charged, in exchange for which a small bamboo ticket is handed to the patient. These tickets are numbered, and regulate the order in which the patients enter the consulting room. From the entrance-hall the patients pass on to the waiting-room, which is large, clean, airy, well-ventilated, and provided with very comfortable seats. Scripture pictures of Chinese art adorn the walls. In the waiting-room an Evangelist and Bible-woman invite the patients to be seated, and then go in for button-hole theology, and in a plain, personal and practical way tell them of Jesus the Physician of souls. The patients listen with respect and attention; some show interest in the Gospel story, and many buy portions of Scripture, tracts, &c.

"At 10, a big bell rings and summons us to the consulting-room, where, with our students, evangelists, &c., we kneel in prayer and ask God to help us to use our skill and medicine as a means successfully to reach the inner man through the outer. Prayer finished, we commence our work."

"Work" on the special morning in question consisted of seeing 54 patients suffering from varied and often distressing forms of disease, many caused by dirt, ignorance, and the malpractice of Native leeches. Not only skill of no mean order, but great patience also is largely drawn upon.

"A great amount of good is done through the dispensary, but it is much less satisfactory than indoor work from the extreme difficulty of securing regular attendance and getting the patients to go through a proper course of treatment. There is also the difficulty of getting them to take the medicine according to our instructions. Sometimes a patient will throw away the medicine as useless simply because the first dose did not touch the tender part. On the other hand, a patient who feels much better after the first tablespoonful will reason with himself that the whole is better than a part, and so empty the bottle at one draught in order to hasten the cure. There is the difficulty, too, of some taking Native medicine along with the foreign, with the idea that two halves make one whole!"

Out of the important medical class connected with the hospital, eight students graduated at the end of the five years' course, and are all launching out into Medical Mission work. Heartily do we echo the desire of the dear labourers there that the work may not only be efficiently maintained, but greatly developed.

Something Not to be Said.

Do not say, "We must keep some good people at home." Seeing that out of every hundred good people at least ninety-nine stay in our own tiny island, and only one at most goes to the great needy countries abroad, it does not seem that we need begin to be very anxious just yet lest the heathen get more than their share.—Rev. J. H. Horsburgh.

A PLEA FOR CHINA.

Letter from the Gleaners' Union "Own Missionary" for 1890.

SHANGHAI, May 30th, 1890.

MY DEAR FELLOW-GLEANERS,—I have had the high honour and privilege of attending the great Conference at Shanghai, and since I have been here it has been much on my mind to write to you. I am not going to give you any account of our work in Hong-Kong, because as yet I am not very well acquainted with it, being confined to the four walls of the room which constitute my study. Nor am I going to give you any account of my visit to Shanghai, nor of the few days I spent at Ningpo and the country round. Before I give you the message I have for you, I would like to tell you a little of my own personal experience, if you will bear with me.

You will be glad to hear that, up to the present, God has given me excellent health and strength. Truly the lines have fallen to me in pleasant places. Hong-Kong is a most lovely corner on God's earth.

As I said before, I do not do much else but study. I am standing as it were on the brink of a wonderful ocean—this difficult, interesting, and fascinating language; just playing with a few of the drops. I am so much helped by the prayers which I know are ascending from your hearts on my behalf. God is giving me ability and perseverance; but, oh! it is very hard work, and slow at the best. You who stay at home and think it is like studying French or German make a great mistake! Dear friends, go on praying for me, and ask that patience may be given me in a greater degree. When I see these poor people round me, and know I cannot speak a word to them, I sometimes feel a touch of anxious impatience for more ability and knowledge than I possess. It seems so hard not to be able to tell them of Jesus and His love. As I live longer in China, and especially since I have seen something of country work, the desire grows stronger and deeper in my heart to do something for them.

I wish I could make you love these poor people as I am learning to love them. They are not such a loveless race as many suppose. There are some very fine characters among those with whom I have come in contact, and the women and children are modest, gentle, and intelligent, and many of the latter really pretty.

But if I could take you down some of the crowded streets in Hong-Kong, for instance some which are near our Native church (and which is supposed to be the most crowded acre on the face of the globe), and let you see the crowds of men there, all living in hopeless darkness, and quite ignorant or indifferent to the light, it would make you sad. If you could have seen, as I saw in a village near Ningpo, a great Buddhist temple, with 400 priests worshipping a huge ugly representation of their god; or if I could take you along our principal street in Hong-Kong, you would feel—as I do increasingly every time I go—a terrible weight on your heart. And to think that Hong-Kong is only one spot on the map, and that when we had travelled three and a half days we still found ourselves among the same people, wearing the same dress, with the same customs and the same heathen darkness, and saw there missionaries who had come weeks' journeys from the same people in the interior, shrouded in the same darkness! Oh, Gleaners! the harvest truly is great, and the labourers are so few. Who among our great band of Gleaners at home will come and help us out here?

From this Conference have gone home several appeals to different classes, and I want to make my appeal to you. This is not to the many Gleaners who are longing to come out. Do not be in a hurry, dear ones, the Lord will open the door for you when the right time comes, as He did for me. My message is to those who, though they feel interested in the work, do not think they have been "called."

Are you sure you have *not* been called? Whom did our Lord call? Was it not every one who knew the glad tidings? It was very forcibly remarked in one of the speeches during the Conference that the question to be asked at home is, "Why should I expect a *special request* from the Lord before I consider it my duty to go? If a royal decree went out to all the young men of England to do some service for the Queen, would each say, 'I will wait till her Majesty sends me a *special message*, and then I will think about it!'" You will have to show the cause that keeps you back.

Are you afraid of parting from dear ones, and leaving home? God is able—I have proved Him so—to be more than all you need. Are you

afraid you are not wise or clever enough? Don't you think that when God wishes us to do anything for Him, He will always give us the needed wisdom? Were the first missionaries very learned?

Dear fellow-Gleaners, is this appeal to be in vain? Will not some one come? Why should not 20, or 200, or 2,000 come? What is hindering? What should hinder when men are dying every minute—starving for the bread which you have?

May the Lord of the harvest *thrust* you out. I think some of you will feel you dare not stay at home. In the name of my brothers—your brothers and sisters here, and in the name of Jesus, I beg you come.—Your Sister in Christ,

Hong-Kong.

MARY L. RIDLEY.

JAPANESE GENEROSITY.

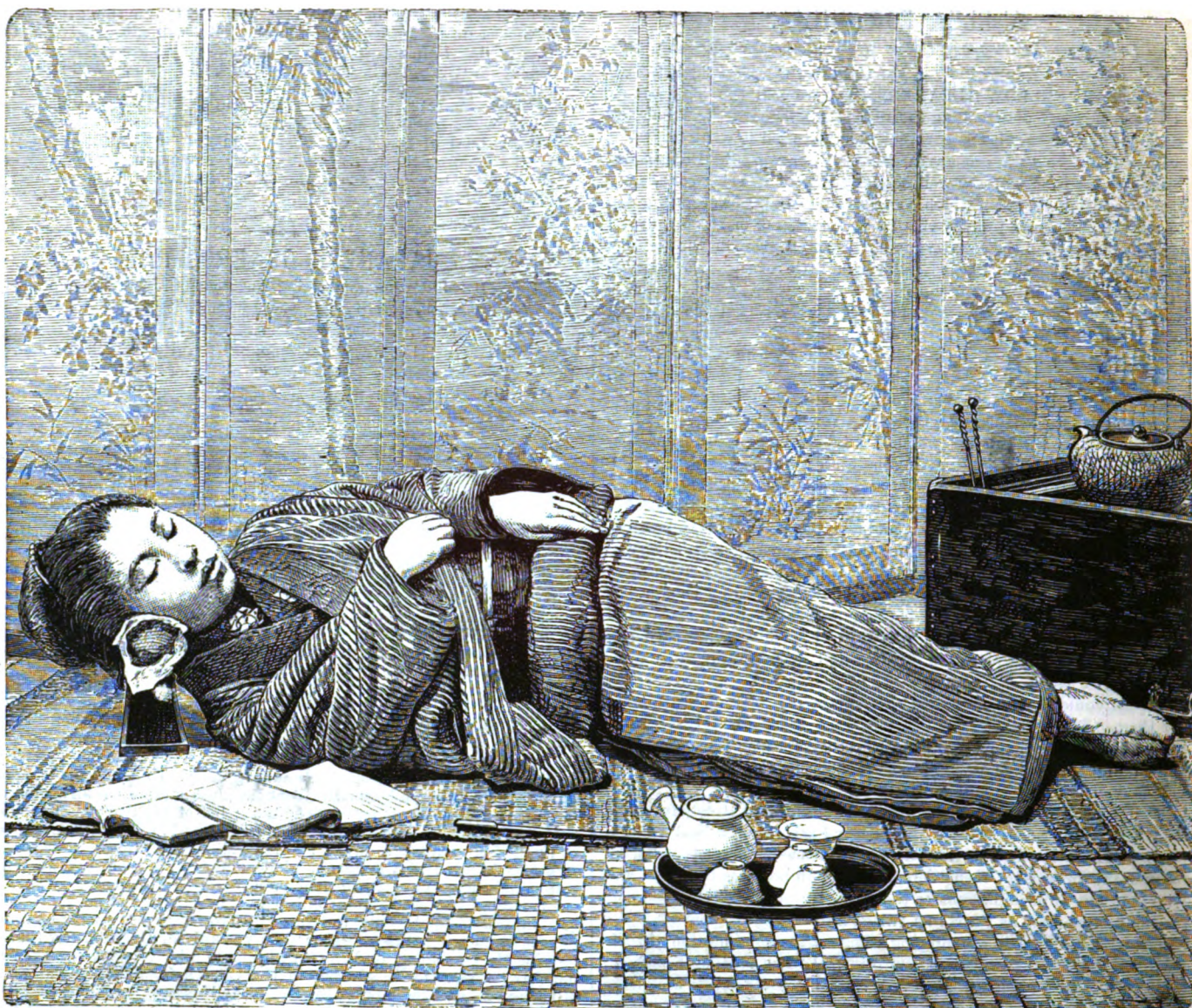


THE following interesting instance of Japanese generosity and hospitality is given by our missionary at Tokio, the Rev. J. Williams. Such instances as this are extremely rare; but they are amongst the joys which gladden a missionary's heart in the midst of much that is self-seeking and sordid on the part of many who present themselves to him as inquirers:—

TOKIO, July 3rd, 1890.

The following instance of Japanese generosity and hospitality may perhaps interest the readers of the GLEANER. About a year ago a Japanese, upwards of thirty years of age, called at my house, and said he had come to learn something about Christianity. I found in the course of conversation that his name was Minagawa, and that his home was about seventy miles distant from Tokio. He stayed only a few weeks in the capital, but during that time called several times to see me, and on each occasion I taught him the fundamentals of our holy religion, as contained in the opening chapters of St. John. One day a ring was heard on the bell suspended before the entrance, and on opening the door I saw an old man with what looked suspiciously like a case of wine. He said that Minagawa was about to return home, but before doing so wished to make some return for the trouble he had given me. I guessed at once that the case was meant for me, and that to refuse it would only be misunderstood; but I explained I was very sorry that any expense had been incurred, as all missionaries wished to offer the Gospel "without money and without price" to as many as cared to inquire. After the usual formalities the old man took his departure, and curiosity prompted me to open the case without any delay. To my horror I found it contained one dozen Urmouth, about the most nauseous of all alcoholic beverages. Some say it prevents malaria; but of the two evils I should prefer an attack of malaria to one dozen Urmouth, if the latter had to be applied internally. A day or two later Minagawa himself called. At first I could not clearly make out what he was driving at; but when it transpired that, before leaving Tokio, he wished to present fifty yen to the Church, I confess I was astonished. The buying power of one yen to a Japanese is quite equal to that of 10s. to ourselves; so here was a Japanese, not yet baptised, who had only heard the Gospel a few times, offering the equivalent of £25 to a Church of which he was not even a member. I sent for a member of the Church Committee, who gave Minagawa a formal receipt for the money, and the fifty yen was left with me as temporary custodian. Before he left I had his address taken down, so that I might be able to pay him a visit later on. After the heat of the summer was past I went down with Fuyeki, our catechist, to see him, and we were most hospitably entertained by our host. I had ascertained by previous inquiry that he belonged to the order of nobility; and though not in the higher ranks, he appeared to be in easy circumstances. When dinner was announced, judge of my astonishment at being invited to partake of a meal of three courses, in European style, flanked by a bottle of champagne! The latter I positively declined, but the more substantial elements could not be refused. Regretting that so much expense should have been incurred on my account, I begged my host to give me only rice for my tea, as I needed nothing more. It was of no avail, my wishes were politely but peremptorily overruled, and when the evening meal was announced I had to submit to the same kind treatment. The food had been specially ordered from the nearest town, about three miles away! In the afternoon we had a most interesting meeting in the house of our host, at which about thirty persons were present, and the place is now periodically visited by the catechist. The next morning Minagawa, with two servants, accompanied me to the station, and in spite of all my protest insisted on paying jinrikisha fares for myself and the catechist, and then, to crown all, presented me with a first class ticket to Tokio, and similarly franked my companion to his destination. The readers of the GLEANER will be pleased to hear that a few weeks ago Minagawa came up to Tokio, and by baptism was publicly enrolled a member of the Church. Soliciting for him and myself an interest in the prayers of all who may happen to read this, I am, yours very truly,

J. WILLIAMS.



A JAPANESE PILLOW.

THE OSAKA DIVINITY COLLEGE.

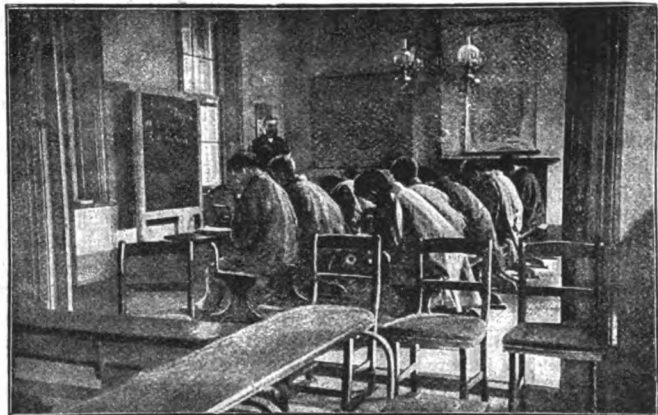
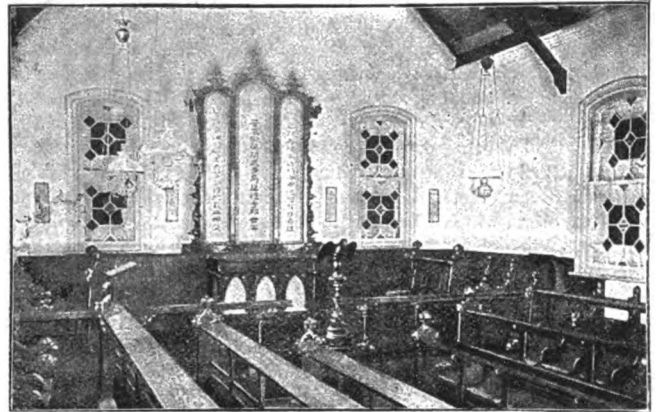
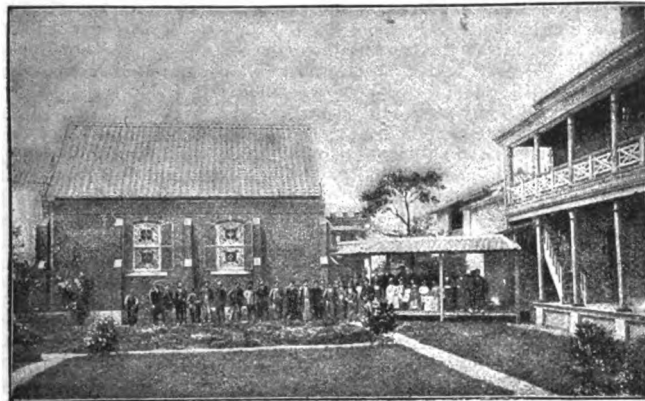
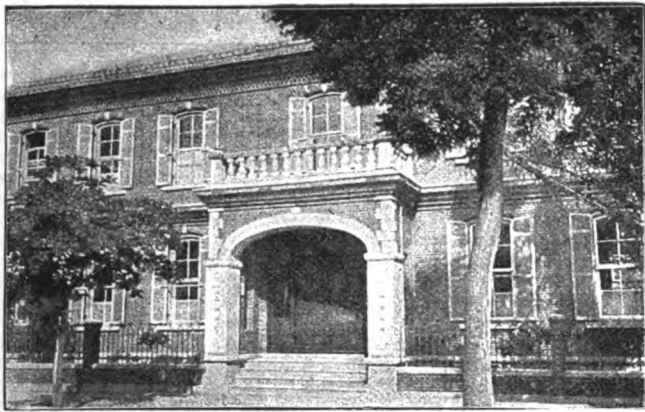


THE building, of which we give some illustrations reproduced from photographs, stands in the Foreign Concession of the great city of Osaka, Japan. It was built in 1884, the corner stone being laid in March, and the College opened in September of that year; the late Bishop Poole presiding on both occasions. A new wing was added in 1888.

Our illustrations show (1) the front; the windows on the right of porch are those of the library, and on the left those of the lecture room; the dormitories on the floor above. On the two pillars of the porch are inscribed "Episcopal Church" and "Trinity Divinity School." (2) The quadrangle; the main building is on our left and the new wing on the right. The Principal, with his wife and children, are in the corner, and the students in the balcony above. (3) The exterior of the chapel, erected in 1888; and (4) the interior, looking east. All the fittings were subscribed for by English residents in Japan. On the wall, over the Table, are three texts in Japanese

characters, the Lord's Prayer and Ten Commandments being on the four smaller tablets. The chapel is used for an English service at 5 p.m. every Sunday. (5) The Principal, the Rev. G. H. Pole, M.A. (6) The Principal at lecture. The photograph is taken from the class room adjoining the lecture room, where the C.M.S. daily prayer-meeting is held. (7) The Tutor, the Rev. G. Chapman, at lecture in the library. Mr. Pole writes that he will be glad to receive good English books to fill the empty shelves of this room. (8) The Students' Debating Club, held in the lecture and class rooms. On Saturday evenings during term, the students have a "Preaching Practise," at which they criticise both style and matter. In the photograph Mr. Ko, of the Nagasaki station, is delivering an address. On the blackboard are written the subjects for debate: (a) The Principles of Morality, (b) the Divinity of Christ, (c) God is Love.

The training of Native evangelists and pastors and teachers is perhaps the most important and fruitful of all branches of missionary work. Let the Osaka College have a special place in our prayers.



THE OSAKA DIVINITY COLLEGE, JAPAN. (See opposite page.)

A LADY MISSIONARY ALONE IN JAPAN.

Letter from Miss M. TAPSON.

MUNJA, TOKUSHIMA,

Thursday, April 3rd, 1890.



At last I am, as I have wanted to be for so long, far away from foreigners (here that means English and Americans), all alone with the Japanese. We have twelve days Easter holidays, so I came off on Tuesday evening with O Uta San, one of our elder girls, Miss Cox coming with us as far as Tokushima, where she joined Miss Julius, and they went off to Wakimachi, another Mission station, under Mr. Buncombe's direction, where Miss Hamilton has just begun work. I spent the morning with Mrs. Buncombe, and we came off in kurumas after dinner.

Two hours' ride through lovely scenery, but the loveliest of all is the view we have just facing our little hotel. A tiny garden with a few pine trees, flowering shrubs, and a little Buddhist shrine in the corner; and then a few feet below, the sea, such a colour, and little pine-covered islands dotted about, little fishing-boats sailing and rowing, and long stretches of sand coming right up to the foot of the hills, where there are banks covered with wild violets. It is lovely. And then the sea air after Osaka makes one feel a new creature at once.

Our little hotel is really Japanese, not such a thing as a table or a chair ever seen here, and we had great difficulty in devising a seat for the little organ which I brought to act as an attraction to the meetings. Finally, a kind of *hibachi* (charcoal brazier), with my rug on the top, was found to answer very well, and the organ is a great success. No sooner had we begun a hymn last night than we found the further room was silently filling. Our old landlady had run out to call her friends and neighbours; they listened quite spell-bound, and promised to let every one in the place know of it to-day. There is not a Christian in the place yet, but a splendidly earnest catechist has just begun work, and a good many are interested and will probably soon be catechumens. One nice young fellow who is already a catechumen, when he heard to-day there had been already three baptisms at Wakimachi, said, "We must not let Munja be beaten by Wakimachi." He understands a great deal about the Bible, and another young fellow who came to-day told me he understood with his head, but his faith was so *thin* he could not be baptized yet.

This morning after breakfast (I must confess to having some English food with me) O Uta San and I went for a long walk on the sands, and we sat on the rocks and read St. John xiii. It seemed to come home with such a fresh thrill, and oh! how we longed that we might so fulfil that "new commandment" that the people of Munja must just feel the force of the love He gives us, going out to them with such irresistible power that it shall find its way into their hearts. Then this afternoon, after our twelve o'clock meal, people began coming to the meeting, coming in crowds, till the further room was perfectly filled, and rows of children in here; there must have been about fifty. We sang first, and then I said a few words about the story of the Prodigal Son, of which we had a beautiful large picture hanging up, and then O Uta San talked a long time, and they listened so quietly. At last we had to send them away. One young man came up, saying, "I am glad to see you"; but his English did not go much further. He brought a present of a basket of *daidai*, very like lemons, and seemed interested. He is the head of the police here, and stayed talking with a few others afterwards. By five o'clock they were all gone, and we got out again for a little time by the sea.

Good Friday.

We are sitting on the sands now; it is too lovely to be indoors. I think you will understand that dear and sacred as our services for to-day are, we can hardly miss them, when we are here just to give the message of the Cross. Last night the servant, who is deaf, understood the old landlord to say he did not like the meetings going on in his hotel, so sent all the people away, and the meeting was very small; but Masuda San gave a nice earnest address. Mr. Buncombe called him "a rough diamond, but a diamond," and there is no doubt about that. His wife is a dear little woman. There was a mistake on the servant's part, and the landlord is most friendly and kind. A good number came again this afternoon. I showed them a picture, in a charming picture-book, *The Life of our Lord*, which I have just received from home, of Christ telling Peter to cast the net into the sea. We had seen a number of fishing-boats out in the morning—for it is a great fishing place—so it

appealed to them at once, and I think one old man thought it was foolish of St. Peter to leave all those fine fat fish! I just told them our story, and how we had come out here to fish for souls. Then we sang, and O Uta San and Masuda San gave addresses. He reminded them of all the things they have learnt from us—how to build ships, make watches, even down to the women doing their hair European fashion, and they thought all these things excellent; our religion only they hated, and yet most of them knew nothing about it. Would they read the Bible, hear about it, and then judge for themselves! Then they went away, and now we are waiting for them to come to the evening meeting. How I long to say "Pray for us"; but it does not reach you till long after. Never mind, though. You do pray for us, and I know we get the answers.

Easter Eve.

It was such a nice quiet meeting last night, and afterwards Masuda San and I talked over little plans for Sunday and next week. This morning was wet and stormy, so we stayed in and did some writing. Very few came this afternoon as it was wet—about four young men who are studying the Bible, and a few women with their children—so we divided; Masuda San took the young men, and O Uta San the women, and by degrees the room filled. Then we went for a walk on the sands and afterwards up the town to invite people to the evening meeting. We soon had a large crowd following, which increased at every step, till one or two poor women in their doorways, when I approached with my attendant crowd, shrank back in alarm. I felt like a big advertisement being hawked about; but I cannot say their stares and laughs and shrieks of "Jojin" (rude word for foreigners) in the least disturbed my equanimity. I laugh back and feel thankful to be the show that brings them together, and I can be little else at present. I am very anxious to see what to-night's meeting will be like. Rather noisy, I expect.

Easter Sunday.

It was certainly worth while making that little tour in the town. They came in crowds. Once or twice a little talking or laughing began, but they increased in quietness and attention as the meeting went on, and all through Masuda San's address there was perfect silence, and I felt very conscious of His Presence in the room, seeking those souls, so sure He would do His own work; and that thought does so crush every fear or misgiving as to results, for He can never work in vain. After this afternoon's meeting we went to call on a young wife in a very nice house, who was ready to hear about Christianity; so we showed her the pictures and sang some hymns. We were more than ever pursued by shrieking children on the way back, especially when we stopped to invite people to the evening meeting. Sometimes they call out "Nana-ga takai" (the high nose), and pinch up their own little flat noses in imitation. Last night Masuda San was talking about the one God who had created everything, and giving as a proof that things are so much the same all over the world, the only difference after all between Europeans and Japanese being that their noses are a little higher, and their skins a little fairer, and their hair a little lighter. This amused them a good deal, and some comic little boys near me murmured "iro" (colour) and "hana," whenever they caught my eye. It was a good meeting. I often sing "Whiter than snow" to them at the end, and though the hymns are sometimes translated so that their meaning is not very clear, this seems very plain, and as if they must understand, they listen so quietly.

Wednesday.

A glorious morning. I am up on a high rock, and the spray splashes up in my face. It is delightful to get these long lazy mornings on the sands, and as I hear more Japanese here than I do in a month at Osaka, one's head needs a little rest. The evening meetings go on growing, and there are some men and women who have been to almost every one, afternoon and evening. Some of the rich men came to call yesterday and stayed to the evening meeting. Two others came in the afternoon early, and stayed talking to Masuda San for two hours after the meeting. One said his wife had been ill lately, and had wanted him to pray to the fox god, but he felt it was no good. O Uta San had been speaking on our Lord's miracles, and he had been much interested. If these men became Christians it would soon affect the whole place, as they are the leading men in the place, and one of them in particular gives a good deal of money to the Buddhist priests. Only two more days of meetings and we go back to Osaka, but the work which has been begun goes on, and if no results appear yet, the promise stands sure: "My Word shall not return unto Me void," and we believe it is sinking into many hearts.

Thursday.

On the rocks again. I do so appreciate the rocky chairs and tables, as we have none in the house. Yesterday, on the way back, there were a number of fishermen, who, as usual, greeted me with the cries of "Jojin," but when I turned and asked them to come to the meeting, they were as polite and friendly as possible; and now amongst the crowds of children shouting "Jojin" there is a sprinkling of boys and girls who greet me with friendly little bows. You cannot think how refreshing it is. Yesterday evening, too, just before the meeting. I was

taking a solitary turn on the sands, and three little girls, each with a baby tied on to her back, came up for a talk. They had been coming regularly to the meetings, and one told me so nicely all the stories she had heard. She said she had so liked the story about the fishermen; and it was worth anything to see her eager little face—she who a week before, I suppose, had never even heard His Name, saying that how because Jesus was the Son of God He could do anything, and so when He told them to cast the net into the sea, it was full of fish. My heart does go out hungering after these children, and I long to take them up in my arms and kiss their dirty little faces, which would seem a very extraordinary proceeding to them. This morning at 6.30 the “shoji” (sliding walls) of our room were pushed back, and an old man arrived to call. He was not in the least affected by the fact that my toilet was not quite complete, but went through his salutations and came back a little later to say good-bye, as he was going back to his home on an island opposite, and he liked the preaching so much, that he should in future go to hear about Christianity whenever he had a chance; and we gave him some books.

Friday Morning.

Our last day. We leave at ten. Well, I shall never forget these Easter holidays; last night's meeting was the best of all. One of the students from the Divinity College, who is spending the holidays working at Tokushima, came over to help, and gave a short talk in the afternoon, as well as O Uta San. Then we went through the town to tell every one it was the last meeting, so they must come; and come they did! First a number of children to whom O Uta San taught a little easy prayer, which she said was to be like their souls' breakfast and tea, then we sang several hymns, and the rooms were as full as they could be, people standing in the verandah all the time listening so quietly. The student gave a very nice address on “Christ and the Cross,” those who had heard nothing before could have understood it well. Then we sang “There is a gate which stands ajar.” I said a few words—I could not bear to keep quite silent—on our purpose in coming here, the message of eternal life, the gate that only Christ could open. Masuda San gave a short address, and at the close, after prayers, we gave them Scripture Union leaflets and Mrs. Grimké's text cards till they came to an end, much to their disappointment. Then the dear people went away, and about eight men stayed talking for a long time, really anxious to know more of the way of salvation, to Hayakawa San, the student, and our dear old landlady, to whom O Uta San had talked a long time in the afternoon, and another old woman came out into our room, and we talked to them. The dear old thing said she was over eighty now, and it was the first time she had ever heard these beautiful things. The day before she had taken us for a walk, and on the way back she had stopped to pay her respects to her dead relations' tombstones, and the little idols there, so we talked about the one true God, “Him only shalt thou serve,” and then we prayed, at least O Uta San prayed aloud, and I think we all followed in heart, for the dear old thing was crying at the end, and did not lift up her head for a little time. Then she asked O Uta San to pray with her and her husband, who also had been very much impressed.

This morning we first packed, and then came out for a last hour or two on the rocks. So many of the fishermen and boatmen we passed called out “And is this the end?” If they had not been to the meetings themselves they had heard of them from others, and I think only one voice called out “Jojin,” nor did any one in the town yesterday. They are getting accustomed to the sight of a foreigner now, and so many of the children are my small friends. Yesterday, just before the meeting, when I was alone on the sands, two men came and asked about the meeting, and invited me to a seat on a blanket spread out on the sands by a refreshment stall. They offered me “saki,” which I declined, but ate a cake, and they gave me a cordial invitation to return in the summer.

We discovered yesterday that there is a Christian in Munja, a nice-looking young policeman who has lately come from Tokushima, and has been to the meetings. He says his faith has become very weak, now I hope he will get helped. We go away, very, very happy. He has given us so many loving signs of His Presence among us, that we know it has been His work from the beginning, and He will carry it on. Please pray for Munja.

MINNA TAPSON.

A Flower Service in Japan.

HAKODATE, JAPAN, May 12th, 1890.

YESTERDAY the Japanese children held their second flower service. It was rather early after our long winter, but still the twenty-seven children found a good many flowers, principally apple and cherry blossom, and brought them to church and laid them on a table in front of the lectern. Each bundle of flowers had one of Mrs. Grimké's text cards tied to it. After a regular hearty children's service, which, as in England, the parents seemed to enjoy as much as the children, the whole twenty-seven marched in order, two and two, carrying their flowers to the hospital, and were allowed to take them into the wards and give them to the sick people themselves.

WALTER ANDREWS.

“LEANING UPON HER BELOVED.”

“LEANING on Jesus”—led by His hand,
His servants are safe in a heathen land.

Leaning on Jesus—in loneliness?

‘Tis a quiet time to learn holiness.

Leaning on Jesus—midst scenes of strife?

‘Tis calm to rely on the Light of life.

Leaning on Jesus—midst burning sands?

The servant can follow his Master's commands.

Leaning on Jesus—in times of pain?

The heart can repose, ‘spite of fevered brain.

Leaning on Jesus—with death in view?

The path is light, for He'll carry us through.

Leaning on Jesus—“able to keep”—

Life is glad service and death but sweet sleep.

AMY C. PALMER.

LETTERS FROM KUMAMOTO.

THE brief extracts below are from private letters from Miss Brandram and Mrs. Brandram (née Miss M. G. Smith) to friends in England. Many will recognise Mrs. Y— mentioned by Miss Brandram as the “happy old lady” referred to more than once in the printed journals of Mr. Edmund F. E. Wigram, when on a tour with his father, the Rev. F. E. Wigram, through the Society's Missions in 1887.

From MISS BRANDRAM.

KUMAMOTO, Jan. 3rd, 1890.

The congregation which assembles Sunday by Sunday in our church here is not yet very numerous; but a little band of women and girls usually fill some half dozen benches on the right hand side of the aisle. Among them are faces of varying intelligence, but scarcely one which has not some peculiar interest attaching to it, and several whose history is very touching indeed. Of these, perhaps, one would speak first of Mrs. Y—, or, as we call her, “the happy old lady,” of whom the catechist once said, “Would that all our Christians were like her, who has Christ formed in her.” She was formerly a most earnest Buddhist, and I have been told that she went daily in all weathers to a temple about seven miles off, but without finding the peace she longed to possess. At last a grandson, who had just completed his course as a medical student, was attacked by illness; during the time that he was laid aside, a Christian doctor attended him, and was the means of leading him to Jesus. His illness ended fatally, but his old grandmother had heard enough to excite her interest, and in time she also became a Christian. After this happy change her face was so joyous that people meeting her would say, “You look as if you had heard something pleasant.” “Yes,” said she, “I heard that Jesus Christ said, ‘Come unto Me all ye that labour and are heavy laden, and I will give you rest’; and I have found it true.” She and another grandson were baptized together. About eighteen months later her son was baptized also, and her happiness then was very great; but, alas! this man has been overcome by his love for *saké* [an intoxicating drink brewed from rice], and now seldom comes to church. This is, I am sure, a great grief to his mother. A few weeks ago, when we had been reading a portion of St. John xiv., and talking about the efficacy of prayer, she listened with much interest, and on going away, while expressing her thanks for what she had heard, she added, “I feel as if I had received several presents.” During the last few months she has become subject to fainting fits, and her place is more frequently empty than it used to be; but we feel sure that when the dear old weather-beaten face shall be no more seen among us, it will be because the happiness which began here has been exchanged for “fulness of joy.” Oh! that she may have the comfort of seeing her son repentant before she is taken from us.

M. E. B.

From MRS. BRANDRAM (née MISS M. G. SMITH).

KUMAMOTO, Jan., 1890.

Dear Uyemura San is in great trouble. His mother, who is very old, lies very ill, and we fear at the point of death. The sorrow is that she is a Buddhist, and Uyemura San has told us with tears in his eyes how his prayer is that she may love the Lord Jesus before she dies. Last Friday night, at the prayer-meeting, he told the Christians that he had had great joy. He had been to see his dying mother, and she had said to him, “Tell me of the Saviour, as you did the other night.” She is not able to continue here long, but I know that much of the pain of parting would be taken away if Uyemura could see his mother a believer in Christ before she dies. There is so much to interest us here in our work; many disappointments, but much that is bright.

M. G. S.

SOME AINU RELIGIOUS IDEAS.

BY THE REV. J. BATCHELOR, *C.M.S. Missionary to the Ainus of Japan.*

IT is the opinion of some—indeed, I have seen it emphatically stated in print—that the Ainus, who are the aborigines of Japan, have sunk so low in the scale of humanity as to be almost absolutely without a knowledge of God, and consequently without any religion. By others we have been told that all the religious ideas of the Ainus may be classed under the head *SUPERSTITIONS*, as though, indeed, *religion* and *superstition* were analogous terms. This is clearly an idea we cannot accept, though, as is quite natural in such a race, the Ainus have a good deal of superstition mixed up with their religious ideas. Now, whilst I believe none of the readers of the *GLEANER* will even for one moment admit it to be probable that God, the Father of all, has left Himself without witness in the hearts of this people, but has, in all likelihood, manifested Himself to them as He has to the world at large, and is therefore thought upon, and in one way or another worshipped by them, I cannot, as being somewhat intimately acquainted with the Ainus and their customs, allow such unfounded statements and unwarrantable opinions to go by unchallenged or contradicted. Even a heathen Chinese, and the Japanese after him, can say, “He who eats till he is satisfied, and clothes himself till he is warm, and yet remains careless and without religion, is very like the birds and beasts”; and a greater than Confucius has taught us that God “left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness,” and that it is “in Him we live and move, and have our being.” The Ainus do know something of God; they have a great deal of religion, therefore, rather than be very like the birds and beasts of the earth, they have that in their hearts which constitutes them men and women, and raises them above the mere brutes that perish.

The *GLEANER* is not, I know, a controversial periodical. I will, therefore, abstain from anything like controversy, and state pure and simple facts.

There is one thing I have noticed in the daily life of the poor Ainus, which has impressed me much and often. It is the fact that they—especially the men—almost always offer prayer or give thanks unto Him they call “God,” before they eat or drink. Is there, I ask, no religion in that? Does it not show a truly religious and thankfully humble state of mind? May not many so-called Christians learn a lesson from the heathen Ainus from this simple fact?

The Ainus, too, firmly believe in a God who is the Life-giver and Benevolent Sustainer of all, and they thankfully and dutifully acknowledge His gifts and mercies. There is deep and good theology in the idea of God as the Life-giver and Sustainer of men, and much practical religion in openly and unashamedly expressing thanks to Him for His benefits.

The Ainus have a great number of deities, though they have no idols, but He whom they look upon as the chief of all, is called by a term which means “the maker of worlds and places,” and “the possessor of heaven.” These are truly grand conceptions, and remind one much of the first verse of the first chapter of Genesis, “In the beginning God created the heaven and the earth,” and also of the words of Melchizedek,

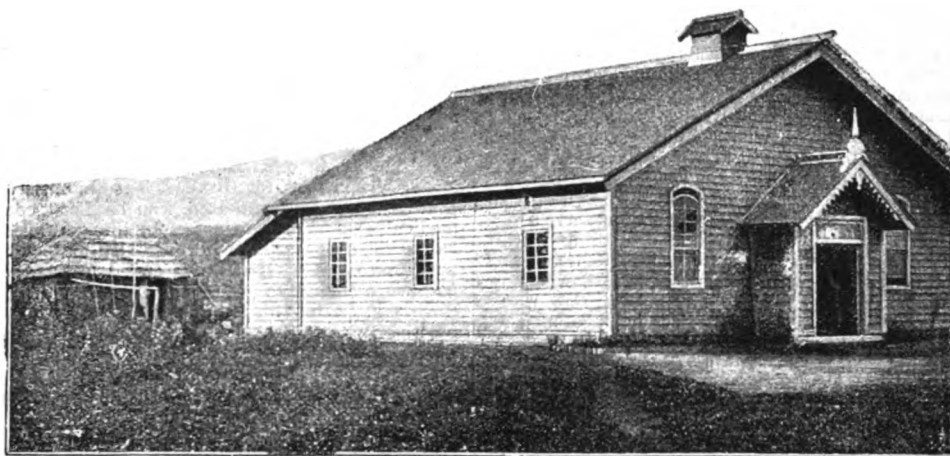
king of Salem, when he blessed Abram and used the words, “Blessed be Abram of the most High God, possessor of heaven and earth.”

But, leaving such particular designations for God alone, I have been very much struck with what an amount of good theology, and what a number of beautiful ideas of God's nature and dealings with men, are contained in some words of the most common and frequent use. Take for example the word “cradle,” which represents a very common article of furniture indeed, and used by all. When an Ainu prays, he sometimes addresses God as “our cradle,” then as “our feeder,” then as “our nursing-mother,” then as “the God who rears us,” then as “the mother of all.” What grand conceptions of God's providential care of us are contained in these words! Again, I ask, can a people who habitually address God in such dependent and endearing terms as these be without religion? Can a people who consider themselves to be in the arms of God, just as a little child is nursed and nourished in the bosom of a cradle, be said to have no religion—to be made up of nothing but superstition? Nay, away with the thought. God has not left Himself without witness in the hearts of the Ainus.

Yet one more example, and I have done. There is a particular piece of wood the Ainus use in building their huts, which they call *tuntu*; we may translate this word by “brace,” or “pillar,” or “key-stone,” for it is to a hut something like what a key-stone is to an arch, or pillar to a balcony. As an arch would not stand without a “key-stone,” or a balcony without a “pillar,” no more would a hut hang together without this *tuntu* or “brace.” Now, mark, I have sometimes heard the Ainus

address God as the *tuntu* or “brace” of the universe. The Ainus cannot conceive of the world holding together without the power of God. What a beautiful idea! How true! Thus, then, we can easily show both by the works and also by the actions of the Ainus, that those who think or say these people have no religion, are quite mistaken. God grant that they may soon have the knowledge and light of God the Son and Spirit, as well as that of the Father.

[The Ainu people, who were in Japan before the Japanese, were described in the *GLEANER* of May, 1877, and Nov., 1887.]



AINU SCHOOL AT HORIKETSU, ISLAND OF YEZO, JAPAN.

FIRST FRUITS AT FUKUOKA, JAPAN.

THE Rev. A. B. Hutchinson, on April 20th, was permitted to baptize three adults, all men, the first fruits of his work at Fukuoka, and he was hoping to baptize the wife and child of one of them on the following Sunday. He has been much cheered, too, by a young Buddhist priest, who has renounced idolatry, and become an inquirer. Last year, during a visit Mr. Hutchinson made to the graves of the ancient Daimios, this young priest acted as guide, and Mr. Hutchinson had a serious talk with him and invited him to his house. He went, and during the visit seemed much interested in Christianity. Mr. Hutchinson says, “The command, ‘Thou shalt not kill’ much interested him. ‘Oh, I know what that means,’ he said, ‘that is Buddhism; it means you must not take animal life!’ On hearing that it referred to human life only, and included all injury to our neighbour's person or character, he was intensely surprised, and exclaimed, ‘There is nothing like that in all Buddhism.’”

Mr. Hutchinson also reports a visit made to Fukuoka by the Revs. C. F. Warren and H. Evington, when a “great preaching” was held. Some 700 people were present, who listened to several Gospel addresses with manifest interest, and were as quiet and orderly as if the majority had been Christians. Mr. Warren spoke on Christ as the Truth, and Mr. Hutchinson says, “His happy, colloquial style so pleased the people, that a request was made that he should go on again after an interval, which he did.”

THE MISSION FIELD.

WEST AFRICA.

AN excellent African layman, Mr. J. H. Willoughby, died at Lagos on July 23rd. He was a local merchant, and prior to the Mission of the Revs. S. W. D. Fox and F. W. Dodd in 1886, he used, like most other traders there, to sell gin and rum; but after that Mission he gave this up, and suffered much peculiarly in consequence. He was a leading member of the Native Church, and treasurer of its funds. The Rev. T. Harding writes that he was "a very good example to old and young, during the latter years of his life, of what a Christian ought to be." His son is a clergyman, curate to the Rev. James Johnson at St. Paul's, Breadfruit.

ONE of the principal chiefs of Brass in the Niger Delta, Samuel Sambo, died on April 14th, expressing in very touching words his simple trust in Christ, enjoining his people to follow the true God, and strictly forbidding any heathen rites at his funeral.

EASTERN EQUATORIAL AFRICA.

THE Sultan of Zanzibar has given an admirable site on the Island of Mombasa, exactly opposite Frere Town (which is on the mainland, across the creek), for a Mission Hospital; and Dr. Edwards, our medical missionary, is planning the buildings. This will be an important advance in our East Africa work.

The first sod of the new railway from Mombasa towards the Victoria Nyanza was cut by Mrs. Euan Smith, wife of the Consul-General at Zanzibar, on Aug. 26th. Our senior missionary, the Rev. H. K. Binns, was invited by Sir Francis de Winton, the Administrator of British East Africa, to offer prayer on the occasion.

BISHOP TUCKER and his party arrived at Kisokwe, Mr. Cole's station near Mpwapa, on Aug. 21st, all well.

The Rev. R. H. Walker sends the following account of the recovery of Bishop Hannington's bones:—

When Bishop Hannington was murdered, the same day his body was carried to another place, because the people feared that the dead body of a white man might bring evil on them. But the people of the next place refused to have it; and so it was carried from place to place, each refusing to allow it to remain in their country. A coast man, who we understand was one of Bishop Hannington's porters, accompanied the corpse. At last it reached a place on the boundary of Busoga, or in the country of the Bakiddi. Here they agreed to build a house for it, and on a framework, or bedstead, such as they make for smoking meat and fish on, the body was laid, and left to decay. An agreement was made with the coast man to live at this house, and to take care of it, and in return the people would give him food.

To this place Marko, the messenger from Mwanga to Mr. Jackson of the Imperial British East Africa Company, came on his way with letters. He seems to have heard that the people there had experienced bad harvests and drought of late years, and that they attributed this to the fact of their having the white man's bones; and he suggested that he would get rid of the bones by taking them to the white man. He passed the place twice, and I fancy it was on the second journey that he took the bones to Mr. Jackson.

The above is in substance what Marko says. Some of the details may be incorrect.

NORTH INDIA.

TWO much respected Native clergymen have died in Bengal, the Rev. Modhu Sudun Seal and the Rev. Sarthak Biswas. The former was the oldest in India, having been ordained (with the Rev. Appaji Bapuji, who survives him) in 1855. We shall say more of him hereafter. The latter was the senior Bengali clergyman in the Krishnagar district, and he was much respected for his goodness and amiability.

JAPAN.

THE Rev. Walter Weston, late C.M.S. missionary, but who was obliged to resign because his weak eyesight prevented his learning the difficult Japanese language, and who is now English Chaplain at Kobe, wrote thus on July 3rd:—

The elections to the first Japanese Parliament are now on, and I was glad to hear this morning that at least two most earnest Christian men had been elected, the one near Yokohama and the other on the west coast somewhere. A candidate for Hyogo (i.e., Kobe) district, who had abjured his Christian faith because it seemed to stand in the way of his chances, was eventually returned at the bottom of the poll, whilst the man who headed it is one of the most enlightened men, though not yet a Christian, about here.

NORTH PACIFIC.

THE Rev. J. H. and Mrs. Keen and Miss E. G. Dickenson arrived at Metlakatla on May 27th.

A Missionary Conference was held at Metlakatla, June 11—14th, and was "a most happy and successful one," the Bishop writes. On June 11th the Bishop admitted Mr. J. B. McCullagh to Deacon's Orders.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Editor.*

Doctors or Medicine-men.

WHEN people are ill, what is generally done? The doctor is sent for. What word is used in the Bible for doctors? Physician. Where do we first read of physicians in the Bible? In *Gen. i. 2*, when Joseph was embalmed. *Job xiii. 4* speaks of "physicians of no value." *Jer. viii. 22* complains of no physician in Gilead. We are told of King Asa, in *2 Chron. xvi. 12*, consulting physicians without prayer to God. St. Luke, who wrote the third Gospel, is called the beloved physician, *Col. iv. 14*. *Dear children, when you are sick and have to take medicine, always PRAY that it may do you good. A doctor may prescribe, but God only can effect a cure. God blesses remedies.*

Two sorts of sicknesses are mentioned in the Bible, soul-sickness and body-sickness. Jesus Christ was and is the Great Physician for both body and soul. *Matt. viii. 16, 17, Acts x. 38*, are texts about His body healing; and in *Luke iv. 18* He expressly claimed that He was sent to heal the broken in heart, or, in other words, as in *Matt. i. 21*, Saviour. He shall save from sin or soul-sickness. In *Isa. i. 5, 6* there is a description of sin. Leprosy, the worst of bodily diseases, is a type of soul-sickness, which all people, whether born in Christian England or in heathen lands, inherit from our first parents when they fell. We all need to be cured. God says, "Come now, let us reason together," *Isa. i. 18*; and when God became Man, He said again, "Come unto Me," *Matt. xi. 28*.

When Jesus was upon earth, He was often sent for, just as we send for a doctor. *Give instances.* Jairus, *Luke viii. 41*; Centurion, *Matt. viii. 5, 6*; Martha and Mary sent—"Lord, he whom Thou lovest is sick," *John xi. 3*; the Nobleman's Son, *John iv. 47—49*. He always healed those who came to Him; sickness fled at His touch.

Now all our missionaries are *soul-doctors*. They go out to cure souls of sin, to lead them to the Great Physician. All our missionaries carry the spiritual "heal-all," the Gospel or good news of the Saviour; but some of our missionaries are what we call doctors or medical missionaries. [*The C.M.S. has twenty on its roll.*] Medical women are particularly welcomed in India and China (*see Note 1*). We find many heathen will come for bodily healing who will not listen to preaching (*see Note 2*), for they have no idea that they are soul-sick. The Native doctors in North America are called medicine-men; they are very cruel to their patients (*see Note 4*). In Africa the priest-doctors are terribly cruel, and accuse innocent people of witchcraft if a chief or rich person dies. These are made to drink poison to prove them. If they die, it shows they have bewitched the chief, and if they recover, that they are innocent!

Dear children, as we read of sickness or healing in almost every book of the Bible, so throughout the world we find one great hospital; sickness and death reign. How we ought to pray that Christianity may spread, that people may learn to be tender and kind in sickness, *Ps. xli. 3*. Listen to what Chief Sambo of Brass said in his death-sickness: "I have not the least fear; if God says, Get up from this sick bed, I thank Him; if He says, Come to-morrow, I am ready." *Dear children, are you ready? (See Matt. xxiv. 44.)* Is your soul-sickness cured?

On the 28th day of each month we are all asked to pray for our sick missionaries. They indeed need it. Think of them, too, in church when the sick are prayed for. [*Here mention all the places in the Prayer Book where the sick are to be prayed for.*]

Notes.

1. If a Zenana lady is ill and would call in a doctor, she cannot be all wed to see him, as one of your children might—a good doctor sitting by their side and talking so kindly. No—the only way is to cut a hole in the curtain, and the poor patient has to raise herself and put her tongue through for him to see it outside. She may see lady-doctors.

2. Dr. Colborne writes from China, "Here I am far away from the outside world, right up the country—we are boasting it from place to place. No hardships or even discomforts, except mosquitoes, who make me an especial favourite (*see Note 3*). The people come from all directions for medicines. I have seen 500 cases already, two operations for cataract—one on a little boy, he is a good little chap, held his eye open himself to have the drops put in. Preaching is mere words to them—they run off like water off a duck's back. We need help from above to use every moment we can to get the language correctly ere we preach."

3. The Chinese are as a rule very filial. A boy so loved his father and mother, that being too poor to buy a mosquito curtain to protect them, bared his own breast and sat by them whilst they slept, that he might be bitten instead of his parents!

4. In some parts of North America the medicine-man orders a sick person to be beaten into health! At other times he will bring a sacred dead animal, make a hole in the skin of the tent and let the sun's rays pass through the animal, then through the hole to the patient to cure her.—(*See Malachi iv. 2, and apply.*) Teachers, read pp. 238—9 of the *New Report* and report to your scholars about the cruel deception of a leading medicine-man.



THE arrangements for the GLEANERS' UNION Anniversary are not yet complete; but we propose the following outlines. Friday, Oct. 31st, is the day, in lieu of Nov. 1st, as that day falls on Saturday. Programme:—At 10.30 A.M., Short Prayer Meeting at the C.M. House. At 11.30, Holy Communion at St. Mary-le-Strand Church, with short address. At 3 P.M., Conference in the Lower Exeter Hall. At 7 P.M., Public Meeting in the Large Exeter Hall.

Full programmes and tickets will be sent to the Secretaries of GLEANERS' UNION Branches, and to other friends. Gleaners who are members of Branches should apply to their local secretaries; others, direct to the C.M. House.

In the last two years, local gatherings have been held in various places on the same day, specially for prayer in behalf of the Union. We shall much rejoice if these should become more general. We are only as yet beginning to realise the value of united prayer. It is the most *practical* thing in the world.

One of the addresses at the recent Keswick Convention, which is reported at full length in the September number of *The Life of Faith*, conveys a lesson which many of us Gleaners need to be specially taught. It was by the Rev. H. C. G. Moule, of Cambridge, on Daniel as a man who *lasted*. In Dan. i. 21 we read, "And Daniel continued even unto the first year of King Cyrus." That is to say, he *lasted*, as a faithful servant of Jehovah, over seventy years. Consider his surroundings, his position, his office, his enemies; consider the awful trial of seeing the sacred city of his God destroyed, and his people scattered and in captivity; consider his faultlessness even in the eyes of his critics; consider his lowly confession of sin even in his old age. How was it that he *lasted*? Now we invite Gleaners, as a profitable Bible exercise, to look out all the verses where the word *continue*, or similar words, occur; then to apply what they find to their work as Gleaners; then to confess shortcomings to the Lord, and ask for fresh grace to "continue." And, if they like, to send us their notes.

We are very glad to announce that a GLEANERS' UNION Lending Library is being formed, which it is hoped will come into operation in January next. It is being entirely arranged, and will be entirely worked, by our kind and ardent friends Mr. and Mrs. Percy Brown, who propose to make their private residence an office and depository for the library. Several publishing societies have made grants of books, and leading publishers have promised to supply books at specially low prices. Full particulars will be shortly announced; meanwhile, money is wanted to purchase the books. If any of our friends are disposed to contribute either books or money, will they communicate with Mrs. Percy Brown, 171, Victoria Street, London, S.W.

Our Gleaners will be interested in the five foreign letters we print in these GLEANERS' UNION columns this month. We thank God that our dear missionary brethren find the Union a help to them and their converts.

LETTERS FROM GLEANERS IN FOREIGN LANDS.

From the Rev. C. E. R. Romilly, Travancore, South India.

The monthly meeting of the UNION last month was a very full meeting, and a very able paper was read by Mr. Korula on Mr. Mackay. It is very pleasing how the UNION has been taken up here, and I do think it is doing good and stirring up real interest. One case especially I know of, the young head teacher in the Pallam Girls' School. It has given him a new and great interest in missionary work and news. He constantly is telling the children he teaches about Mission work, &c. I hope this branch may be remembered by friends at home in prayer.

A vote of thanks to you for the books sent for our library was proposed by Mr. P. J. Abraham, B.A., and seconded by Mr. P. M. Chakko, B.A.
Pallam, Travancore, July 25th. C. E. R. ROMILLY.

From Miss Mary A. Saphir, British Syrian Schools, Mount Hermon.

I have a Sunday class for girls, and am trying to interest them in Mission work, and should like to join the GLEANERS' UNION, having greatly enjoyed reading its periodicals. The Syrian children here, too, have greatly enjoyed the pictures and interesting items from the *C.M. Gleaners*, which I try to explain to them as well as I can in Arabic, which is their language. I have been especially telling them about the little negro children. Some of them did not even know that black children existed; others were astonished to hear that they, too, could have their hearts made white by Jesus and go to heaven; they thought that of necessity all black people served Satan and went to hell. Now they know better, and pray often for their dark sisters and brothers, and since Christmas they have begun a collecting-box for them. It is only a beginning, and I am afraid even to imagine how little the box will contain when opened. I daresay it will be the lowest sum you have ever received, as the children here are nearly all very poor and do not *naturally* love giving, and are not encouraged in it at all in their homes, but rather otherwise. Some of them think it great self-denial if they put in a copper piece worth half a farthing, and a very few will sometimes give a halfpenny, but this even very seldom. However, I trust that a few are really beginning to have a love for it, and that we shall be able to report better things later on when they know more. Even the older ones amongst them had the idea that their identical box was to go, sealed up, by post, to the missionaries amongst the blacks, and some of them expressed a fear that it might be opened on the way and the money perhaps taken out. Please remember us in your prayers.

A few of the children here reared some silkworms, by which they got eightpence (a great sum to them), and this they brought with delight to go into their box. They took it in turn to bring the necessary mulberry leaves, and prayed daily (as they assured me) that their silkworms might turn out well. Hoping that you will pray for us all and our work.

MARY ANNIE SAPHIR.

Ellesmere School, Hasbeya, Mount Hermon, Syria, May 12th, 1890.

From the Rev. A. O. Williams, New Zealand.

We have just formed a branch of the GLEANERS' UNION in Wanganui. I enclose a list of those who have joined. Though we are few in number at present, we hope to enlist the sympathies of others, and perhaps with God's blessing we may be able to glean something here. Some of us at any rate are mightily stirred up, and many prayers are always going up to God on behalf of the Mission field.

I rejoice to say that my Maories are really growing in grace and in the knowledge of the Saviour. There have been many signs of encouragement lately, and a very earnest spirit is being manifested. Oh, if only the Whiti Maories would hear the Gospel! But nothing will induce them to listen at present. We are still praying for them, and I feel sure that the time will come when they will again ask us to come and help them. Meanwhile the thought that we are remembered by Christian friends in England encourages us and strengthens our hands.

Puiki, Wanganui, N.Z., June 9th, 1890.

ALFRED O. WILLIAMS.

From the Rev. J. S. Collins, Fuh-Kien Province, China.

Will you be so kind as to enrol me as a Gleaner if my name has not already been sent in by my friends at home, who intended doing so? This year, in a new station where Europeans have not lived for any length of time hitherto, we find the "Day by Day" motto very helpful; and when we cannot always get what we *want*, it is a comfort to remember that we shall never lack anything we *need*. We should very much like to ask for special prayer that we may make full use of all the doors opening "day by day" in this little town.

A foreign lady is a new species of "show," and every week many women come to see Mrs. Collins, and each visit results in an invitation to visit in return. The poor Christian women are terribly dark and ignorant, and as a rule do not come to church at all.

Lo Nguong, May 31st, 1890.

J. S. COLLINS.

From the Rev. H. S. Phillips, Fuh-Kien Province, China.

The GLEANERS' UNION is a very real help out here. I trust that it may be so close a bond as this—that some of those at the home-end of the chain may be rapidly drawn across the ocean to fellow-Gleaners linked with them in regions beyond.

Nung Wa, Fuh-Kien.

HUGH STOWELL PHILLIPS.

Local Branches of the Gleaners' Union.

GLASTONBURY (ST. BENEDICTS).—A Branch has been formed here, with Mr. Grant as Secretary. It is proposed to hold monthly meetings.

ABERGAVENTNY.—A Gleaner from another Branch, removing to this town, has been the means of starting a Branch here, with Miss A. Gabb as Secretary.

ST. MARY'S, PADDINGTON GREEN.—A Branch was started here last month. Miss Bayner will act as Secretary.

ST. ANDREW'S, WATFORD.—At a meeting on September 2nd, after an earnest address by Rev. J. B. Whiting, of Ramsgate, a Branch was formed, with Mr. F. Perrott as Secretary.

ANOTHER FAR-OFF BRANCH—BALMAIN, SYDNEY, N.S.W.—which starts with a roll of fifty-seven members.

Monthly Gleaner Examination.

Questions on the September Gleaner.

1. How did missionary work begin in the North-west Provinces? Mention a characteristic feature of the Gorakpur Mission. Relate an instance showing the interest in Christianity taken by non-Christians at Gorakpur.
2. Describe the daily life of the lay evangelists in India. What reception have they met with? What tokens of encouragement have they had?
3. What has the C.M.S. done for lepers in India? Describe the Asylum at Calcutta. How do the Hindus regard suffering?
4. Mention two remarkable decrees issued by rulers in different parts of Africa.
5. Give two instances showing the influence exercised (1) by a little child, and (2) by a consistent happy life.
6. What are the chief points in an important appeal lately sent to the C.M.S.? What question of four words was put on a memorable occasion, which we should all ask ourselves when we consider the needs of the heathen world?

Requests for Prayer.

"Ye are the Lord's remembrancers."

Our offer to insert requests for prayer has met with an immediate response. Within a week of the September *Gleaner* appearing, the following requests were received. We believe many Gleaners will feel it a privilege to plead these petitions before the Lord. Shall we not soon need to have requests for *Praise*? Let it be noted that we cannot undertake to print requests in a particular number unless we receive them by the 12th of the preceding month.

Prayer is asked:—

For a convert from Romanism, that he may be (a) kept by the power of God, and (b) guided in his temporal affairs.

That the hearts of two sons may be closely drawn to Christ.

That a son, two brothers, and a sister-in-law may all be brought speedily to the knowledge of Christ. Also that the writer may have grace to speak and act wisely day by day.

That prayer long offered for two brothers may receive an abundant answer.

That every member of a household may honour God's word and day.

For blessing on efforts to instruct a class of girls in the cause of Missions.

That utterance and self-forgetfulness may be granted to a member of a Gleaners' Prayer Union.

For blessing on our Y.W.C.A. work this winter; that all our workers may be wise in winning souls.

For a Gleaner just leaving business and going into a training home. China's needs have been laid on her heart.

For a young man desiring to go to the Foreign Field, but hindered by slight deafness, that God, if it be His will, would remove this hindrance.

The C.M. Sheet Almanack for 1891.

THE Almanack for 1891 is now ready. It contains fifty-two small pictures specially engraved, arranged in groups according to the Society's Missions, and illustrating scenes and incidents in Missionary Life and Work. The Daily Texts are on the Eternal purposes of God in the salvation of the world. There is also the usual information regarding the C.M.S. and of a general character. The whole printed in red and black. Clergy desiring a good parish almanack are invited to apply for a specimen copy.

Topics for Thanksgiving and Prayer.

Thanksgiving for the goodly band of new missionaries sailing this autumn (see p. 163). Prayer for journeying mercies for them, and that they may be filled with the Holy Ghost, and thus fitted for their respective Missions.

Thanksgiving for good work done at Hong-Kong and in Kwan-Tung (pp. 151, 154); in Fuh Kien (p. 153); at Hang-Chow (p. 154); at Osaka (p. 156); in Japanese villages (p. 158); at Kumamoto (p. 159); among the Ainu people (p. 160). Prayer for all these stations and agencies.

Prayer for a larger response to Mrs. A. Hok's appeal (p. 152); and to Miss Ridley's (p. 155); also for all extension in China (p. 149).

Prayer for the Committee, that they may be rightly guided in dealing with the recent Appeal for One Thousand Missionaries, and in other matters.

Prayer for the Gleaners' Union Anniversary.

OUR AUTUMN REINFORCEMENT.

THE following are among the new missionaries sailing this autumn. The list will probably be larger yet:—

West Africa.—Rev. W. J. Humphrey, M.A., late Curate of St. Peter's, Tunbridge Wells.

Soudan and Upper Niger.—Miss A. L. Clapton, Miss A. Griffin.

Eastern Equatorial Africa.—Miss E. S. Perrin, Miss M. A. Ackerman.

Egypt.—Mrs. Bywater and Miss J. B. Bywater.

Palestine.—Miss Eva Jackson.

North India.—Rev. H. Gouldsmith, M.A., late Curate of St. James's, Hatcham, and Mrs. Gouldsmith; Rev. H. J. Molony, B.A., late Curate of St. Stephen's, Newcastle; Rev. E. T. Sandys, M.A., late Curate of Aston, Birmingham; Rev. A. G. Lockett, B.A., late Curate of St. Paul's, Dorking; Rev. J. N. Carpenter, B.A.; Rev. J. P. Haythornthwaite, M.A., late Association Sec. C.M.S.; Rev. W. L. McLean, Rev. A. E. Keet, Rev. W. G. Proctor, of Islington College; and Mr. J. W. Goodwin and Mr. E. R. Jackson, Lay Evangelists.

Punjab and Sindh.—Mrs. G. R. Ekins (accompanying her husband); Rev. H. F. Wright, M.A., late Curate of Ripley; Miss A. F. Wright, Miss C. Warren; Rev. C. E. Tyndale Biscoe, M.A., late Curate of Whitechapel; Rev. D. Davies, Islington College.

Travancore.—Rev. A. J. French Adams, M.A., late Rector of Foscott, Bucks, and Mrs. French Adams.

South China.—Dr. Mears and Mrs. Mears; Rev. T. McClelland, B.A., Dublin, late Curate of St. Paul's, Sheffield; Miss Kathleen Power.

Mid-China.—Rev. G. W. Walshe, Islington College; Dr. F. W. Browning; Miss B. Bullock, Miss L. H. Barnes, and Miss Wells.

Japan.—Rev. C. T. Warren, B.A.; Rev. H. L. Bleeby, Islington College; Rev. D. Marshall Lang, M.A., late Curate of St. Mark's, Reigate; Miss G. Nott, Miss M. Hunt, Miss K. Ritson, Miss H. Riddell; Rev. Barclay F. Buxton, M.A., and his party, consisting of Mrs. Buxton, Miss Sander, and Miss Thompson (with two lay evangelists not on C.M.S. roll, and the wife of one of them).

The following missionaries are sailing to Mission fields other than those in which they have hitherto worked:—

Rev. G. R. Ekins, late of Persia, to the Punjab Mission.

Rev. T. R. Hodgson, also late of Persia, to Western India.

Right Rev. Bishop and Mrs. Hodges, late of Ceylon, to Travancore.

Rev. A. H. and Mrs. and Miss Lash, formerly of Tinnevely, to Travancore.

Rev. H. McC. E. Price, B.A., late of West Africa, to Japan.

The following are returning to their former fields after furlough or sick leave:—

Yoruba Mission.—Rev. J. Vernal and Mrs. Vernal.

Palestine.—Rev. J. and Mrs. Huber; Miss A. M. Elverson.

Persia.—Dr. H. M. and Mrs. Sutton.

North India.—Rev. A. H. and Mrs. and Miss Wright; Miss Sampson; Mrs. H. D. Williamson (rejoining her husband); Rev. James Brown.

Punjab and Sindh Mission.—Rev. J. and Mrs. Redman; Mrs. Heaton (rejoining her husband); Rev. E. and Mrs. Guilford; Rev. R. J. Kennedy; Dr. S. W. Sutton; Rev. J. T. Lee Mayer; Rev. R. Bateman.

Madras.—Rev. H. D. and Mrs. Goldsmith.

Telugu Mission.—Rev. J. Stone.

Travancore.—Rev. J. H. and Mrs. Bishop.

Ceylon.—Rev. J. and Mrs. Ireland Jones; Rev. J. W. Balding.

South China.—Rev. W. and Mrs. Banister.

Mid-China.—Mrs. Symons (rejoining her husband); Rev. J. and Mrs. Neale.

HOME NOTES.

NOTICE has already been given of the Valedictory Dismissal. We would remind our friends that it is to be held this year in the evening, at Exeter Hall, on Tuesday, Oct. 7th, at 7.0 P.M. Several of the missionaries will speak, and an address will be given by the Rev. S. A. Selwyn, Vicar of St. James, Hatcham. A special administration of the Holy Communion for the outgoing missionaries and their friends will take place at St. Bride's Church, Fleet Street, on Wednesday, Oct. 8th, at 11.0 A.M. The address to the missionaries will be given by the Rev. Canon Girdlestone, minister of St. John's Chapel, Hampstead.

Of the missionaries mentioned above who are returning once more to the Mission-field, there are three (or six, including the wives) whose names are peculiarly welcome in the list. The Rev. A. H. Lash and Mrs. Lash are well known in connection with the Sarah Tucker Schools in Tinnevely, which they were mainly instrumental in raising to their present high efficiency. They go to Travancore to do a similar work there. The Rev. J. H. Bishop and Mrs. Bishop were much valued in

Travancore and Cochin for several years, but continuous ill-health has hitherto prevented their return, which is therefore a special mercy. The same remark applies to the Rev. J. Ireland Jones and Mrs. Jones who will be warmly welcomed on their return to Ceylon.

As some of the missionaries have had to sail before Oct. 7th, they were taken leave of at a special Committee Meeting on Sept. 16th. These included the following missionaries returning to their respective fields:—Rev. J. and Mrs. Huber, to Palestine; the Rev. J. and Mrs. Redman and Mrs. Heaton, to Sindh; the Rev. R. Bateman, to the Punjab; the Rev. J. Stone, to the Telugu Mission; the Rev. J. W. Balding, to Ceylon. Also, of the new missionaries, the Rev. W. J. Humphrey, for Sierra Leone; and the Rev. Barclay F. Buxton and his party (see above) for Japan. The meeting was not public, but there was a crowded attendance of friends. After the instructions of the Committee had been delivered, and the brethren had replied, a farewell address was given by the Rev. G. F. Head, and the Rev. Canon Gibbon commended the whole party to God in prayer.

FAREWELL Meetings, to be addressed by some of the outgoing missionaries, have been arranged for the following places—Nottingham on Sept. 30th; Bournemouth and Newcastle-on-Tyne, on Oct. 10th; Cambridge on Oct. 13th; Reading on Oct. 20th; and Exeter on Nov. 7th. Two have already taken place, at Tunbridge Wells and at Bishop's Stortford. The Tunbridge Wells meeting was a very remarkable one, hundreds being unable to get in, although the Great Hall was used. Canon Hoare presided; and his son, the Rev. J. C. Hoare of Ningpo, and the Rev. W. J. Humphrey, Curate of St. Peter's, who is appointed Principal of Fourah Bay College, were among the speakers.

The Church of England Zenana Society will meet at the Mildmay Conference Hall on Thursday, Oct. 2nd, at 3 o'clock, under the presidency of Sir C. Aitchison, K.C.S.I., when twenty-four ladies are to be taken leave of, eight returning to their stations, and sixteen going out for the first time; twenty-one being for India and three for China. The Society for Promoting Female Education in the East will hold its valedictory meeting on Oct. 8th.

The annual meetings of the three London Unions, which are also the opening meetings of the new session, are all to be held this month. The Lay Workers' Union hold theirs on the evening of Oct. 6th, when the Bishop of Sierra Leone will address the members; the Ladies' Union, on Thursday, Oct. 16th, at 2.45 P.M., when the Rev. T. W. Drury, of the Islington C.M. College, will deliver an address; and the Junior Clergy, on Monday, the 20th, Bishop Barry delivering the inaugural address. All the meetings will be held, as usual, at Salisbury Square.

Contributions Received by the Editor.

To September 10th.

In connection with the Gleaners' Union—

325 Membership Fees	£2 15 7
21 Renewals	0 3 6
For Union Expenses: Mrs. Hadon 10s., Gleaner No. 22,553 10s., Collected per Miss J. Sathianadan £1 4s. 5d., 109 sums under Ten Shillings £1 17s. 2d.	4 1 7
For Our Own Missionary: Miss F. Jarratt 10s., Gleaner No. 18,446 10s., Collected per Miss Snelling 13s., Ditto, Drawing-room Meeting, 25s., Collected per No. 9,913 £2 1s. 6d., F. F. 20s., Mrs. Hunt's Bible Class, per Miss E. Hunt, 11s. 6d., Gleaner No. 15,831 10s., 16 sums under Ten Shillings £5 2s. 2d.	9 1 9
For C.M.S.: "A Gleaner at Keswick" £5, A Worthing Gleaner in memory of Uganda Martyrs (for East Africa) £20, H. H. H. 20s., "In loving memory of I. B." £5, "Gleaner," for support of Lady Missionary, £50, per Miss H. Nisbet 30s.	82 8 11
16 sums under Ten Shillings	7 15 6
Total in connection with Gleaners' Union	£106 6 10

The Editor has also received—

For C.M.S.: Keswick Convention, Anon. 10s. 6d., Anon., Thank-offering £4, Anon. £2, Mrs. Burrows, Bournemouth, £5, Anon., Sale of Jewellery by E. Stock, Esq. £5 12s., Miss C. M. Potter £20, Sale of Pictures of Rev. G. C. Grubb and Party 8s., M. S. Whiting (for Soudan) 10s., Anon. (for China) £3, Boys' Class, St. Thomas's, Stafford, Sale of Work per Miss M. Newbold, £15 6s., Rev. C. F. Jones, 10s., Sale of Foreign Stamps per ditto, £5, Miss Oakes 20s., A Friend £4, Sale of Flowers 17s., and Jewellery 12s. 6d., Mrs. De Mierro £10 10s., Mr. J. B. Hill £2, In loving memory, per J. Sudolph, 21s., Anon. ("a Trinket") per Miss M. E. Farthing 30s., Mr. C. E. Lewis 20s., Mrs. E. W. Fruen (for East Africa) 42s., Mr. J. Hurst, in memory of Rev. J. W. H. Hill, 20s., and F. F. £4 (for Nyansa); 1 sum under Ten Shillings 2s. 6d.	91 1 6
Total	£197 8 4

Forthcoming Sales of Work.

Miss E. A. Keele, Highfield Lodge, Highfield, near Southampton. Sale Oct. 7th and 8th. Clapham Ladies' Association. Mrs. Lillingston, Oakfield, King's Road, Clapham Park, S.W. Sale Oct. 14th and 15th.
Mrs. Trower, The Vicarage, Otley. Sale middle of October.
Worcester Ladies' Association. Miss Davis, Croft House, Britannia Square; Miss Stallard, Henwick; Mrs. Binns, Digby House. Sale Oct. 23rd and 24th.
Mrs. Clowes, Boyton Rectory, Woodbridge. Sale Oct. 31st.
Miss Conway, 15, Reindeer Terrace, Hencroft Street, Slough. Sale early in Nov.
Mrs. Marshall, 28, St. Saviourgate, York. Sale first week in November.
Drill Hall, Derby. Miss Askwith, Christ Church Vicarage; Miss Benrose, Lonsdale Hill. Sale Nov. 5th, 6th, and 7th.
Miss Keeling, 33, Chesham Hill Road, Manchester. Sale Nov. 13th and 14th.
Sdcup. Mrs. B. W. Chancellor and Mrs. Horn. Sale Nov. 13th and 14th.
Mrs. Holt, Bank House, Bangor, North Wales. Sale first week in December.

C.M.S. PUBLICATIONS.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.

The Subscription for the GLEANER direct from the Church Missionary House, post free, will be as follows:—

One Copy... 1d. | One Copy (for Twelve Months) 1s. 6d.

For the benefit of friends who wish to assist in increasing the monthly sale of the GLEANER, the following special terms have been arranged for those who order direct from the Church Missionary House:—

Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

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THE CHURCH MISSIONARY GLEANER.

NOVEMBER, 1890.

EDITORIAL NOTES.



DEATH has again been reminding us that the young and strong among our missionaries may be taken away as well as the old and feeble. We cannot mourn for the veteran David Hinderer, called to rest after years of suffering (see page 170); but we do mourn for "Tom Harvey" (as he was familiarly known), of Mid-China, struck down by cholera on board ship six days after his marriage, and buried at sea (see pages 175 and 177); and for Joseph Brayne, of Lagos, as suddenly removed, we know not how as yet (page 177); and for Mrs. Connor, of Palestine and Egypt (page 179). In this one year 1890, six of our younger brethren have been taken away—Kelsey, Perry, Cotter, Hill, Harvey, and Brayne. We deeply sympathise with young Mrs. Harvey (late our Ningpo missionary, Miss Higginbotham) in her truly overwhelming trial; and with Miss Goodall, who was to have become Mrs. Brayne at Christmas; and with Mr. Connor and his motherless children. "What I do thou knowest not now"—we all feel how true that is; but let us not forget the blessed continuation—"But thou shalt know hereafter."

Still more sad is the death of the Chinese Christian merchant of Fuh-Chow, Mr. A Hok. Only last month we gave the portrait of his wife, our recent visitor in England, and her most touching appeal in behalf of her heathen sisters; and before that number appeared, the news had come which told us that she would reach her native land again to find herself a widow. She had hurried back to China on hearing that her husband was ill; but she just missed the Pacific steamer at Vancouver, and so arrived too late. The piteous thing is that she is homeless and penniless too, the heathen brothers having taken possession of everything; and, still more, that the calamity is attributed to the anger of the gods at Mrs. A Hok's conversion to Christianity. Many sympathising prayers will be offered for her, we are sure. "Wherefore should the heathen say, Where is now her God?"

Again we have an East Africa number this time. Our last was in April, though some additional matter appeared in June. The letters from Bishop Tucker, Mr. Pilkington, the Rev. W. E. Butcher, the Rev. A. R. Steggall, and "Sembela Mackay," will be read with keen interest. Mr. Butcher's communications, from the independent standpoint of a chaplain on board one of Her Majesty's ships, are especially valuable. We have had no space for several important letters from the Rev. R. H. Walker, of Uganda, but they have appeared in the *C.M. Intelligencer*.

"Mackay of Uganda"—that is the title of the Memoir of Alexander Mackay, by his sister, Mrs. Harrison, just published by Messrs. Hodder and Stoughton, price 7s. 6d. It is a book of the deepest interest. It consists chiefly of Mackay's letters to his family, though some to the Society, and articles of his for our magazines, are included. It is needless to say that every line he has written is worth reading. But still more interesting is the introductory chapter on his early life. It shows us the infant of three reading the New Testament fluently, the child of seven delighting in Gibbon and Milton, the boy of ten exhibiting rare skill in map-drawing and typesetting, the lad of fourteen learning every handicraft that came in his way, the college prizeman, the youthful engineer, the teacher in Dr. Guthrie's "Original Ragged School," the

conductor of children's services, the witness for Christ among German infidels, the companion in Bible study of the most spiritually-minded Christians in Berlin. And most pathetic is the letter to Mackay's father from Mr. Jephson, of Stanley's expedition, written after hearing of his death. Mr. Jephson says:—

"Three days ago I received a letter from Africa, and the tears came into my eyes, when, turning it over, I read your son's signature at the end. It had been written only three weeks before his death. I can express myself only so poorly of my gratitude to your son and of all that I feel about him.

"We arrived at his Mission at Usamir broken down in body and mind, tired and wearied from the constant strain of those hard months, and prostrated and beaten down by fever. He received us and gave us the sincerest welcome it is possible for a man to give. He seemed to understand all that we wanted, and with the utmost delicacy gave us exactly what most we needed. His kindness, his goodness, his cleverness, his gentle sincerity, and kindly, cheerful ways, endeared him to us all. We arrived a handful of broken-down embittered men at his station, and through his kindness we left for the coast restored to health, and with a fresh zest and love for our work. I shall never forget the morning we left Usamir. He walked part of the way with us, and wished us good-bye; and one's whole heart went out to him when he took my hand and wished me God-speed. That lonely figure standing on the brow of the hill, waving farewell to us, will ever remain vividly in my mind."

Every C.M.S. worker and friend *must* read this book. And another very interesting book will be *My Third Campaign in East Africa*, by our veteran missionary, the Rev. W. Salter Price, the founder of Frere Town. It will be out, we believe, before this number appears.

We have several times, in noticing our West African Missions, alluded to the disappointments and anxieties connected with them, and the great need of an outpouring upon them of the "Spirit of purity and grace." Externally, Christianity flourishes: large congregations, numerous communicants, and liberal contributions are common. But thousands of those who would call themselves Christians on a census paper are unconverted people, exactly as is the case in England. It is from the Churches in this condition that the mission agents on the Niger have been drawn; and it is now clear that we have hitherto under-estimated, and therefore understated, the faults and failures of their work. Readers of the *C.M. Intelligencer* of last month will understand this brief reference to matters which are causing us much pain. Here, at present, we can only ask for the earnest prayers of our friends on behalf of the brethren on the Niger, both English and African. The Rev. F. N. Eden, who went out in February, is on his way to England to consult the Committee.

In 1886 the Society held its now famous "February Simultaneous Meetings" throughout the country, and in 1887 it held them in London. Although they created much stir at the time, there did not seem to be great results following. But looking back *now*, we can see the real advance that has been made in missionary zeal and interest since then; and of this advance the "F.S.M." were at least one leading cause. The North of England is to have its Simultaneous Meetings again next February (partly in the last week of January); the South of England in 1892; and London in 1893—God willing. Much prayer is needed regarding this resumed effort.

On October 14th, the C.M.S. Committee resumed consideration of the "Keswick Letter," which was printed in the September GLEANER. Two steps were determined upon, as preparatory to any future action. First, it was resolved to

ask the Missions in different parts of the world to send home a careful statement of their needs in respect of more missionaries, the strengthening of existing work being the first claim on the Society. Secondly, to refer the detailed suggestions of the Letter regarding (a) missionary candidates, (b) industrial missions, (c) methods of contributing funds, to three strong sub-committees for full examination and discussion.

Sunderland is one of the towns on which we look with much thankfulness. The young laymen, who (encouraged by Archdeacon Long and other clerical friends) have been chiefly instrumental in deepening and extending missionary interest there, never sit down and think they have done enough. The localised edition of the GLEANER which they issue contains every month accounts of meetings and agencies of all sorts for the missionary cause. And this is how, in its local columns, they refer to the Keswick Letter appealing for One Thousand Missionaries:—

"That wonderful appeal for One Thousand Missionaries for our Society . . . has been read by thousands of people, and very diverse opinions have been formed. Some will have said, 'The thing is too absurd for a second consideration'; others, 'It is a splendid idea, but we are afraid—a little bit afraid—that the present moment is hardly the time for it'; and others again—those who have unreservedly given themselves into their Saviour's keeping—will have said, 'All things are possible to God.' Now, we wonder, which of the three kinds our readers come under? If some one didn't now and then startle us out of our one rut of thought, the rut would get so deep that we should lose sight of the world around us, and think only of our own affairs. . . . How many of our readers have calmly asked themselves the question, 'Will God's choice fall on me? If it should do so, am I ready to obey it?' Sunderland must have a share, and a large share in this work. Her sons and daughters are ever to the fore in new movements, and it must be so in this. . . . We solemnly and sincerely ask you to join with us in asking God to send out from amongst us during the next twelve months ten people—men or women, or both—to take part in the blessed work of preaching Jesus to the millions yet in darkness. And, further, that God will send us during the present financial year double the sum of money raised by us last year. The thing is not impossible to God."

We regret much to say that our Editorial Assistant, Mr. R. J. Irish, who has been a faithful servant of the Society since 1869, but has suffered greatly from ill-health for the last five or six years, has at length been compelled to retire from active service, though he will continue to help us in literary work at home so far as his strength will allow. Mr. Ernest M. Anderson has now been appointed Assistant Editorial Secretary, and will take general charge of the work, as well as of the Gleaners' Union; and the department is being put on a better footing—long and greatly needed—by other additions to the staff. We sincerely hope that we may now soon be able to meet more efficiently the constantly-increasing demands for more missionary literature.

Three important developments we may at once announce.

(1) The *C.M. Intelligencer* is to be permanently enlarged to eighty pages monthly, and to be much improved in external "get up." (2) The *C.M. Juvenile Instructor* is to be enlarged to sixteen pages, to be printed on white paper instead of green, and to adopt a new name, THE CHILDREN'S WORLD; and it is to become the regular organ of the "Sowers' Band," and other Juvenile Associations, just as the *Gleaner* is of the Gleaners' Union. Much gratitude is due to the Misses Tucker for their nine years' unstinted labour in conducting the *Instructor*, and for their kind readiness to help their successor, who begins THE CHILDREN'S WORLD in January. (3) A new monthly paper for quite plain and uninformed people, such as cottagers, factory hands, &c., is to be issued, especially for parochial and district use. It is to be called "AWAKE!" It will be illustrated, and printed in large type. Price one halfpenny, and less for large quantities. Specimen copies of No. 1, for January, will be ready by Dec. 1st.

OUR AUTUMN DISMISSALS.

"All the ends of the earth shall see the salvation of our God."



ALISBURY SQUARE has seen much coming and going these last few days. Missionary brethren and sisters passing to and fro; members of Committee in constant attendance, and secretaries busied with interviews with those proceeding to the foreign field. The contingent this autumn is a large one, numbering some seventy-six missionaries, of whom thirty-one are either returning to their stations or transferred from other Missions; whilst forty-five, twenty-four being men, and twenty-one women, are going out for the first time. But twenty-seven wives and daughters of married missionaries ought to be added, making a total of 103, in addition to thirty-nine who sailed early in the year.

Five meetings were arranged to be held in thirty hours. On Tuesday, Oct. 7th, the large group of brethren and sisters proceeding to India, and those for Africa, Palestine and Persia, were taken leave of by the General Committee, sitting in the morning and again in the afternoon at the C.M. House. On Wednesday, Oct. 8th, the remaining groups for South China, Mid-China, and Japan met the Committee. To these meetings, friends and relatives of the missionaries were admitted. It was most solemn to hear the formal instructions read, the words of fatherly counsel and loving sympathy, and as one after another of the missionaries responded, their link with the Committee was seen to be no mere official bond. Specially touching were the words of some of our dear elder brethren, as they spoke of the sympathy given them during long years of service abroad. The two remaining meetings of the five were the Communion Service at St. Bride's on Wednesday morning, when the Rev. Canon Girdlestone gave an address, and the Public Farewell Meeting on Tuesday night.

The words of the Doxology with which that grand public gathering closed are the fittest commencement of our record of it. "Praise God, from Whom all blessings flow," for the noble band of men and women who lined three deep the front of the platform, and for the vast audience, instinct with sympathy, which thronged the sitting and standing room in the large Exeter Hall.

After a hymn, the Rev. W. Gray read Phil. iv., and offered prayer. Our President (Sir John Kennaway), who was in the chair, briefly gave two sustaining thoughts to the outgoing missionaries; the Fatherhood of God and the Brotherhood of Man. One sentence, we pass on: "The time is His. God has commanded the evangelisation of the world; we must wait for the conversion of it." Mr. Wigram then rose, and contrasted this Dismissal Meeting with that of the East and West Africa reinforcements on Jan. 20th. Then, the characteristic was concentration; now, it was evident that "the field is the world."

After all the missionaries on the platform had, at Mr. Wigram's request, risen simultaneously to their feet for just a moment—which sent a thrill of deep feeling through the audience—they were introduced by him one by one, each rising as his or her name was mentioned. After that, representatives of the different groups spoke for four minutes each. The arrangement was specially clear and interesting. The returning missionaries were grouped according to their Missions; the new ones according to the home sources from which they came.

The Rev. J. Vernall, returning with Mrs. Vernall to Lagos, spoke for the AFRICAN party—a small one, because so many had gone earlier in the year.

Dr. H. M. Sutton, returning with his wife to Baghdad in

the Persian Mission, represented the contingent for MOHAMMEDAN LANDS, which included also amongst the returning missionaries the Rev. J. and Mrs. Zeller, Miss A. M. Elverson, and Miss E. Newton (accompanied by her sister).

The missionaries going back to INDIA were the Rev. A. H. Wright (with his wife and daughter), to the Secundra Orphanage; the Rev. J. Brown to the Santal Mission; Miss A. Sampson to the Calcutta Boarding School; the Revs. E. Guilford and R. J. Kennedy to the Punjab; Dr. S. W. Sutton to Quetta; and the Rev. H. D. Goldsmith (with his wife) to Madras. The missionaries in this group transferred from one field to another are the Rev. G. R. and Mrs. Ekins from the Persian Mission to Peshawar; the Rev. T. R. Hodgson from Baghdad to Bombay; and the Rev. A. H. Lash (with his wife and daughter) returning, at the request of the Committee, after some years' absence, to South India, to begin in Travancore a work among girls similar to that which he formerly did so effectively in Tinnevely. For this large party two representative speakers were selected, Mr. Goldsmith and Mr. Lash. The latter gave the words "One of His disciples" as a parting message, under the heads of—Leaving all for Jesus, Learning from Jesus, Looking unto Jesus, Led by Jesus, Leaning on Jesus, Loving Jesus, Likeness to Jesus. One day, discouraged by bodily weakness, he passed through a heathen city where every man seemed to bear the idol's mark on his face. A great temple stood proudly forward. The noise of hammering within told that its courts were being enlarged. "How long, Lord, how long?" was the cry that rose from his heart. Then his eyes fell on a Brahmin's house, right in the shadow of the temple. Something was written upon it. The Brahmin's son had been taught in a Mission school, and had written a phrase from his lesson on the wall—"One of His disciples." "The words," said Mr. Lash, "brought strength and comfort to my heart."

CEYLON claimed as representative the Rev. J. Ireland Jones, returning in renewed strength with his wife to his beloved work in the island, after some years of useful service at home. Our dear brother reached many hearts by his simple unfolding of the twofold attitude of Christ, as shown in the close of St. Mark xvi.—at the right hand of God in priestly intercession, and at the right hand of man, always and everywhere "the Lord working with them."

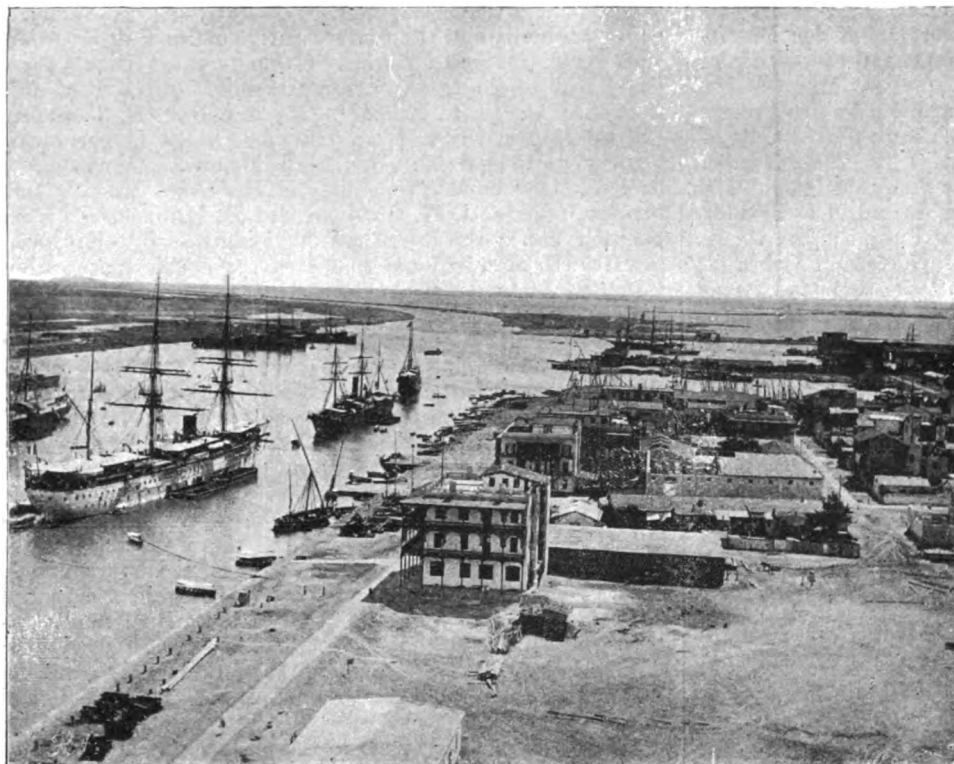
The returning CHINA missionaries were the Rev. W. and Mrs. Banister, going back to the Fuh-Kien Mission, and the Rev. J. and Mrs. Neale to Hang-Chow. Mr. Banister spoke, giving the four characteristics of the First Missionary Dismissal (that in Acts xiii.), namely, that the missionaries were *separated—called—sent—and filled* (ver. 9) by and with the Holy Ghost. Lastly, the Rev. H. McC. E. Price, late of West Africa, who, with his wife, is going to Osaka, spoke on behalf of JAPAN.

Mr. Wigram then introduced the *new* missionaries, each also rising as named. The Rev. J. P. Haythornthwaite, going out from an Association Secretaryship to be Principal of St. John's College, Agra, was unable to be present, or he would have represented the HOME STAFF. From the C.M. COLLEGE the Revs. A. E. Keet, W. G. Proctor, and W. L. McLean go to North India; the Rev. D. Davies to the Punjab; the Rev. W. G. Walshe to Mid-China; and the Rev. H. L. Bleby to Japan. The MEDICAL PROFESSION furnished two missionaries to China, Dr. W. P. Mears and Dr. F. W. Browning. (We ought to say *three*, for Mrs. Mears also is fully qualified, and holds her medical diploma.) The UNIVERSITIES were represented by a striking group of men. From LONDON University, the Rev. A. G. Lockett goes, to be leader of the Associated Evangelists in the Nuddea District, Bengal. DUBLIN University sends the Rev. T. McClelland

as its graduate, and the representative of its Fuh-Kien Mission Fund, to South China. CAMBRIDGE (as usual, thank God! well to the front) was represented by the Rev. J. N. Carpenter, going to North India; the Rev. E. T. Sandys (whose father was such an old and valued helper of the Society) to Bengal; the Rev. H. J. Molony, as one of a new band of Associated Evangelists in the Gond Mission (two laymen, Messrs. J. W. Goodwin and E. R. Jackson accompanying him); the Rev. C. E. Tyndale-Biscoe to Kashmir; the Rev. D. Marshall Lang, after five years' home parochial work, to Japan; and the Rev. C. T. Warren (son of our senior missionary in Japan) to work amongst the Ainu people in the island of Yezo. From OXFORD came the Rev. H. Gouldsmith, going (with his wife) to the charge of the Old Church, Calcutta, having been curate to the Rev. S. A. Selwyn at St. James's, Hatcham; and the Rev. H. F. Wright, going with his sister, Miss A. F. Wright, who is also an accepted missionary of the Society, to work in the Punjab. Thus three children of the late Rev. Henry Wright have now been given to the work abroad. In addition to the ladies included in the above groups, there are also, for the Soudan and Upper Niger Mission, Misses A. Clapton and A. Griffin; for Frere Town and Rabai, Misses E. Perrin and M. Akerman; for Palestine, Miss S. L. Barker; for Egypt, Mrs. and Miss Bywater; for China, Miss K. Power, Miss Wells, Miss L. H. Barnes, and Miss B. Bullock; and for Japan, Misses G. Nott, M. Hunt, E. Ritson, H. Riddell, and S. L. Fawcett.

Would that we had space to record the stirring and often heart-searching words spoken by the dear young brethren who represented these various groups! One or two jottings only can be given. Mr. Sandys took as his motto, "Thy father's God shall be with thee," and dwelt on the encouragement of God's assurance, "Here I am," in response to His servant's cry. Mr. Carpenter said that the first link in the chain which drew him to be a missionary was his having joined the Gleaners' Union, and spoke in grateful appreciation of the help given him at the C.M. College, where he went to study divinity after his Cambridge course. Mr. Harry Wright touchingly "magnified his office," asking, in triumphant tones, "Are you not jealous of us? I know that many of you are." The Rev. H. Gouldsmith, telling of his call to Calcutta, said, "Life is to do the will of God."

After the hymn, "God be with you till we meet again," the Rev. W. Salter Price, our veteran East African missionary, offered the commendatory prayer, and Mr. Selwyn gave the closing address. It was good to remember that the son of one and the curate of the other, both in the missionary band, had spoken to us a few minutes before. For the few minutes during which Mr. Selwyn spoke, he carried the audience as one man with him, his manly, fervid words striking right home. Defining the evening's proceedings as not only a missionary meeting, but a meeting of missionaries, he pictured a converted Chinaman standing in his place, and "looking on this side" (the platform) "and on that" (the audience). Knowing the Christian riches of England, how would such a man answer the question, "On which side are the people who ought to be going out?" Surely it was the *little* group on the platform who ought to stay, and the vast audience who ought to go. "Is this band," asked Mr. Selwyn, "an adequate answer to the Master's appeal? You know it is not!" Taking the last two verses of 1 Cor. xv. as his message, the speaker dwelt on the certainty of "victory" for the Church at home over her enemies, and then, with loving earnestness, turned to the "*beloved* brethren" going abroad. The Spirit of God shone on that phrase till hearts were bowed with shame that the love had been so often in name, and not in deed and in truth. Very practi-



ON THE TRACK OF OUT-GOING MISSIONARIES—1. PORT SAID.

cally it was shown that loving meant praying for them, reading about them, and denying ourselves for them.

After the Doxology, the Rev. Nevile Sherbrooke engaged in prayer, and the Benediction was given by Bishop Royston.

PERSONAL NOTES ON THE NEW MISSIONARIES.

THE Rev. E. T. Sandys is a son of the Rev. T. Sandys, who was for forty-one years a valued C.M.S. missionary at Calcutta, and died in 1871. His widow is sister of Mr. James Stuart, Hon. Sec. of the C.E.Z.M.S., and of the Bishop of Waipapua, and is Secretary of the C.M.S. and C.E.Z.M.S. Ladies' Candidates Committees. Another son is the distinguished Public Orator at Cambridge; and a daughter is a C.E.Z.M.S. missionary at Calcutta. Mr. Sandys has been Curate at Aston, Birmingham.

The Rev. H. Gouldsmith has been Senior Curate at St. James', Hatcham.

The Rev. A. G. Lockett has been Curate at St. Paul's, Dorking, under the Rev. H. C. Sturdy. He started a Gleaners' Union Branch there.

The Rev. J. P. Haythornthwaite is a son of the Vicar of Cleator Moor, Cumberland, and has been C.M.S. Association Secretary for the South of Ireland.

The Rev. Harry F. and Miss Annie F. Wright are son and daughter of the late Rev. Henry Wright, Hon. Sec. of the C.M.S. from 1872 to 1880. Their eldest sister is already a C.M.S. missionary at Hang-Chow.

The Rev. C. E. Tyndale-Biscoe was coxswain of the Cambridge University Boat. He has been Curate at Whitechapel, under the Rev. A. J. Robinson.

The Rev. T. McClelland has been

Curate at St. Paul's, Sheffield, under the Rev. J. Gilmore. He goes out in connection with the Dublin University C.M.S. Mission to Fuh-Chow.

The Rev. C. T. Warren is a son of the Rev. C. F. Warren, the senior C.M.S. missionary at Osaka, Japan.

The Rev. D. Marshall Lang is a nephew of a distinguished Scotch minister who bears exactly the same name, at the famous "Barony Church," Glasgow. He has been Curate at St. Mark's, Reigate, under the Rev. A. Simmonds. A sister of his has just gone out under the China Inland Mission.

The Rev. W. J. Humphrey has been Curate at St. Peter's, Tunbridge Wells, under the Rev. J. E. Rogers.

The Rev. A. J. French Adams is the son of a late Wesleyan missionary to the Friendly Isles. He is nephew of the Lowndes Professor of Astronomy at Cambridge, and of the Professor of Natural Philosophy and Astronomy at King's College, London. He was Vicar of Foscott, Bucks. His wife was a student at Newnham.

Dr. W. P. Mears, M.D. (Durham), M.R.C.S. (Eng.) was Professor of Anatomy at the Newcastle Medical School connected with the Durham University.

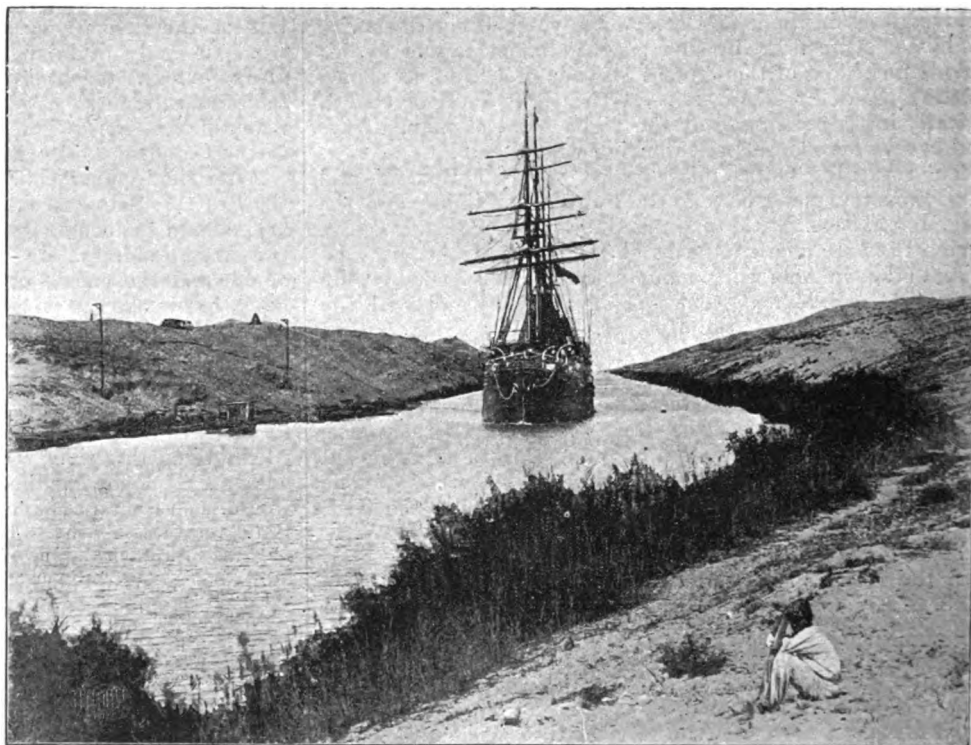
Dr. Browning, L.R.C.P., &c., was at the Edinburgh Medical Mission, afterwards coming up to the C.M. College, and working with the Seven Dials Medical Mission.

Mrs. Bywater is the widow of a Scotch minister, and sister of the leading medical man at Keswick. Her daughter has been a Midway Deaconess.

So also has Miss S. L. Barker.

Miss K. Power is sent out as a "substitute," at the expense of an Irish lady, who made the offer at the Keswick Convention two years ago.

Miss B. Bullock is a daughter of the Rev. Charles Bullock, Editor of *Time Words*, &c.



ON THE TRACK OF OUT-GOING MISSIONARIES—2. SUZ CANAL.



MAP OF EASTERN EQUATORIAL AFRICA.

EASTERN EQUATORIAL AFRICA.



THE GLEANER has so many new readers year by year, we reproduce the Map which we gave two years ago, corrected up to date. The dotted line from the coast to the Victoria Nyanza marks the boundary between British and German territory. On the west of the Lake will be seen another dotted line by the Kitangule River. The British "sphere of influence" stretches round the north of the Lake and as far down as that line, thus including Uganda; while the German "sphere" goes to the south of the Lake up to that line. The dotted line running north and south separates the two "spheres" from the Congo Free State.

The C.M.S. Mission stations are as follows:—(1) *Mombasa* and *Frere Town*, on the coast. Frere Town is the Freed Slave Settlement and the head-quarters of the Mission. Mombasa is an old Arab town, and is now the capital of British territory, where the chief officials of the Imperial British East Africa Company live. It is mainly Mohammedan, and we want a Medical Mission there, and two or three ladies. (2) *Kisulutini* or *Ilabai* (not Ribe, which is a Methodist station), fifteen miles inland, where a large population is under Christian instruction. (3) *Shimba*, a little south of Mombasa: it is not marked. (4) *Jilore*, in Giriama, also not marked. (5) *Sagalla*, in Teita, at present unoccupied. (6) *Muschi*, in Chagga, at the foot of Mount Kilima-Njaro. These six make one section of the Mission.

The other section begins far to the south, in Usagara, and is approached from Zanzibar. Here are (7) *Mamboia*, and (8) *Mpeapwa*, with its out-station *Kisokwe* (not marked). The Mission at this latter place is especially hopeful. Follow thence in a north-westerly direction, and you come to *Uyui*, occupied formerly, but not now. North of that, at

the south end of the Lake, will be seen (9) *Usambara*, and (10) *Naso*. It was at Usambara where Stanley met Mackay, and where Mackay died. Then on the north side of the great Nyanza is *Rubaga*, in UGANDA. But the capital, which was formerly at Rubaga, is now at Mengo, close by, which is not marked.

Bishop Tucker's letter on page 172 is written from Magubika and Mamboia, on the southern route. Mr. Pilkington's article (p. 170) describes a journey to Chagga. Sembela Mackay's letter (p. 171) comes from Usambara. Mr. Butcher's letters (p. 174) are from Zanzibar, and refer to Frere Town and Kisulutini (Rabai). Mr. Steggall's "Gleanings" (p. 176) are from Chagga, and the pictures on that page are of Taveta, a place on the road thither. So our Map will help all our readers to understand these letters and articles.

The present position in Uganda is very remarkable. According to the latest news, Mwanga is on the throne; the chief men of the court profess Christianity (some of them being converts of the C.M.S. Mission and some of the Romish Mission); religious liberty is proclaimed; and the country is ready for scores of teachers. The Romanists are strengthening their staff. Of C.M.S. men, the only one in Uganda is Mr. Gordon. Mr. Walker having crossed the Lake to Usambara on hearing of Mackay's death; but we hope some of Bishop Tucker's party may be there by this time, or very shortly. Mr. Jackson, the agent of the Imperial British East African Company, has returned from Uganda to Mombasa, and with him two chiefs from Uganda, one of them being the well-known Christian, Samweli, of whom Mr. Ashe tells such touching stories.

Most wonderfully has God opened this land to the influence of Christian England; and most heavy will be our responsibility if we fail to enter in in the Name of the Lord

DAVID HINDERER—IN MEMORIAM.



HILE our friends are welcoming new recruits into the ranks of the Church Missionary Society, bidding farewell to missionaries starting for the first time to take their part in the conflict with heathenism, and following with lively interest and sympathy the pioneers in new Mission-fields, God is calling, here and there, many a faithful labourer home to his rest, and bidding us pause a moment to remember the course and mark the end of such an one. This home-call has lately come to one of the most devoted of the Society's veteran missionaries, the Rev. David Hinderer, of the Yoruba Mission.

The work done by Mr. Hinderer and his wife at Ibadan, of which station he was the founder, with the trials and privations and dangers so heroically endured by them both, has been described in the interesting memoir of Mrs. Hinderer entitled *Seventeen Years in the Yoruba Country*.^{*} To the last Mr. Hinderer entertained a deep affection for the little Church he had planted there, and it was the constant object of his thoughts and of his prayers. This affection was warmly reciprocated by the Church members, and a brisk correspondence was carried on between the Native teachers and himself.

The last years of his life were passed in retirement. He lived for some time near the Lake of Constance, and later on in the Black Forest, and here he occupied himself incessantly, though in a condition of great weakness and suffering, with translational work. He took the liveliest interest in all that went on in the Mission-field, and was anxious himself to return to it, actually offering to the Committee to go out once more, a proposal which they, of course, could not for a moment entertain. When the news came of the murder of Lieutenant Smith and Mr. O'Neill on the Victoria Nyanza in 1877, he remarked, pathetically, that some people were permitted to die for Africa, while some were not allowed to go to Africa to die!

Meanwhile his sufferings grew ever more intense, and were borne with the most heroic fortitude. About a year ago he was anxious for a change, and was brought by the sister who had long watched most devotedly over him, with much pain and difficulty to England, to take up his abode at Bournemouth. The change, however, in no way helped him. Often and often it appeared as though the end had come, but again and again he rallied. When some friend obtained the privilege of seeing him, he would converse in the most animated manner on subjects of interest, and specially on that subject—Africa and its evangelisation—which was nearest his heart.

But ever hotter and hotter grew the furnace, and at last the strength could hold out no longer. After lying for hours unable to speak he was heard to whisper, "Awful, awful." But again he said, "I am willing to bear it all; it will not be made too hard for me." One morning, following on a night of intense agony, his sister observed a beautiful smile on his face. She asked him, "Are you less weary?" He answered, "Hush!" adding, in his own tongue, "Jehova ist hier; er ist wunderbar schön" (Jehovah is here; He is beyond all description beautiful). Three days later the devoted spirit was at length set free from the agonised body, and David Hinderer entered into "the joy of his Lord," leaving behind him the fragrant memory of one whose intellect, talents, energy, courage, and endurance, united with great simplicity and gentleness, were all laid upon the altar of God, and put out to such interest as only eternity shall reveal.

SARAH GERALDINA STOCK.

^{*} See GLEANER of August last year, 1889.

A "SAFARI."

Letter to the GLEANER from MR. G. L. PILKINGTON.



IT will be remembered that Mr. G. L. Pilkington is a member of Bishop Tucker's and Mr. Douglas Hooper's party. While delayed at the coast, Mr. Pilkington took an excursion inland with the Rev. H. K. Binns to visit some of our stations, and has sent us the following account of what he saw:—

A "safari"! What is a "safari"? and why not call it by an English name? Simply because there is no English name—the thing is purely African; but, to get as near as we can, a "safari" is an African journey.^{*} Now in this country of roads like sheep tracks, only far more tortuous than any sensible sheep would tolerate; where these roads, such as they are, are sometimes blocked with scrub and creepers, so that you have to scramble through on hands and knees; where there are no beasts of burden, but donkeys (and even these find it hard to live, and are by many considered to cause more trouble than they save), if you travel at all, you must travel on foot. And how about your luggage and your food? These are carried by natives on their heads or backs—60 lbs. is an average load, but sometimes they run as high as 70 or even 90 lbs. Wonderful men these porters! On a few handfuls of rice per diem—with perhaps a scrap of dried fish for a relish, and the stagnant, soup-like water which they get on the road—under a blazing sun they carry these great loads, sleeping on the ground, in the open air, or in an extemporised tent of leaves and grass. To hear their merry laughter as they sit round the wood fires at night, you would think their life a holiday instead of the heavy burden it seems to us.

The kingdom of Chagga, where Mandara, the one-eyed king, reigns, is a lovely spot on the lower ridges of the great twin-peaked snow mountain Kilima-Njaro, lately discovered to fall little short of 20,000 ft. in height. Here, six weeks ago (that is, in the early part of May, 1890), we found ourselves in the presence of this one-eyed African despot. "We" means the Secretary of the C.M.S. at Frere Town (Rev. H. K. Binns) and myself, who had marched the 225 miles or so from the coast, that the Secretary might interview the king, and bring him, if possible, to treat the work more favourably; and also that we might be able to report as to the condition and prospects of the work at the station.

The contrast was strange:—"the palace," more like a cabin to our eyes; the courtyard, a horrible quagmire of filthy mud; and there sat—in a full length shirt that ought to have been white, but it wasn't—Mandara, the dreaded ruler, the ambitious conqueror, whose evil fame reaches to the coast. And another contrast: so polite he was, his words "smoother than oil," and yet he is the man who has exterminated whole tribes, has depopulated mountain sides, killing many of the people, and selling the rest into the miseries of slavery. This is human nature, as it is before it knows Jesus the Saviour of the world.

The Secretary's words had a good effect: the attendance of twenty-one boys at the Mission House showed that the king had withdrawn the opposition to that extent at least. He had been under the impression that, the boys once taught, we should want to carry them off to the coast.

Most interesting our "safari" was: the natives were sometimes (as we were told) so superstitious that when our missionaries at Taita went up to the top of the mountain for a walk, they were unpleasantly surprised by a crowd of angry men, armed with bows and poisoned arrows, who insisted that they had gone up there to make "medicine" to keep the rain off! The missionaries' assurances were at last believed, and they were allowed to start homeward, followed, however, when they had gone a little way, by a shower of arrows. On the other hand, at Taveta (see illustrations on p. 176), that Arcadian paradise, as Thomson calls it, in the heart of the forest, we found the natives so friendly and interesting. Some of the customs were so odd; beads and cloth are the money of the country, but beads which are greatly prized at Taveta are just a shade too blue and a trifle too large for the fashion at Chagga, where accordingly they are valueless! How I wish I had had the skill to depict the features of the chief of Matati when Mr. Binns induced him to try his bottle of smelling salts! At this place, too, we found a huge demand for common salt; a few spoonfuls would buy three fine sugar canes, each ten feet long. In Duruma, nearer home, a man asked us why no missionary was among them: perhaps he only wished for the temporal advantages which come with the white man; but the question stands, Why is it? Because, if five times as many men were at work here, they could find work to spare in the stations occupied already.

^{*} The word is evidently used in more senses than one. See GLEANER for Feb., 1889, where a picture of a "safari," or meeting of Natives, in this same district is given.—Ed.

In all Africa I know of only three Oxford University missionaries (I hope my knowledge is incomplete)—Archdeacon Jones Bateman of the Universities' Mission, Kidd at the Cape, and myself. Is this enough?

But this is a digression. Besides the natives, there were the wild creatures, such numbers of them; those swaying towers, taller than most of the trees they browse on, the giraffes, and timid ostriches, racing across the plain, contrasting with the huge and lumbering buffaloes, the most dangerous of animals when wounded. Of lions, elephants, and rhinoceros, we saw nothing but the tracks. Then the banana groves, with their great bunches of splendid fruit, such bananas as never reached our shores; and lastly the flowers, here and there magnificent specimens. At Maunga every shrub was clothed with a mass of convolvulus, and the spaces between rich with colours—the green that recalled far-off Killarney. On each side wooded hills rose to a considerable height, while below you (for Maunga is a pass between the hills) lay a vast plain, with the Taita mountains rising sheer out of it, fifteen or twenty miles away. But I would have given it all for a spring field in England, with its crop of cowslips, and the wood beside it with its primroses and violets, and moss.

How I wish I could tell you of the spread of the glorious Gospel with all the blessings which it brings, so familiar in England that we think little or nothing of them; but the poor people here are nearly all in the darkness and the shadow of death. What are you doing to put this right? When will the hundreds of men we need come from home? It is not too soon at school to give ourselves—to Christ first, and then to His work, if He will take us for it.

As this may catch the eye of many old friends, to whom it is impossible for me to find time to write, and yet from whom I should dearly like to hear, I give my address:—"Care of Bonstead, Ridley & Co., Zanzibar, East Africa."



A LETTER TO ENGLISH CHRISTIANS,

From Sembela Mackay, of Uganda.

"Before they call, I will answer."



It is interesting to note that exactly three months before this touching appeal was written, Mr. and Mrs. Douglas Hooper and party had sailed from London for Eastern Equatorial Africa, and that on April 25th, two days after Sembela Mackay wrote, and three days before Mr. Deekes added his introductory remarks, Bishop Tucker had left England en route for Uganda. Mr. Deekes writes:—

USAMBIRO, April 28th, 1890.

The enclosed letter is from Sembela Mackay. He was the first convert of the late Mr. Mackay in Uganda. A few months ago the late Mr. Mackay called him from Uganda to assist in the translation of St. John's Gospel. I believe Sembela Mackay to be a true disciple of the Lord Jesus, having a strong desire to bring the knowledge of salvation to others. To-day he was very earnest in putting before Roma, the big chief of this country, our real motive for coming to live in his country. Roma was greatly moved by two points in his remarks. First, God's love; second, the hope of everlasting life. May he and his people soon learn the way of salvation and become with us inheritors of eternal life!

I have asked Sembela Mackay to write this letter, thinking it would interest the friends of the Society, and at the same time give you our latest news of Uganda.

[TRANSLATION.]

USAMBIRO, April 23rd, 1890.

To all the Christians in England having sympathy with the religion of our Master:—I am your friend, the first convert and follower of Mr. A. M. Mackay in Uganda. I write this letter sending you my compliments.

I am glad to say that the news of Uganda now is good. Our war with the Mohammedan party has ceased for a time, for we have driven them away, and they have run and taken refuge with Kaberega, the chief of Unyoro.

We have returned to our country by the strength of our Master Jesus Christ. We are now residing in Buganda, together with our fellow-countrymen of the Catholic party. We have arranged that full liberty shall be given to their teachers and to our teachers to teach religion in Uganda, but our teachers now are few. Mr. A. M. Mackay has gone to his rest, and there remain two only, Messrs. Gordon and Walker.

I am your friend, and therefore tell you these words that you may help us in the cause of our Master Jesus Christ, and that you may send our Christian brothers having sympathy with the religion of our Master to teach the Word of God in Uganda. Hitherto we have been unable to

invite our brothers who teach the Word of God, now we are able and long to see them here in Uganda.

I tell you, my friends, that Mwanga our king, who once had power to kill and slay the Christians, to-day has no power at all, not even a little. When this war is finished there is nothing further to harm the Christians except death. We are now praying to God to guard us from danger, and that this war may end well, as Kalema, the chief of those whom we have been fighting against, is still alive in the country of Kaberega. However, there are now some white men who have come out of the side by Usoga, Englishmen. Their big man, Mr. Jackson, has sent a letter to us, saying that he will come and help us in this war; but we have already defeated the Mohammedan party, and their chief, Kalema, has gone into the country of Unyoro. Nevertheless, I think they will be able to renew the war; but our brothers want you, that you may help us to teach our friends (fellow-countrymen). As it is written in the book of Matthew, "The harvest truly is great, but the labourers are few." Try your utmost, then, to persuade our Christian brethren to come and help us in the work of God. We are ready to do our best for them, seeing that they willingly endure hardships on the way here to help us in the work of God.

These are many words, and the words of my Baganda brothers. Again, I tell you, my friends, that there are many, many Waganda who want to read, but there are no books to teach the people, because our brother, Mr. A. M. Mackay, has gone to his rest. He was familiar with Ki-ganda, and printed books in the language. The people are unable to read Ki-swahili; they read their own language.

I came to Usamiro because he (Mr. Mackay) called me to help him to print the book of John in Ki-ganda; but this is not finished. Mr. A. M. Mackay became ill in the month of January, and was called to his rest on February 8th, at night, 11 P.M. We have buried our brother here, Usamiro.

Dear brethren, I am your friend, and I implore your sympathy on behalf of the religion of our Master Jesus Christ, that you may come and help us in His work, so that our Church may be strong in Uganda.

I send you my compliments. That you, my friends, may be kept by the strength of our Master. These are the end of my words to you.

My name,

SEMBELA MACKAY.



THE LAST HOUR.

[This hymn is one of those to be sung at the G.U. Anniversary on Oct. 31st. The tune is that by Mr. Livesey Carrott on p. 17 of the C.M.S. Service of Song—"Dr. Ludwig Krapf."]

"Little children, it is the last hour" (R.V.)—1 JOHN ii. 18.



THE sunset burns across the sky,
Upon the air its warning cry,
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,
O labourers, press in! press in!
And fill unto its utmost coasts
The vineyard of the Lord of Hosts.

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of His own right Hand
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour.

CLARA THWAITES.

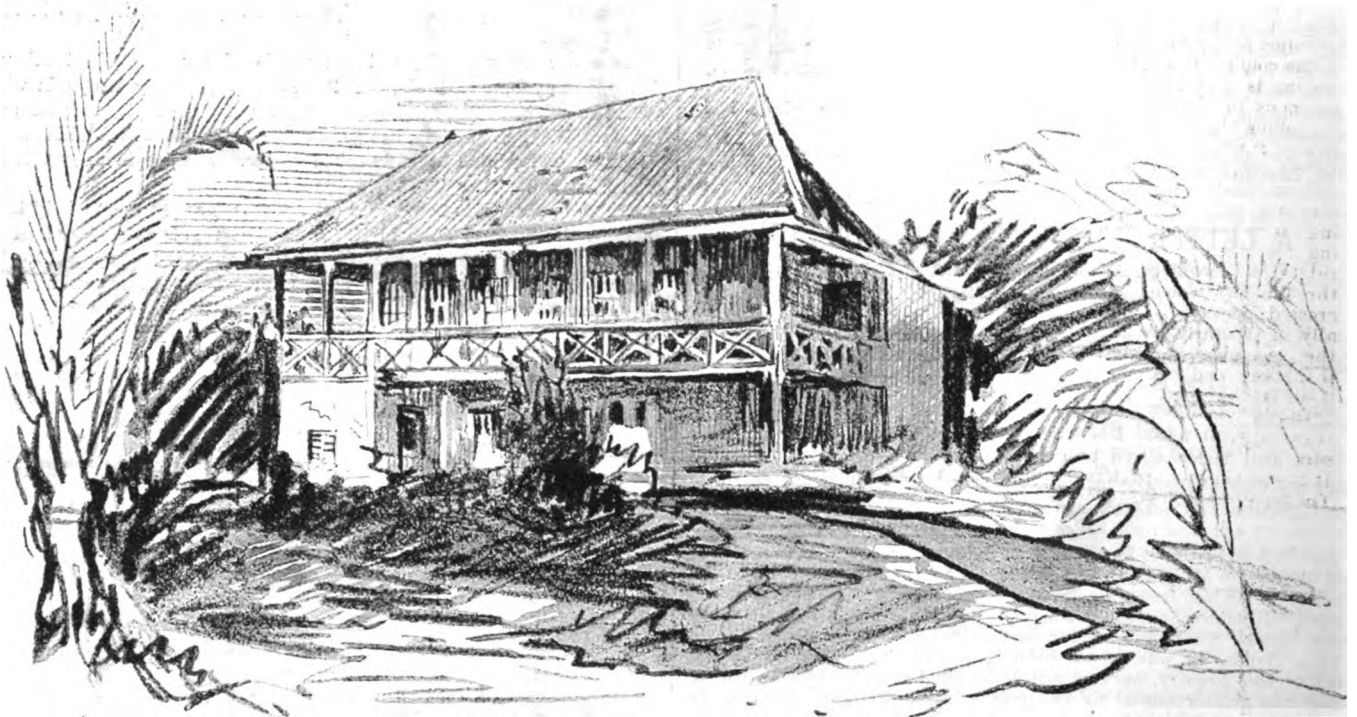
LETTER FROM BISHOP TUCKER TO THE EDITOR.

Tis with deep thankfulness to God that we observe in several letters from East African missionaries expressions of the most grateful appreciation of their new Bishop. This page shows us rather the artist than the bishop; but the picture reproduced *fac simile* from his own pencil sketch, and the no less graphic descriptions in the letter, make us who stay at home thankful for his somewhat unusual combination of gifts. Let us see to it that not interest only, but *real* prayer is called forth.

MAGUBIKA, July 27th, 1890.

Apart from the solemn tidings of Hill's death, which reached us on Wednesday, July 23rd, that is to say, three days after the event, our journey from the coast has been singularly successful. We are now

tion and prayer. The lurid light of the fire brings out in striking relief the kneeling figures—a testimony surely to the heathen camp around of the existence of the one true and living God, and of the communion which His people are privileged to have with Him. At 5.30 A.M. breakfast is supposed to be ready. This generally consists of hot tea or coffee, oatmeal or mahindi porridge, and possibly a little soft bread with hard (oh, *such* hard!) biscuit. At ten minutes to six we are (most of us) ready to start. I generally go first in order to choose our camping ground—a very important matter when nearly three thousand men are camping together. At six o'clock the last load is supposed to have left the ground and to be on the road. We generally march for about three hours, that is to say, we cover on the average about ten or twelve miles a day. Of course this is very little for us Englishmen, who carry little or nothing; but for the poor porters (for whom I have a most profound pity) it is a very hard day's work indeed. We reach our camping ground at about nine o'clock, others at all hours in the day,



Bishop's house. Frere Town Jan 23rd 1890.

BISHOP TUCKER'S HOUSE AT FRERE TOWN. (*Fac simile of Sketch by Bishop Tucker.*)

between sixty and seventy miles "up country." Food is plentiful, the season favourable for health and travelling, the heat by no means intense, and above all, the party as a whole more fit for journeying than when we started. Our number consists of eight missionaries, seventeen boys, servants, and cooks, and about 200 porters. Our day is arranged very much as follows: at 5 A.M. our boys are summoned to the tents to pack and prepare for the march; at 5.10 the signal is given for all to assemble for Swahili prayers. This service is generally held round the camp fire. The picture, as you can imagine, is a very striking one. Around us are hundreds of camp fires, our own in the immediate foreground. Grouped in close vicinity to these fires, in every imaginable attitude—sitting, crouching, or standing—are gathered between two and three thousand men preparing for the journey. Suddenly there is heard from the little group at our own camp fire the hymn, "How sweet the Name of Jesus sounds." It is the signal to the whole caravan that the missionaries will soon be ready for the road. The bustle increases, loads are sought and promptly shouldered, places are taken, and everything made ready for the march. In the meanwhile, the little group of worshippers fall upon their knees in thanksgiving and earnest supplica-

tion and prayer. The lurid light of the fire brings out in striking relief the kneeling figures—a testimony surely to the heathen camp around of the existence of the one true and living God, and of the communion which His people are privileged to have with Him. At 5.30 A.M. breakfast is supposed to be ready. This generally consists of hot tea or coffee, oatmeal or mahindi porridge, and possibly a little soft bread with hard (oh, *such* hard!) biscuit. At ten minutes to six we are (most of us) ready to start. I generally go first in order to choose our camping ground—a very important matter when nearly three thousand men are camping together. At six o'clock the last load is supposed to have left the ground and to be on the road. We generally march for about three hours, that is to say, we cover on the average about ten or twelve miles a day. Of course this is very little for us Englishmen, who carry little or nothing; but for the poor porters (for whom I have a most profound pity) it is a very hard day's work indeed. We reach our camping ground at about nine o'clock, others at all hours in the day,

On Sunday of course we spend our time very differently, that is to say, there is no marching, or such work as the pitching or striking of tents

entails. We have as our first service the sacrament of the Lord's Supper at 6.30 A.M.; at 8, the Swahili service for the boys and porters, and at 4 P.M. an English service for the Europeans in the camp; evening prayer in Swahili closes the day. Such in general outline is our camp life from day to day. Of course it is varied by incidents from time to time, more or less striking. For instance, water fails, and we have to postpone our ablutions; or the porters fail in bringing in the box indispensable for our mid-day meal, and we are reduced to nibbling the bits of hard biscuits discovered with great difficulty in the bottom of our pockets. On the whole, however, the caravan arrangements work smoothly, and we enjoy a very fair amount of comfort.

The country through which we have been passing is very pretty, but somewhat monotonous in character. It consists mainly of rolling hills, beautifully wooded, and valleys in which vegetation grows somewhat rankly. The long grasses are interspersed here and there with palms and plants of the cactus species. Sometimes, instead of crossing the valleys and ascending and descending the hills, we travel for miles along the ridges of the mountains, threading our way through the woods with which they are crested and covered. The sunlight (especially in the early morning) glinting through the trees gives a singularly beautiful effect to grasses and plants, and the foliage in itself is wonderfully beautiful.

Of the people of this country we have seen little, as most of the villages are deserted. The Arabs have been spreading false reports about the caravan. It is said that we are Germans, and that we rob and ill-treat the people. The result is a general scare.

NGURU, Aug. 4th.

Since writing the above we have been passing through deep waters once more. Baskerville has been very ill, but in a very wonderful way has been restored to us. So ill was he, that we determined to leave him at the French mission at Nguru, but during the journey to the station he recovered so far that Mr. Hooper, who was in charge of him, felt the best thing to do was to bring him on to the next camping-place on the following day. This was the more advisable, as the Frenchmen had no nursing accommodation. I am thankful to say that there seems every prospect of a complete recovery.

MAMBOIA, Aug. 11th.

I came on here in advance of the party last Wednesday, Aug. 6th, and have had several days' rest. On the way my guide lost his way, and I had a very hard time of it. I was completely knocked up. I have not time to tell you about this now, as word has come that the mail will go out in half an hour. The rest of the party have just arrived. They are all well, with the exception of Pilkington and Baskerville.

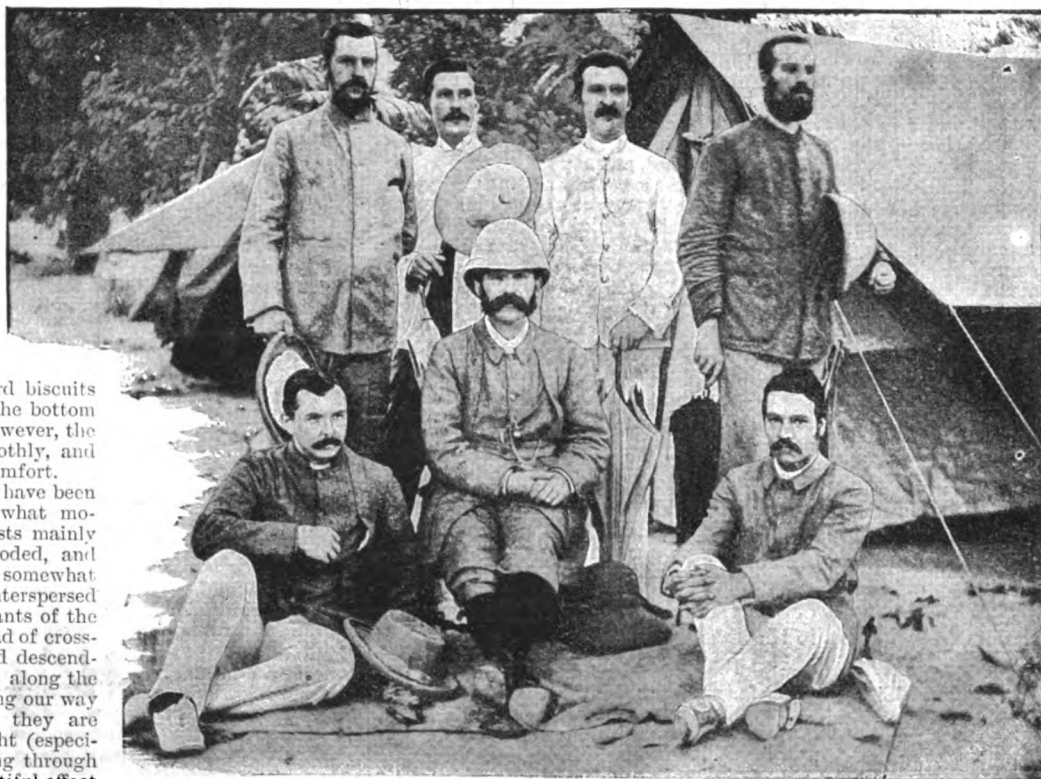


THE LATE MR. J. D. M. COTTER.

Now I must close. May God be with you, and richly bless all your labours.—Ever with true regard, yours in Christ most faithfully,

ALFRED R. TUCKER,
Bishop Eastern Equatorial
Africa.

[We are thankful to say that in a later letter, from Kisokwe, sixty miles further, reports the sick brethren fairly well again.—Ed.]



MR. G. K. BASKERVILLE. MR. F. C. SMITH. THE LATE MR. J. W. H. HILL. MR. G. L. PILKINGTON.
MR. V. DERNOTT. BISHOP TUCKER. MR. J. W. DUNN.

"COTTER AT REST."

IN answer to a request for further details of Mr. J. D. M. Cotter's death, these notes have been sent by Mr. H. J. Bailey, the accountant at Frere Town. A portrait of Mr. Cotter is given below:—

FRERE TOWN, July 21st, 1890.

Our late friend Cotter and two brethren left Frere Town on April 12th on an excursion to Jilore, in the Giriana country. They were away just a fortnight, and they reached Frere Town, all three more or less exhausted and footsore from the forced marches they had made.

On Sunday, April 27th, Cotter complained of headache—the effect of the sun. Smith and Baskerville both rested all day. The following day Dr. Edwards reported Cotter to have fever. On the 29th he improved a little. Up to May 6th the doctor's reports of Cotter varied. On this day he was seriously ill, and special prayers were offered to our Heavenly Father at our mid-day meeting. The doctor now gave it as his opinion that he could not last long. This news affected us all most deeply. Cotter now realised that his case was critical, and for a time he was very low spirited. He, however, was very eager to hear the precious promises of God read from His Holy Word. He seemed to drink in every sentence like living water. Mr. Hooper was almost continuously in attendance upon him. Indeed, from the commencement of the illness until the last he took but little rest. At times Mr. Robson and Mr. Smith were called in to relieve him. At this time (May 7th) Mr. Baskerville was attacked with fever, which confined him to his room for many days. Smith was also down for a day.

Cotter's illness soon took a different form. . . . He could hardly bear Mr. Hooper to be away from his side a moment. Hopes of his recovery were given up on May 13th. One or two of us were permitted to go in and take our last look at dear Cotter in the flesh. . . .

On May 14th, at 10.45 in the morning, he peacefully passed into his last long sleep. His favourite text, to which he clung with an iron grasp, was, "The blood of Jesus Christ cleanseth from all sin." He would persist in having this text cut out of his Bible a few days before. He kept that bit of paper clutched tightly in his hand, and finally desired to keep it there, even in the grave. Dr. Edwards was with him at the last moment. Hooper and Smith arrived just after. Then the telegram was sent home: "Cotter at rest."

One of his last requests was, that Ishmael, the Native pastor, should bury him, as he was the pastor of the people for whom he had given his life.

Another was, that a copy of "Olney Hymns"—of which he was so fond—should be given to each one of us in Frere Town. And this we have now received, as a remembrance of one whom we loved.

At one o'clock of that eventful day (May 14th) the s.s. *Ethiopia* arrived in harbour with Bishop Tucker aboard. He was deeply affected by the news.

At half-past four the funeral took place. There were present:—Mr. and Mrs. Hooper, the Rev. H. T. Robson, the Rev. A. G. Smith, Miss Harvey, Miss Gedge, Miss Barton, Mr. Ward, and myself. Many of the Natives also assembled on the way to the cemetery and at the grave. Baskerville remained at home (being not yet quite well) on account of the weather, which was very bad, the rain pouring in torrents during the ceremony at the grave and long afterwards. The grave occupies a corner of ground near the path, just shadowed by an overhanging tree. On the coffin-lid was a text-card bearing the simple words "Jesus only." But oh, what a blessed reality to those who believe! Some of us remained for awhile at the grave to sing hymns of praise to Almighty God for that He had taken our brother to Himself, and that he was now so infinitely better off than we were.

A NAVAL CHAPLAIN ON EAST AFRICAN MISSIONS.



THE following letters from the Rev. W. E. Butcher, Chaplain and Naval Instructor on board H.M.S. *Conquest*, are full of interesting details. One of them, as will be seen, is addressed to the members of the GLEANERS' UNION, the others are extracts from letters to the Editor:—

H.M.S. CONQUEST, April 15th, 1890.

I am much obliged to you for enrolling me as a Gleaner of the Church Missionary Society. I do hope I may be able to further in a small way the missionary cause in the Navy or elsewhere. I am far from the Mission-fields of China or Japan now,* but still quite close to another scene of your Society's Mission, the fact being that H.M. ship to which I now belong lies off Pemba Island, with six or so of her boats busily engaged in boarding dhows. It is about two weeks ago since one of our lieutenants succeeded in capturing a slave-dhow and rescuing seventy-eight slaves; the slave-dealers (Arabs) escaped by running the dhow aground, managing however, I am sorry to say, to escape, driving a few slaves before them into the woods. Before the *Somali* left our anchorage with the slaves on board for Zanzibar, I went on board her to see them, but only one seemed to understand the interpreter, who spoke to them for me in Swahili. They were brought from Yao, Gondo, and Nyassa. I have not as yet heard whether it was to Frere Town they were sent or elsewhere on their release. I must thank you too for the missionary box you kindly sent me; it has made a start at collecting. I hope it may be well filled ere the commission ends; if before, I will open it, exchange the coins, and remit to you. *The Gleaner, Intelligence*, and other papers were very welcome. The former in the Localised Dorset edition, I receive regularly, though I am very thankful for the extra supply, as we have many down with fever, etc., or away boat cruising, to whom I am glad to supply good reading. The last numbers have been especially interesting, through containing accounts of mission-fields that border upon our station.

H.M.S. CONQUEST, July 3rd, 1890.

It has been a great treat to me to see so much as I have done of the Uganda party. I have been feeling very much that, did circumstances but permit, I should like to throw in my lot with them. I do hope they all may reach Uganda well, and trust God's blessing may be on their work there. Bishop Tucker came down last week with us from Mombasa, a guest of Captain Henderson; and we are looking forward, many of us, to his coming on board on Sunday next to preach to us. When last at Zanzibar Mr. Hooper most kindly came on board to speak home a word or two to us. Mr. Stokes I saw a day or two ago; he told me his present caravan is the largest, for Europeans, he has ever taken, numbering thirteen or fourteen in all, while his porters are 2,500. I met Bishop Tucker the other day returning from Kiungani; he had there been realising to a certain extent the desire of his letter in the June GLEANER,

* Mr. Butcher's letter asking to be enrolled as a Gleaner, and for a missionary box, came from China, where his ship was stationed last year.

viz., procuring a large number of the Swahili New Testaments and Prayer Books for Uganda. I heard yesterday that in parts of the interior now, the Native chiefs are glad to accept for "hongo" * books instead of cloth, &c. It seems almost too good to be true.

H.M.S. CONQUEST, ZANZIBAR, July 2nd, 1890.

Dear Fellow-Gleaners.—I had a great treat the other day. H.M.S. of which I am Chaplain and Naval Instructor chanced to be at Mombasa. I was just completing my part of the midshipmen's yearly examination, and was thinking how to get a little change from board ship life in the day or two's holiday I should be having. On our passage up from Zanzibar we had had the pleasure of Messrs. Dunn, Dermott, Hill, and Smith's company, and they had suggested to me the idea of visiting Rabai. As it turned out, circumstances proved most favourable.

Bishop Tucker was going up there for the purpose of holding a confirmation, and was very pleased for me to go with him; and there happened to be a large party at Frere Town, what with some preparing for their three months' walk to Uganda (D.V.) and others collected there, so I found no difficulty as to my Sunday duty. Mr. Morris most kindly promising to take it. On Saturday morning, as the Mission boat had not returned from visiting another station, Bishop Tucker sent off to Captain Henderson to ask him for a boat, and accordingly in the afternoon our whaler took us, together with Mr. Robson, up the mangrove bound creek. Our crew seemed anxious to get us a cup of tea, but there were so many parsons in the boat, that no wonder the fire would not burn, or at least the water boil in time! At the landing-place we found porters and a white donkey, sent down by Mr. Burness, awaiting us; and while the former carried on their heads our packages, the latter carried us by turns up and over the well wooded hills to Rabai. They were so like some of our own English ones, that I could have imagined I was nearing home were it not for the quaint alternating salutations of the Wa-nyika folk as they passed one another, and for the fire-flies that in the speedy approach of night sparkled to right and left of me. Darkness prevented my seeing anything of Rabai that night. In the early morning Mr. Burness took me down past several of the picturesque native huts to see the reservoir, of which he and Dr. Edwards are justly proud, and for which the people of Rabai are most thankful. It is a fine piece of water, and I can hardly imagine any way in which they could better have helped the Rabai people, in their distress of drought and famine, than by giving them, as they did, the manual labour of constructing a fine reservoir whereby humanly speaking they would never lack any more for water, the necessity of life. In the middle of this fine sheet of water two trees were left standing, and I noticed swinging from them, in perfect safety, many a pendant and well woven nest of the Baya sparrows. On the rising ground eastwards of the water we visit a Wa-nyika house, thatched on all sides down to the very ground, and having but one low and narrow exit for man and fowls and smoke. It was deserted; its inmates, when the waters rose in the reservoir, fled in alarm lest the spirit of the waters should cry "*Hodi*" ("Can I come in?") at the door. On the top of the hill, apparently out of range of the water-ghosts, was a small hamlet, almost hidden by the tall ears of a maize crop; a little child surprised by us white people, screeching lustily, fled much as an English tiny would at the sight of a blackie, but regained courage as his parents came forward to talk with Mr. Burness. It was here that I learnt the method of shaking hands *à la* Wa-nyika; after the usual English hand-shaking, you go through the further evolution of sliding your hand forward till it encircles the thumb of your friend and then you grasp and shake it heartily.

But it was time to be getting back, as it was breakfast hour, and at nine came Sunday-school. A most pleasing sight this was; as many as eighty-six scholars were present, as well-behaved and attentive as any I have seen anywhere; I am sure their teachers, Mr. and Mrs. Burness, Miss Holmes, Miss Scott, and some Native young men, converts, must rejoice in their scholars. Mr. Burness gave me an opportunity of addressing them. And the Native teacher who kindly interpreted for me thanked me as I left for the "words I had spoken." I have spoken of the Sunday-school as a most pleasing sight: how shall I describe the impression which the morning and afternoon services left on me? Simply most inspiring. To find a large church crowded with worshippers, some 400 I should think being present, and all so mindful, seemingly, of why they were there, so decorous and earnest, was indeed most cheering, and one that may well encourage us Gleaners in our desire to further our Master's last recorded command. At the morning service a very bright-looking lad was baptized by Mr. Jones, the Native pastor, who had prepared him as well as the candidates for confirmation; he also took the greater part of the service, Mr. Robson preaching in Swahili. The afternoon service was almost as well attended. Something like 150 candidates, almost all *fully grown men and women*, a remarkable sight

* "Hongo" is the toll or tribute paid to chiefs by passing travellers.

to myself, who had never before witnessed a confirmation in the Mission-field, were offering themselves for that rite. The Bishop, with Mr. Jones as his interpreter, spoke to them of the decided step they were taking, and of what, by God's grace, was expected of them; and having exhorted and encouraged them, he laid his hands on them.

In the little daylight that was left us we had a quiet stroll, and after our evening meal, we met with the lads to have some singing, bringing back to my mind Sunday evenings in the old country. It was again a most pleasing sight on the Monday morning to find as many as 200 present at the 6.30 service, for what could be more helpful to the Rabai people than to begin the day with a hymn of praise, and prayers to a loving Father, and to listen to some Bible story and a word of exhortation from their pastor? Truly it did seem that the people of Rabai were in earnest.

I should like to tell you, too, of the pleasant outing we had that forenoon to the lovely woods, ravine, and river of Cheraroni, and of the further walk Mr. Burness and myself took (while the Bishop made a sketch of Cheraroni, and Miss Holmes busied herself collecting natural objects of interest, ferns, &c.) to a true Wa-nyika town on the heights beyond. It was called "Fimboni," and well it might be, for it is "among the sticks" and woods, besides being surrounded in true African style with a "boma," or thickset fortification.

Believe me, dear fellow-Gleaners,
Yours truly,
W. E. BUTCHER.

ANOTHER HOME-CALL AND APPEAL.

A GREAT sorrow and heavy loss has fallen on the Mid-China Mission by the death of the Rev. T. H. Harvey, M.A., of Exeter College, Oxford, late Curate of Portsea, who went out just two years ago, and joined the staff of the Ningpo College under the Rev. J. C. Hoare. A remarkable poem by him, "Voices in the Night," which appeared in the October GLEANER last year, will be remembered by some of our readers. Mr. Harvey was married on August 13th to Miss Higginbotham, also a C.M.S. missionary at Ningpo, and on the 17th they sailed for a trip to Japan. Two days later Mr. Harvey was struck down by cholera, and in a few hours was dead, and his body committed to the deep.

The Rev. J. C. Hoare, who is now in England, writes as follows. We must explain that Tai-chow is a district where there has been much blessing lately, and that it had been proposed that Mr. Harvey should leave the Ningpo College, and devote himself to evangelistic work in that district:—

TUNBRIDGE WELLS, Sept. 24th, 1890.

I send an extract from a letter which I received from Harvey, written a fortnight before his marriage, but posted apparently at about the time of his marriage, and therefore only a few days before his death. These few lines will show something of the singleness of heart in God's service, and the quiet humble dependence upon God, in which our dear brother was walking step by step:—

"We are getting very near to our 'new departure' now; it is only a clear fortnight to the happy day. God knows we don't claim it; anything may happen yet, but we shall be very thankful indeed if He permits it to come, and brings with it our new joy. . . . We have been waiting and waiting to hear more of your Tai-chow proposal, as not hearing anything keeps us unsettled as to what the future may be. But that, too, has its useful side. We can see our way quite far enough, and you will no doubt keep this Tai-chow iron as hot as you can."

It would seem as if our brother almost had some presentiment of the "departure" which God in His mercy (yes! let us not forget that it is in His mercy and love) had in store for him. He permitted the happy day to come, and then called him home. Let us rejoice with him, and mourn with her who has thus been deprived of his loving companionship almost as soon as she had entered into it. But what about the "Tai-chow iron"? Is that to be kept hot, or to be allowed to grow cold? Knowing the devotion of his affianced bride, and struck with the manner in which Harvey, always bright, loving, kind, won the affections of those simple-minded converts in Tai-chow when there with me last autumn, I had suggested to him that he and his wife should go and settle in that district to help in the building up of the infant Church there, and to superintend and lead the evangelistic work of the itinerating band of preachers. He accepted the proposal with eagerness, and as he says in his letter, was waiting for instructions from the C.M.S. on the subject. And now he is gone! Is the iron to be allowed to get cold? Will not some man or men, called of God, filled with the Spirit, step forward to fill the gap in our ranks caused by the fall of our comrade? At six days' notice five recruits were ready to sail for Africa, when one fell in the field there. Are there none who will come forward with equal readiness to offer for Mid-China? In the same letter from which I have already quoted above, our friend wrote:—

"If ever I am spared to come home for a while, one of the greatest

privileges I look forward to is the standing where you stood that Sunday (the pulpit of the church at Portsea, where he had been curate), and pleading for the regions beyond, for this great, dark, hungry China."

He has not been spared to come to England again, though he has been called "home," and he cannot plead in person now. But will not some one listen to the sound of his voice, coming as it were from beyond the grave, and give himself to God's work in "great, dark, hungry China"? J. C. HOARE.

DIFFICULT TO EXPRESS ONE'S-SELF.

IT is well to cultivate an all-round sympathy with our dear missionary workers abroad, that we may the better pray for their needs. The following letter from Miss Mabel Barton (now Mrs. A. G. Smith), illustrates graphically what lies behind that familiar phrase "learning the language!" The difficulty in this case seems to be that there is not enough language to learn!

FRERE TOWN, July 16th, 1890.

You may be glad to hear how we are getting on at Frere Town. Of course we are getting on well, for in the Lord's work "all is well." It seems a long, long time since I left England, though really it is not quite a year. I think if any one wants to realise the exceeding preciousness of Christ's love, they had better leave all their home ties and come to Africa, for it is "in the wilderness" that God will speak comfortably to His dear children. We were saying only yesterday, how *absolutely* one learns to trust our Father out here. One gets to take every circumstance of life straight from His hand. . . . I believe that with great care, one can live in Africa, and enjoy one's life. I can give *myself* as an example. . . . I am quite well, have never lost my appetite, and sleep all night, even with rain beating on my iron roof, and rats disporting themselves on my bed! And I am sure that I do quite as much work as I did in England. Teaching is very difficult work in Africa, because of the difficulty of interesting the children without any secular books or illustrations—and the language! A class which would simply be play if given in English becomes a hard lesson in Swahili to the teacher out here. The language is so poor, one word having to do duty for six English ones. For instance, they use the same word for God's throne in heaven as they use for a tiny three-legged stool—all the *chair* they know of. What idea of the throne can they have? Also *crown* is the same word as turban. The children have never seen a crown, and must imagine that "a crown for little children" is something like the head-gear worn by the Arabs! The idea of "sacrifice" too—I wonder they can take it in at all. The word used for "offerings" means to them putting a few pice in the bag on Sundays. We think they must have wonderful intellects to have grasped what they have, and of course it falls upon us to explain all these words, which is not easy in a new language.

CHOSEN TO BE "JESUS' WITNESSES."

A MISSIONARY at home has received from an East African youth a letter, from which the following is extracted. We prefer in this case not to publish the names of those concerned:—

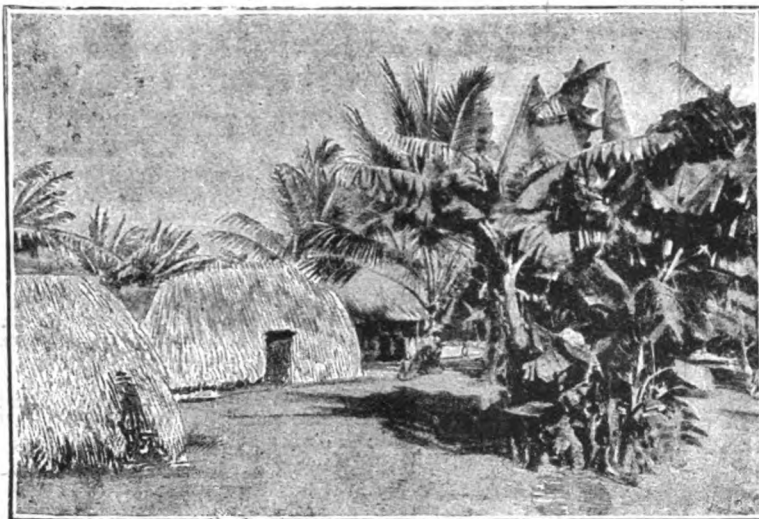
I am thanking God for His love that is over me, such is His care for my body and soul, because I am serving Him still, and also because when I had no work, and the famine was great, I gave Him praise and He heard me. When Mr. — came he sent for me and gave me work—to take charge of all his belongings. Now all Mr. —'s things are in my hands, from the household goods to the fowls, and the servants are well. But meanwhile I am not omitting to serve God. I have had the — class given me to teach here on Sunday mornings.

Then a better piece of news is this joyful one.

Mr. — and Mrs. — have made the following plan here. They have chosen ten people, and I am one of them among those that have been chosen, and because of this matter I am giving God thanks, who it was that caused me to be chosen, for I am very glad of the thing. It is as follows:—

We have been chosen to be "Jesus' Witnesses," we ten people. We have been told to be diligent in preaching the Gospel wherever we go, and to be of a holy conversation, to be meek before people at our homes (*lit.* in our doors), showing our neighbours the love of God. So this event pleases me much, because I see that if I am this sort of person, and if God makes these things to be mine, I shall tread Satan down under the soles of my feet if I am given strength to do these things. On Tuesday, when we meet every one of us tells his companions about his state or the work he has done during the preceding week.

So I beg you to pray to God for me that I may be clean in this work, and that I may have diligence in it, to do it daily and hourly. And I hope that you, —, are pleased that I am engaged in this work, for it is what you have been seeking for me for a long time past. For my part I am trying to do it with diligence, and I love it with all my heart, but pray to God exceedingly for me, that I may have the victory over everything.



HUTS AT TAVETA.

"WHITE ALREADY TO HARVEST."*A Gleaning from Chagga by the REV. A. R. STEGGALL.*

I.

SUNDAY morning, January 19th, on one of the fairest slopes of Kilima-Njaro. One who had been there, and who wished to describe the scene, might have spoken of the richly covered land, the trees of various kinds, with beehives swinging from the boughs and squirrels chasing one another in their play, the glorious plantations of bananas, from the midst of which—as though ashamed to have escaped from doorways and not chimneys—rise slowly the thin wreaths of smoke; for music the tinkling of the sheep bells, the ripple of the tiny streams of water, and the cheery voices of a people living in a place where nature is so prodigal of gifts. Every prospect pleases.

II.

But only man is vile. Monday, January 20th, at the same place. The eastern sky is growing bright, and the silence of night is still all but unbroken, when stealthily into a bordering valley creep a host of armed men. Their weapons are old-fashioned guns, short two-edged swords, round-headed clubs, and cruel shovel-bladed spears. Some have huge ornaments of vulture feathers on their shoulders, and almost all have scraps of scarlet cloth twined round their waists or necks—fit emblems of their errand there of rapine and of bloodshed.

III.

Night, dark but merciful, where men are dark and pitiless, comes on at last. Far upwards in the chilly forest, where the fierce hyena wanders, where from the snowy mountain top the wind blows keen, and the long grass is steeped with dew, see them, and shiver at the sight. Huddled together, for their ragged strips of calico are scarce enough to keep the life within them, fearful of kindling a fire, even if they could, the young, the aged, and the women, sit and tremble for the daylight. They are being *hunted*. Yet if you turn your steps to near where the watch fires are burning, there is something else to see. That smouldering heap of grass and sticks was once a home; those crushed and broken stems

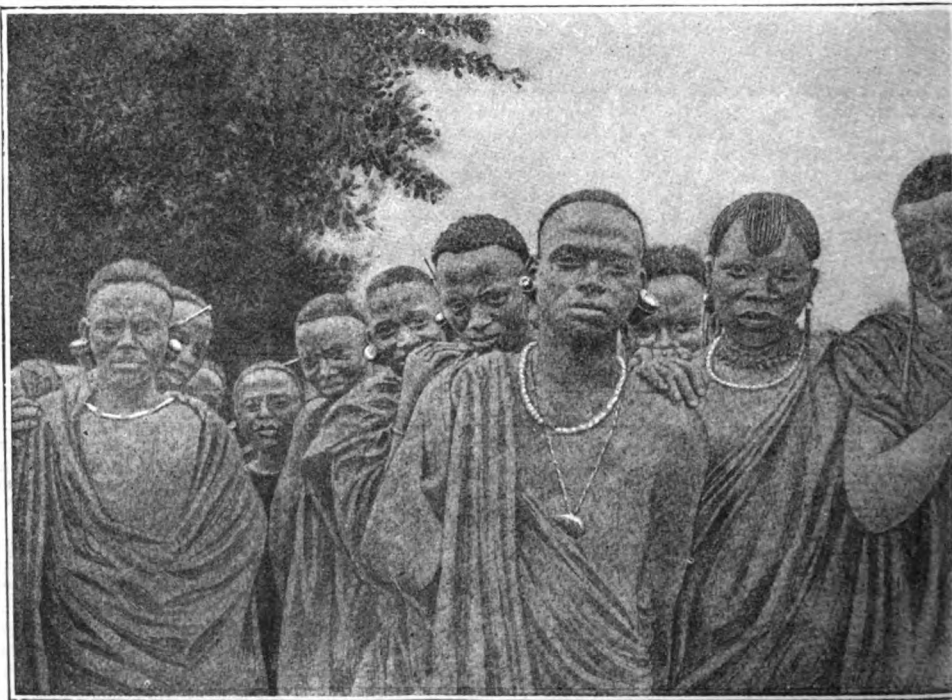
and leaves were once the never-failing source of food for young and old who tended them.

But see those dark heaps, one here, one there, what can they be? Nay, do not touch them, they are but the clay which God had beautified, but man hath marred. *This* was a mother, and her arms still clasp her baby as they have been wont. But yesterday she fed and tended it, and loved it as a queen would love her offspring. *That* was a joyous maiden who each morning used to step along to gather fodder for the goats and sheep, and on returning sat behind the house and sang or chatted while she ground the corn or peeled the green bananas. *That* was a merry-hearted boy who used to wander all around, chasing the squirrels and the birds with bow and blunted arrows, and visiting his partridge snares. No thought of slaughtering their fellows came to their kind hearts, and yet the spear and sword have marred their shapely forms as though they had been those of felons meeting with a fate they merited.

O fellow-Gleaners! Gleaning is not the fashion here. The slave-dealer and the savage king would scorn to *glean*, they *reap*. The King of Love, what is He getting? How many years must pass away before in each state there is *one* to protest against these fearful deeds, and raise a voice, though feeble, for the weak and helpless. Hundreds there are who never have been taught that it is cowardly to fight with unarmed women and children. Who is there of you coming out to tell them this, and better things than this?

THE GLEANERS' OWN MISSIONARY FOR 1899.

[In the GLEANER for January, 1886, and also for February, 1889, will be found pictures of Chagga and Taveta scenes and natives, and also a view of Mandara's village, of which Mr. Pilkington writes in this number (see p. 170). Taveta lies on the coast side of Mount Kilima-Njaro, not far from Sagalla. Although the great snow-capped mountain, and the main part of Chagga, are within the sphere of German influence, Taveta is distinctly on the British side of the line. The two pictures in this number are from photographs sent home by missionaries who have visited the place. Much prayer is needed at this crisis for our brethren both in the German sphere and bordering upon it, that they may have grace and wisdom to use their influence with the natives aright.—Ed.]



PEOPLE OF TAVETA.

THE MISSION FIELD.

WEST AFRICA.

THE sad news of the death of the Rev. J. Brayne was received by telegram on Sept. 29th. Mr. Brayne was an Islington student, and joined the Yoruba Mission in 1887. He was looking forward, on the return of the Rev. J. and Mrs. Vernal, to being united in marriage to Miss Goodall, of the Lagos Female Institution.

At Abeokuta a Refugee Relief Committee, consisting of agents of the Wesleyan, Baptist, and C.M.S. Missions, and a few independent Native laymen, was formed to appeal for funds in behalf of, and distribute relief to the sufferers from the Dahomian incursion, referred to in our September number (p. 145). Very liberal help was sent from Lagos, £170 in money, besides a large quantity of cloth; also a case of medicines, the gift of the Colonial Governor.

EASTERN EQUATORIAL AFRICA.

A LETTER from Bishop Tucker, dated Kisokwe, Aug. 20th, was received at the beginning of October. The bracing air of the highlands had, in God's loving kindness, restored the health of Messrs. Baskerville and Pilkington, who had suffered considerably after leaving the coast. The Bishop held a confirmation at Kisokwe, and admitted to priests' orders the Revs. H. Cole and A. N. Wood, before proceeding on his journey. "Hundreds," he says, "are coming forward from amongst the very people who formerly were the bitterest opponents of Christianity." He reports the new church at Kisokwe as crowded on Sundays from end to end.

LETTERS from the Revs. E. C. Gordon and R. H. Walker were also received early in October. On hearing of Mr. Mackay's death, Mr. Walker crossed the Lake early in April to join Mr. Deekes at Usamiro, and, if possible, to send him to Uganda for a change of air. Mr. Walker's last letter was written from Usamiro, and was dated June 20th.

THE Rev. A. G. Smith, at Frere Town, was married on Aug. 8th, to Miss Mabel Barton, one of the lady missionaries who went out in 1889. The marriage of Miss Bentley, who went out in the summer to be married to the Rev. A. N. Wood of Mambaia, was to take place in September.

Dr. E. J. BAXTER has been appointed to Chagga.

EGYPT.

By means of funds specially contributed from various sources Dr. Harpur has been enabled since July to provide daily relief for between one and two thousand of the famishing people who are found at Suakin. A large number of sick people have also been treated in a rude hospital made of sticks and mats nearly a mile outside the city walls. Over a hundred children, many of them orphans, have been received and fed and taught in a large hut erected for their accommodation. Dr. Harpur writes:—

The school is a great success. So far some six or seven knew the alphabet before, and four or five others have learnt it. I also admitted two boys of about thirteen because they know the alphabet, so there are now about thirteen who teach the letters to the rest. Our Scripture lesson, so far, is a very suitable "grace before meat"—"Give us this day our daily bread." My knowledge of their language does not go much further than the Lord's Prayer, and we started with this sentence as the easiest to be understood. As day after day this is repeated, the prayer will not be easily forgotten. Though we have a certain amount of sickness among the children, on the whole they are improving in health every day. One or two that were in the group photographed a month ago are quite fat now. A little water over them every day improves their appearance greatly. Indeed I will be sorry to leave them in some ways.

PALESTINE.

THE Revs. C. Fallscheer and C. H. V. Gollmer both had falls from their horses in July. We regret to say that Mr. Fallscheer's accident resulted in the fracture of his arm. Dr. Bailey went to Nablus, and during his short stay, in attendance upon his brother missionary, he ministered to the sick of the town, which was much appreciated. The people forwarded after his departure a petition that he would go and reside in their midst as soon as possible.

MID-CHINA.

THE mournful tidings of the death of the Rev. T. H. Harvey, from cholera, was received last month just after going to press. (See further, page 175.)

IN March last two Native medical evangelists, who had been trained at the Hang-Chow Medical Hospital under Dr. Duncan Main, were appointed to undertake medical missionary work at Shaou-hing. The Rev. E. P. Wheatley sends the sad news that one of them was drowned while bathing in the canal close to the Mission-house.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

Edited by MISS EMILY P. LEAKEY, Exeter.

THE CHURCH, and Churches.

WHEN our Blessed Master, the Lord Jesus Christ, ascended into heaven He sent down the Holy Ghost, proceeding from the Father and the Son, to build His Church. Have you ever thought what the word Church means?

"The place we go to, to worship God," God's House, "The house of the Lord"; and now another, "A church is a building set apart from common uses, for the service of God." Say it again! and again! Now a church must be *built* mustn't it? Can you remember who was the builder of the Temple? Yes, Solomon, he was a wonderful King-BUILDER (see 2 Chron. viii. 4—6), he was always building all through his reign, but the great Temple was the chief building, the type of THE CHURCH. Do you remember something very peculiar in the building of it? There was no noise! (See 1 Kings vi. 7.)

I want all you dear children to be builders, helping to build THE CHURCH or churches—(deep truth, each one who has the Holy Spirit will seek to bring others to receive the same Spirit). This is what missionary work is! it is not noisy work, but quiet, diligent and determined work. When we go to church, let us remember that the Sunday-school children in Africa and India and North America are also going to church—but some of their churches are very different to ours. (See Notes 1, 2, 3.) It is only when Christianity spreads in a country that good substantial stone churches are built, as ours are, with spires or towers pointing upward to teach us, I think, to look upward to God our Father, Who is always looking at us to bless us. (See Ps. xi. 4, xxxiii. 18, xxxiv. 15; Ezra v. 5.) A church must be built on a good foundation or it will fall. (See St. Matt. vii. 21.) Note 4.

The word Church has other meanings besides a church which we can see—(Read Article XIX. to elder children) one is a company of faithful men, i.e., men that believe in Jesus Christ. (See Rev. ii. 3; here are letters to the seven Churches.) So, dear children, our missionaries go out to heathen lands to gather out Churches from among the people. We hope by-and-by there will be the Church of Japan, the Yoruba Church, or the Eskimo Church, just as we know the Church of England, or Ireland, or Scotland. The word CHURCH has another meaning (*this for elders only, or those who have been confirmed*). Such a wonderful meaning, we shall never fully know it here upon earth, it will take eternity to fathom it. CHRIST is the HEAD and THE CHURCH is HIS BODY. (See Ephes. v. 23—32.) Christ is the One Foundation of this Church. (Hymn, *The Church's One Foundation*.) Dear girls and boys, how sweet and wonderful to believe that we, each of us, may be a Member of Christ's Body; and if we are, don't we long to help and build this Church, by sending missionaries out to India, Africa, and America, to gather (stones) or other members; your pennies, if prayed over, can help to build a church of mud or wood or stone, but also they will be used by God to build His Spiritual Church. During the Week of Prayer, 1890, a Christian Hottentot arose and said, "These prayer-meetings have taught me that I am not only a member of the *Kafir Church*, but that I am member of *Christ's Body the Church of God*."

One word more, if you are a member of Christ's Church or Body, are you cherishing the Holy Spirit, and "every thought of holiness"?

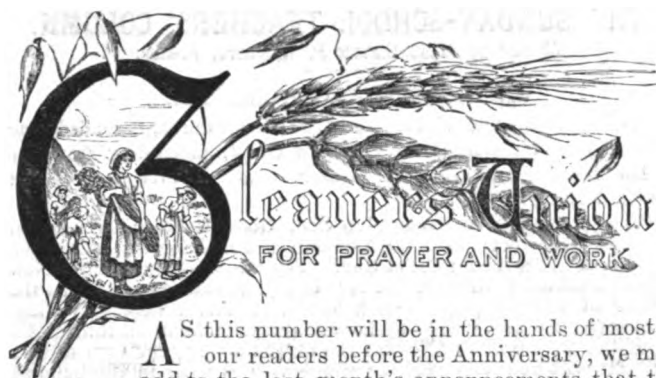
Notes.

1. Mr. Stanley says of the church in Uganda, "It is only a very common hut, roofed with straw, and sides of mud—at the same time it is a church; and the people when they go in, and hear the voice of the preacher, feel just as reverent as though they stood under the dome of St. Paul's or at Westminster." (*Here speak of behaviour in church, how wrong to talk, or laugh, or play*.)

2. Since the return of the Christians to Uganda, Mr. Walker says, "One of their first acts was to make arrangements for a church 81 feet by 24. These poles in Uganda praise the Lord. The branches of palm tree were once strewed in honour of Jerusalem's King, and now palm trees again lift up their slender stems to support a house to the glory of the same King."

3. The first church in Abeokuta (Africa) cost £30. The second about £200. This had a grass roof, a bell tower, with two bells and a clock; this church was destroyed by fire. The third was again built in 1867, with an iron roof costing £300. A Native teacher wrote of it, "Happy day! I am unable to describe my feelings of joy, to see the willingness of the people and children in giving their strings and bags of cowries as thank-offerings, £73 in all. There were 316 communicants. It was in this church, Jan. 5th, 1890, that Mr. Selwyn preached to 1,000 people, who all joined to say 'Jesus! Jesus!' when he asked, 'Which will you have, Satan or Jesus?'"

4. Bishop Horden relates how in a sudden flood they found their church swam away; it was of wood, and had no foundation. So you will find, dear children, if you hope to be saved by your own works or goodness, when the flood of death comes they will float away. "What are you trusting to?" said a sister to a dying child. "I am clinging to Christ" (Acts iv. 10).



AS this number will be in the hands of most of our readers before the Anniversary, we may add to the last month's announcements that the address at the Communion Service will be given by the Bishop of Sierra Leone. Also that at the Afternoon Conference the selected speakers will be eight ladies, four to plead for the Mission-field, viz., Mrs. Greaves (C.E.Z.M.S.) and Miss Davies (I.F.N.S.) for India, Mrs. R. W. Stewart (C.M.S.) for China, and Miss Gage Brown (F.E.S.) for Palestine; and four to give practical hints to Gleaners, viz., Mrs. Percy Brown, on her new Library; Miss E. Jackson, on the starting of new Branches; Miss Gollock, on work among children, and the Sowers' Band; and Mrs. Bannister, on Prayer. Also that at the Evening Meeting Sir Charles Bernard will preside, and the following will speak,—Colonel J. F. Morton, Rev. H. W. Webb-Peploe, Rev. E. N. Thwaites (Salisbury), Rev. John Barton (Cambridge, just returned from India), Rev. J. C. Hoare (China), and Rev. W. E. Taylor (East Africa).

We want to pass on to our Gleaners a remark made by the Rev. G. F. Head, in the address mentioned in our last number as having been given by him at the smaller Valedictory Dismissal of Sept. 16th. He reminded us that though David chose five smooth stones from the brook wherewith to go against Goliath, only one of them was actually used to fell the giant. But they were all five *there*, ready for use if needed; all therefore of equal value. Our business is to be always ready for God's service, and not to complain if after all He uses others. As the Rev. F. B. Meyer said lately, in an address to missionary candidates—Two things are necessary in a cup, (1) it must be clean, (2) it must be hanging on its peg—then it is ready for use at any moment; so with us if we are to be "vessels meet for the Master's use." Of course we must not forget that no illustration is ever complete, and that there is another side to these. Those smooth stones had no responsibility; nor have the cups on the dresser. We have. For all that, both illustrations have a much-needed word for us.

Anonymous letters are never attended to. Every correspondent must give name and address, not for publication (unless wished), but for the Editor's information. But we will break our rule for once, to reply in this column to a Gleaner who complains of candidates for missionary service having to "go through the trying ordeal of private interviews" before being accepted. She says she writes for herself and several others, who "may not be clever, but have true love for Christ in their hearts, and long to tell out His love to their sisters in darkness," and who would offer at once if they could be "transferred immediately to a sphere of labour" without these "interviews" with members of the Committee. Now we ask her three questions:—(1) How can the Committee use their sacred funds to send her out unless they know she *has* "got true love for Christ," and *can* instruct others, and *has* actually done it? (2) How can they know this without these interviews? (3) What is the value of that "love for Christ" which is unwilling to face quiet

conversation and prayer with two or three Christian ladies and clergymen, who are constantly having these "interviews," and know how to treat the candidates kindly?

Do our friends realise the supreme importance of candidates for missionary service *knowing their Bibles*? Thousands of Christians do not know them, though they read them. They can find their pet texts, and they can rule black and blue and red lines under key-words; but of the books of Scripture as separate books, and of Scripture history, they know little, and seem to care little. One young man, who was really uncertain whether Isaac was the father of Jacob or Jacob the father of Isaac, said, "But what has it got to do with the salvation of souls?" Now the Word of God has everything to do with the salvation of souls. Men are born again "by the Word of God" (1 Pet. i. 23; Jas. i. 18). "Sanctify them with Thy truth," said the Son of God to the Father; "Thy Word is truth" (John xvii. 17). Read also the 19th and 119th Psalms. And if it has pleased God to give His revelation to the world, not in the form of a collection of beautiful texts, but in the form of histories and biographies and genealogies and proverbs and hymns and letters, it is our business to take it humbly as He has given it, and to seek, with earnest prayer and labour, to know it as it is.

We hope our Gleaners will take special note of the coming developments in our magazines, mentioned in "Editorial Notes." We want them to set vigorously to work to push, not the GLEANER only, but the INTELLIGENCER in its enlarged form, and THE CHILDREN'S WORLD (the *Juvenile Instructor* with a new name and new features), and "AWAKE!" the new popular missionary paper. All these begin with the ensuing January, but copies of the two latter will be ready long before that. Also we want Gleaners to foster the "Sowers' Band," which is a kind of G.U. for children, and which will use the new CHILDREN'S WORLD as its organ. Finally, we want them to pray about all these developments, that nothing may be done "without the Lord," but all under His inspiration and direction.

LETTERS FROM GLEANERS.

Following up the Farewell Meeting.

May I ask the earnest prayers of all fellow-Gleaners for myself and all those who have sailed, or are hoping soon to sail, for the Mission-field. We thank God for the blessed meeting at Exeter Hall, and we now look to you all to follow up that meeting by following us with your prayers, that we may be kept faithful at all times, both on the voyage and when we reach our sphere of labour. Pray especially for us in Japan, that we may step in at the open door and claim it for Christ. As you were enjoined, pray for us, read about us, and, if you can, write to us.

Highbury.

D. MARSHALL LANG, GLEANER No. 21,543.

Our G.U. Library.

Would you kindly accept the enclosed postal order towards the G.U. Lending Library fund? It is only an ear of corn from field IV., designated to the purchase of books and papers for pleasant use this winter; but I have received such a big sheaf from the October C.M.S. packet, and a letter from a beloved C.I.M. friend, that I cannot forego the pleasure of sending the little gift to the G.U. Lending Library. Perhaps other Gleaners might like to send their thank-offerings for special blessing received from C.M.S. publications, to the G.U. Library? I think such offerings might be won from money saved by not purchasing so many journals and magazines for light reading, and yet not interfering with one's customary purchases of C.M.S. literature, or donations to C.M.S. funds.

GLEANER No. 3,221.

A Solitary Gleaner.

Here is a word of cheer for somebody who enlisted one solitary Gleaner, and a good suggestion for the next time we go away "on holiday":—

You will be glad to hear we are going to start a G.U. Branch here. I came for sea air last week, and went out for a row on Thursday. Our boatman was a Christian, and yesterday evening he waited to speak to me after Church to ask if there would be a notice of my going abroad in the *Gleaner*. To my surprise and delight I discovered he was a member of the UNION!—the only one in the whole place. He had been enlisted by a visitor, who sends him the *Gleaner* every month. I proposed we should have a Gleaners' meeting before I knew he was the solitary member; but now the Vicar has promised to join, and we are to have a meeting to start the G.U. next Sunday evening after Church. Sunday is a curious

day to start the work, but it is the only day the Vicar is free, and the hall is just opposite the church. Our fisherman is going to try and get some of the others in, so I hope we shall get a good meeting.
Isle of Man. E. J.

Local Branches of the Gleaners' Union.

BROMLEY.—A Branch has been formed here during the last month, with Miss V. Dewey as Secretary.

POOLE.—A Branch has been started here, for which Mrs. Coote will act as Secretary.

PORT ST. MARY, ISLE OF MAN.—After a meeting held on Sunday, Sept. 7th, addressed by Miss Eva Jackson and Miss Stevenson, a Branch was formed, with Rev. C. H. Leece as Secretary.

CHRIST CHURCH, WOKING.—A Branch has been started for this parish, with Mrs. George as Secretary.

ENNISKILLEN.—The Twentieth Irish Branch, Miss J. F. Halahan, Secretary.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending June and July, 1890.

JUNE.

FIRST CLASS.

Miss A. E. Anderson, Highbury.
 Miss D. J. Spencer, Highbury.

JULY.

SECOND CLASS.

Miss S. C. Lloyd, Stourport.

Questions on the October Gleaner.

1. What do the Ainu know about God? How do they address Him in prayer?
2. What lesson may (many) Christians learn from the Ainu? How did a non-Christian Japanese set an example which Christians would do well to follow, and a Chinese boy one of filial devotion?
3. Give the history of the happy old lady.
4. Mention a heathen's opinion of irreligion, and a testimony to the results of Christian teaching.
5. Mention all the special pleas for China that you can find, including one that applies to women only. Give the history of a journey taken on its behalf.
6. What advance is being made in East African work? What new scheme for work is to be tried in China? How does it differ from old methods?

Requests for Prayer.

"Praying in the Holy Ghost."

The insertion of these requests month by month will be useless unless the Lord Himself "teach us to pray." "Let us draw near with a true heart, in full assurance of faith."

A mother earnestly desires prayer for a son at college who began brightly, but she fears is being led away by the insidious teaching of the day.

A Gleaner asks prayer for (a) two brothers that they may be led to Christ; (b) for a class of boys, that they may find the Saviour, and take an interest in missionary work.

Prayer is asked that a father and two young brothers may be speedily brought to the Lord.

Earnest prayer is asked for the conversion of a beloved father, who is *everything*, except a disciple of Jesus Christ.

An outgoing missionary asks prayer for a great increase of the Holy Spirit.

A Gleaner asks prayer for the members of her C.M.S. working-party, that they may have "stirred hearts."

A teacher asks prayer for daily grace, that both in the parish and the home she may speak the right words at the right time.

An invalid asks prayer for more grace to live habitually on unseen things. Also that her brother, four nieces, and a nephew, may be led to give their lives to the Lord.

Prayer is asked for the new Branch of the G.U. at Woking.

That a husband and wife may be "heirs together of the grace of life."

That prayer offered in dependence on Matt. xviii. 19, may be speedily answered.

That two brothers may become Bible students.

That by God's grace and help in time of need, a difficulty may be overcome.

Two widowed Gleaners ask for prayer for their sons, undergraduates, that they may be quickened by God's Holy Spirit, and made to feel their need of the Saviour.

For one who is in the world, that she may come out of it, and give her heart to Christ.

For a lad of seventeen who is going wrong, and hardening his heart against the Spirit.

For a Gleaner, that the preparation time for work abroad may be made a blessing, and that at present there may be a special willingness to spend and be spent in the Master's service.

For a friend who has for years been seeking the truth, that she may be brought out of despair and unbelief into the knowledge and love of Christ.

For a blessing on the Ryde "Young Women's Christian Association and Seaside Home," that many souls may be brought more closely to Christ, and the work this winter much blessed.

For the awakening and blessing of a town where, amid great coldness and opposition, one dear worker is doing all she can for the C.M.S.

Praise.

"Whoso offereth praise glorifieth Me."

Praise is offered for God's goodness in providing for the temporal needs of a family.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Elizabeth Sharpe, Lower Walmer, Kent, No. 166, September 3rd, 1890.
 Mrs. John Stidolph (St. Paul's, Canonbury, Branch), No. 8, 396.
 Mrs. May Green (Emmanuel, St. Catham Common), No. 17, 170, September 6th, 1890.
 Mrs. Reed, Derwent House, Brixton, No. 22, 52, June 5th, 1890.
 Miss Binney, Highclere, Putney, No. 1, 152.
 Miss C. E. Fitzgerald, Cheltenham, No. 9, 311, August 24th, 1890.
 Miss F. H. Farnall, Derby, No. 24, 930, Sept. 10th, 1890.
 Mrs. Newing, Hawkhead, Ambleside, Aug. 26th, 1890.

HOME NOTES.

WE are truly sorry to announce the death, in London, on Oct. 4th, of Mrs. Connor, wife of the Rev. W. F. Connor, of our Egypt Mission, and formerly in Palestine; also of Mrs. Treusch, wife of a former excellent missionary in North India; also of the Rev. Dr. Syle, formerly American Episcopal Chaplain in Japan, who has been a familiar figure at our Thursday Prayer Meetings, and has travelled all over England to preach and speak for the C.M.S.; also of the Rev. R. Abbey Tindall, Vicar of Cowden, Kent, a true and ardent friend of the Society.

To our List of Reinforcements given last month, should be added Miss C. Warren, Punjab; Miss S. L. Fawcett, South China. The following ladies, engaged to C.M.S. missionaries, are also proceeding to the Mission-field:—Miss A. Davies, to the Rev. S. S. Farrow, of Yoruba; Miss M. Bailey, to Dr. Bailey, Palestine; Miss L. F. Royston, to Rev. H. J. Tanner, South India; and Miss A. T. Tapson, to Rev. J. Hind, Japan. We regret to add that Miss Eva Jackson, Mrs. Guildford, and the Rev. J. H. and Mrs. Bishop were not allowed by the doctors to go.

At the Valedictory Meeting of the Church of England Zenana Missionary Society, held at Mildmay, on Oct. 2nd, the following ladies were taken leave of:—Returning after furlough, Misses Hunt and Dawe, to Bengal; Miss E. Mulvany, to Burdwan; Miss Stroelin, to Mirat; Misses Tylor, F. Sharp, and Johnson, to the Punjab; and Miss Syngé to Ootacamund. New:—Misses E. T. Sampson, Ainslie, and Lefler, to Bengal; Misses Webb, Tuting, Brannan, Goodwin, and Dickson, to the Punjab; Misses Redman, Dawson, and Currie, to Sindh; Misses Munro and Young, to Tinnevely; and Misses Strong, Weller, and Leslie, to Foochow. Miss Mead had previously started for China with Mrs. A. Hok.

At the Valedictory Meeting of the Society for Promoting Female Education in the East, held on Oct. 8th, Miss Newey, returning to Nazareth, and Miss Bartholomew going out to the Galilee Village Mission, were taken leave of.

WHEN the Duke of Clarence and Avondale was in South India last December, he was presented, by the Native Christians of Tinnevely, with a Tamil Bible. The Society has since His Royal Highness's return received the following letter from his equerry, Capt. G. S. Holford:—"I am desired by His Royal Highness the Duke of Clarence and Avondale to acknowledge the receipt of your letter, and of the Tamil Bible presented to His Royal Highness by the Native Christians of Tinnevely. His Royal Highness will be much pleased if you can, in some way, convey to the Native Christians his thanks for a gift which he will always highly value."

THE Committee of the Bristol Church Missionary Association have resolved to localise the GLEANER in 1891 for Bristol, Clifton, and the neighbourhood. It will contain matters of local interest in connection with the C.M.S., accounts of meetings held, and notices of sermons to be preached, and meetings to be held, in the district. It is hoped that all friends in the neighbourhood will now take in the localised GLEANER, either direct from the publishers, Messrs. J. Wright & Co., Stonebridge, Bristol, or through their own booksellers. Matter for insertion may be sent to the Editorial Secretary, Dr. Lock, 4, Osborne Road, Clifton.

WE have received an interesting account of the Royal Irish Constabulary Missionary Union. It was started in November, 1888, "to awaken a real interest in foreign missions among the members of the force." Those joining were asked to pray for foreign missions, to try and interest others in them, and to contribute a sum of not less than one shilling yearly. Before the close of 1888, £31 was subscribed, which was sent to Mr. Stanley Smith to open an Opium Refuge in China; while in 1889 the amount reached £55 10s. 6d., of which £50 was sent to the C.M.S. for the Sudan and Upper Niger Mission.

WE desire heartily to commend Miss E. Headland's *Brief Sketches of C.M.S. Missions* (J. Nisbet & Co.), of which Part I., on Africa and the Mohammedan Lands, is already published. Two other Parts are to follow. The work will be most useful to readers of the GLEANER, first as a key or manual for ready reference, and secondly as a handbook for giving addresses and writing papers. It can be obtained at the C.M. House, price 1s. each Part.

OUR old friend Miss Elliott (once the Editor of the *C.M. Juvenile Instructor*) has again brought out her annual packet of "Christmas Letters." They are as tasteful and delightful as ever. Publishers, Messrs. Hazell, Watson & Viney, Hatton Garden, E.C.

Two Hints.

WE have received a cheque for £7 8s. 6d. from *Two Gleaners*, the proceeds of a performance of the Service of Song, "The Life of Bishop Hannington," given by twenty-two children. Not only was the above amount the result, but interest in missionary work was increased. A hint to Sunday-school teachers this time!

DURING last month the organist (Mr. E. J. Bellerby, Mus. Bac. Oxon.) of Holy Trinity, Margate, gave an organ recital on a week evening, in aid of the Society. When half the selection had been given, a hymn was sung, and the Vicar, the Rev. W. Senior, gave a very short missionary address. A collection was made at the close, which amounted to nearly £4. A hint to other organists!

Topics for Thanksgiving and Prayer.

Thanksgiving for the Autumn Dismissals (p. 166). For "All the saints who from their labours rest" (pp. 165, 170, 175). For the good news of Bishop Tucker's party (p. 172), and for Mr. Butcher's testimony (p. 174). Prayer for bereaved relatives and friends, especially Mrs. A. Hok, Mrs. Harvey, and Miss Goodall.

For our missionary brethren and sisters in Eastern Equatorial Africa, and for the Native Christians (p. 171).

For the Niger Mission. For the proposed "F.S.M." For the Sub-Committees on the Keswick Letter. For the new Paper "AWAKE!" and all editorial developments (pp. 165, 166).

For the G.U. Anniversary, and the Sowers' Band (p. 178).

Forthcoming Sales of Work.

Slough. October 29th. Mr. Andrews, High St., or Mr. Martin, William St.
Mrs. E. Christy, Boynton Hall, Boxwell, Chelmsford. In November.
Mrs. Hunt and Miss Slatter, Bengworth Schoolroom, Evesham. Middle of Nov.
Mrs. Strachan, Penrhyn Lodge, Surbiton. Sale end of November. Contributions may also be sent to Mrs. Furness Smith, 13, Oak Hill Road, Surbiton, S.W.
Mrs. A. M. Robinson, Kent Villa, Queen's Road, N.W. Sale first week in December.
Misses Thistleton, Berwick, Shrewsbury. December 9th.
Mrs. M. H. G. Matthews, Chesham Bois Rectory, Bucks. Middle of Nov.
Mrs. Hird, Cheshunt Street, Cheshunt. Wednesday, November 26th.
Reading. Mrs. Storrs, 9, Victoria Square; Mrs. Clayton, 14, Eldon Road. Dec. 2nd.
Mrs. R. I. Lyon, Wickwar Rectory, Gloucestershire. Sale December 5th.
Miss E. Rayner, St. Mary's Infant School, Paddington Green. Sale December 2nd.
Miss Wells, 13, Camperdown, Great Yarmouth. Sale in November.
Miss F. T. Cahill, Regency Square, Brighton. Sale December 4th and 5th.
Miss Swift and Miss Hackford, 14, North Terrace, Wandsworth. Sale Dec. 11th.
Mrs. Philip Jervis, Uttometer, Staffordshire. Sale November 25th.
Mrs. Holt, Bank House, Bangor, North Wales. Doll show, sale of work, and Christmas tree. First week in December.—Dolls should be sent on or before November 25th. Prizes will be given: 1st £1, 2nd 10s., 3rd 5s. All dolls sent will become the property of the C.M.S., and be sold after the show.
Eastbourne. Dec. 2nd and 3rd. Mrs. Gregg, Kirkley, St. Ann's Road, or Miss Hood, Osborne House.
Finchley. Mrs. Bardsley, The Rectory. Dec. 5th and 6th.

Contributions Received by the Editor.

To October 10th.

In connection with the *Gleaners' Union*—

473 Membership Fees.....	£3 19 8
36 Renewals.....	0 6 0
For Union Expenses: "An Officer" £21, Drawing-room meeting, per Miss E. Snelling 20s., Rev. C. D. Snell 10s., 95 sums under Ten Shillings £2 7s. 4d.....	24 17 4
For Our Own Missionary: Mrs. E. Shaw Blaker 10s. 6d., Taunton Branch, per E. K. Binns 12s., Mr. B. S. Elder 20s., Steeton Sunday-school Class, per Miss Bairstow £1 15s. 4d., Mrs. R. Wynn 10s., 14 sums under Ten Shillings £1 11s. 8d.....	5 19 6
For C.M.S.: Gleaner No. 983 10s., St. Mark's Portsea Branch, per Rev. J. S. Phillips 10s., Miss E. M. Grimes 21s., M. T. W., Watford, Thank-offering for past mercies 10s., "Savings" £50, "Prayer," thanksgiving for prayer heard 10s., "Gleaner's" Jewellery £2 3s. 6d., "Two Gleaners" Proceeds of Bishop Hannington's Service of Song £7 8s. 6d., Anonymous for Life Membership of a Gleaner £10 10s., Collection at meeting, per Rev. C. H. Leece, £1 3s. 7d., Miss Telford, per Miss Galbraith, Box of Jewellery £6 5s. 6d., A. W. Gleaner No. 10,071 £1 1s. (for China).....	81 13 1
15 sums under Ten Shillings.....	3 19 4
Total in connection with the <i>Gleaners' Union</i>	£120 14 11

The Editor has also received—

For C.M.S.: Keswick Convention, Mr. Lease £2, "A Call to go forward," £3, A. G. G., towards sending a Lady Missionary to China as a substitute £80, "C," Thank-offering £10, Gleaner No. 298, Thanksgiving 10s., Sale of Foreign Stamps, per Rev. C. F. Jones 20s., Collection at Children's Special Service Mission, Weymouth, per Mr. Aylmer Rouse 7s. 6d., From "One who cannot count her mercies" (for a substitute missionary) £100, A Lady, Thank-offering for escape from India 20s., In Memoriam, Miss Fyne, a Wreath, per F. W. and I. N. T. 10s., Pelham Institute Young Women's Bible Class, per Miss Neve £1 3s., Miss F. E. Bosanquet, towards the 1,000 missionaries £12, Anonymous 20s., J. MacInnes, Esq., Sale of Amateur Photographs (for India) 21s., Gleaner No. 24,822 (Thank-offering 10s., for West Africa), 5 sums under Ten Shillings 16s.....	216 17 6
For the Sudan and Upper Niger Mission Fund: Thank-offering, Whitby, per E. Stock, Esq. £3.....	3 0 0
Total.....	£317 12 5

The Editor has also been requested to acknowledge—

For C.M.S.: Rev. J. Disney, per Mrs. C. F. Gregg £2, Miss Bertha Matson 7s. 6d., Master A. W. Fothergill, by working Scarves in holidays 7s. 6d.
Famine at Suakin.—We have received £10 from Gleaner No. 16,589, towards the cost of feeding the starving population near Suakin, which will be forwarded to Dr. Harpur, through the Missionary Leagues Association.

C.M.S. PUBLICATIONS.

THE CHURCH MISSIONARY GLEANER may be ordered through any Bookseller; Messrs. Seeley & Co., 46, 47, 48, Essex Street, Strand, London, W.C.; or direct from the Church Missionary House, Salisbury Square, London, E.C.
The Subscription for the GLEANER direct from the Church Missionary House, post free for twelve months, is as follows:—

One Copy, 1s. 6d.; Two Copies, 3s.; Three, 4s.; Six, 7s.; Twelve, 12s.; Twenty-five, 24s.

For the benefit of friends who wish to assist in increasing the monthly sale, the GLEANER is supplied direct from the Church Missionary House on the following terms:—
Current monthly number:—12 copies, 1s. post free; 25 copies, 2s. post free; 50 copies, 3s. 9d. post free; 100 copies, 7s. 3d. post free. Previous monthly numbers:—50 copies, 2s. 9d. post free; 100 copies, 5s. 3d. post free.

P.O. Orders to be made payable to General Clennell Collingwood, Lay Secretary. Communications respecting Localised Editions of the GLEANER to be addressed to Messrs. J. & S. Truscott & Son, Suffolk Lane, London, E.C.

All literary contributions and general correspondence to be addressed to the Editor of the CHURCH MISSIONARY GLEANER, C.M. House, Salisbury Square, London, E.C.

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[ADVERTISEMENT.]

NEW YEAR'S MOTTO CARDS.—"Follow Me." Verses by the daughter of the Hon. Mr. Pennell. 1s. per doz. post free. Profits to C.M.S.—W. E. Stride, Bookseller, Waverley Road, Southsea.

KABULI STAMPS.—Brought from Afghanistan. Unused, late reign, Amir Shere Ali Khan; used, present reign, Amir Abdul Rahman. 1s. each, for benefit of C.M.S., to subscribers. Enclose stamped envelope.—Rev. Worthington Jukes, Canwick Vicarage, Lincoln.

JAPAN.—Sale of work, to be held next year, in aid of mission work in Kumamoto, under the Rev. J. B. Brandram, C.M.S. Contributions in money, articles, or materials, gratefully received by Miss Palmer, Revell's Hall, Hertford.

ST. JAMES'S, HATCHAM, S.E.—A C.M. Loan Exhibition will be held in the National Schools, Nov. 18—21. Exhibits, Addresses, and C.E.Z.M.S. Sale of Work.—Contributions thankfully received by Rev. S. A. Selwyn, St. James's Vicarage, New Cross, S.E.

A MISSIONARY LOAN EXHIBITION and Sale of Work (organised by "The Maoris") will (D.V.) be held in St. Andrew's Schoolroom, Devcrall Street, Warner Street, New Kent Road, on Tuesday, Wednesday, and Thursday, November 25th, 26th, and 27th.

A MEMBER OF THE C.M.S. AND D.P.U. has a large collection of her own work to be sold for the benefit of the C.M.S. A thank-offering for restored health after 10 years of suffering. Miss Coates, Shute, Minehead, Somerset.

IN AID OF C.M.S.—Pretty Little Dolls' Beds with Baby Dolls, suitable for Children and Sales. By post 1s. each. Not less than two sent.—Miss S., 28, South Terrace, Cork.

A LITTLE BOY, Gleaner 3,592, has made some Scrap-covered Gipsy Tables to sell for C.M.S. May be seen by appointment at 14, Howley Place, Maida Hill, W.

FORGET-ME-NOTS.—Young Plants 9d. a dozen, ready for planting at once. Will flower next year. Postage extra. For C.M.S.—Miss E. M. O., 5, Upper Maze Hill, St. Leonard's-on-Sea.

PRIMULA MUNROI.—Choice Hardy Perennial, pure white, 6d. each. For C.M.S.—Miss Mary Buckle, 4, Outram Road, Croydon.

MISS MADDOX thanks all kind friends who have sent Old Silver and Jewellery for sale for the C.M.S. Amount realised £8 8s.; last year £3 9s. Further contributions will be gladly received.—Miss Maddox, 2, St. Mildred's Villas, Ramsgate, Kent.

INSTRUCTION BY CORRESPONDENCE in Greek and Hebrew. Beginners. Proceeds for C.M.S., "No. 584," 9, Calverley Road, Tunbridge Wells.

CHURCH PASTORAL AID SOCIETY.

Offices: Temple Chambers, Falcon Court, Fleet Street, London, E.C.

This Society makes 708 grants for Additional Clergy and Lay Agents in the largest and neediest parishes of England and Wales.

HOME MISSIONARY effort is the necessary complement and support of Foreign Missions. The efficiency of the latter depends closely upon the efficiency of the former. If the heart is weak, the pulse at the extremities cannot be strong.

Secretaries: Rev. JAMES J. COHEN, Col. H. S. CLARK, R.A.

CONTRIBUTIONS to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Williams Deacon and Manchester and Salford Bank, Limited. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

THE CHURCH MISSIONARY GLEANER.

DECEMBER, 1890.

EDITORIAL NOTES.



HIS year St. Andrew's Day falls on Advent Sunday. The Day of Intercession for Foreign Missions usually recommended by the Archbishops of Canterbury and York is the eve of St. Andrew's Day, Nov. 29th; but this year the Church Missionary Society has invited its members and friends to use the Sunday as a season of special prayer. In many ways Sunday is the best day of the week for it. Men can be got hold of then who cannot give time on week days. In many places a short service of intercession in church, or a prayer-meeting in an adjoining parish room, following immediately on the Evening Service, would be largely attended. In other places the afternoon can be utilised. At the ordinary services the preacher can dwell on the need of prayer for Missions, and the special things to be prayed for at this time; and in Sunday-schools and Bible-classes the same thing can be done. A valuable paper suggesting topics for prayer, signed "F. E. W.," can be had on application. There can be no better day than Advent Sunday to dwell upon the Evangelisation of the World. Between the two comings of Christ is the dispensation of grace during which the Church is to call men to *come to Him*. Three times in the last chapter of the Bible does He say, "I come quickly," and at the third time the Church responds, "Even so, come, Lord Jesus." But in that same chapter, between those solemn "I comes," is the word to us, "Let him that heareth say, Come."

After the November GLEANER went to press, on Oct. 21st, Mr. Stanley's remarkable appeal for the steamer for the Victoria Nyanza appeared in the *Times*. His letter, and Mr. Wigram's which followed it on the 23rd, were printed in the November *Intelligencer*. We are glad to say that there seems now to be every prospect that the steamer will be provided, and that it will be given to the Society definitely for the purposes of the Mission. About £2,300 had been subscribed before Mr. Stanley's recent letter appeared. Since then the *Record* newspaper has spontaneously and very kindly opened a fund for the steamer, and in three weeks £1,600 was contributed. Very likely the whole matter may have been arranged by the time this number appears.

The Rev. F. N. Eden and Dr. C. Harford-Battersby arrived in England from the Niger on Nov. 2nd. They were accompanied as far as Madeira by Mr. and Mrs. Graham Wilmot Brooke, Mr. Brooke having been very ill from typhoid fever, and being ordered away from the Niger by Dr. Battersby. He and his wife hope to be in England this month, and, when thoroughly recruited, to return to their work at Lokoja. Mr. Eden also had typhoid fever on board ship, and was unable on landing to come to London to see the Committee; but the presence of Dr. Battersby, who only came to take care of him and of Mr. and Mrs. Brooke, has been very useful in the consideration of the difficulties we alluded to last month. Readers who wish to know more of these matters are referred to the *C.M. Intelligencer*; and we would warn them against newspaper paragraphs, which are often extremely incorrect. We again ask for prayer that the Committee may be rightly guided.

The new book by the Rev. W. S. Price, *My Third Campaign in East Africa*, which we announced last month, is now published, and we very warmly recommend it to our readers. It is quite unique in interest. It is just the daily diary of

Frere Town and Mombasa for twelve months from March, 1888, to April, 1889. But those twelve months are full of excitement and vicissitude. We have the death of Bishop Parker, the Anglo-German blockade, the repeated but vain efforts to get reinforcements through, the commencement of the British East Africa Company's *regime*, the troubles with the runaway slaves, the dramatic incident of their ransom; besides all the daily work of the Mission, and visits to Rabai, Shimba, Giriama, Zanzibar, &c. Readers of the book will get an inside view of an East Africa Mission such as no letters in magazines will give them. They will find many new reasons for prayer for missionaries; and they will thank God that Mr. Price was at the helm at such a period as he here so graphically describes. The publishers are W. Hunt & Co., Paternoster Row. Price 6s. Sold at the C.M. House.

Several friends have expressed a desire to contribute to the supply of Mrs. A. Hok's personal needs in her great sorrow. It is thought best, however, not to receive money for this purpose at present. It is important that nothing should be done that would warrant her heathen friends in saying she was paid for being a Christian. Mrs. Stewart believes that she will not be in immediate want; and she has many missionary friends at Fuh-chow. If hereafter it should prove necessary to invite contributions, we will of course let our readers know.

We are frequently asked to receive money gifts for local private funds raised by individual missionaries, or towards the supply of harmoniums, church bells, magic lanterns, &c., for their use. We must explain that we are unable to take charge of them, because the Society does not receive money for these purposes, but only for missionary funds disbursed under the control of the Committee. This is not because such gifts, from personal friends and others specially interested in the particular missionary or station, ought to be discouraged, but because they are not given to the society but to the individual. The Missionary Leaves Association, 20, Compton Terrace, N. (Secretary, Mr. H. G. Malaher), exists for the express purpose of being a medium for the transmission of such contributions to the field; and it deserves all possible support.

It is remarkable how much attention is now given to Missions by our secular newspapers. Scarcely a week passes without some paragraph about the Church Missionary Society, for instance, appearing in all the leading country papers. But we are bound to tell our readers that these paragraphs do not come from Salisbury Square, and are often very incorrect—sometimes quite comically so. It is not safe to assume the accuracy of any statement unless it is confirmed by the GLEANER or *Intelligencer*.

We would again call the attention of all readers of the GLEANER to the developments of our periodicals announced last month (see also page 200 of this number), viz., the enlargement of the *C.M. Intelligencer*, the transformation of the *Juvenile Instructor* into the "*Children's World*," and the plans for the new popular paper, "*Awake!*" We have now to announce that the GLEANER also is to share the general improvement, by the use of better type and, we hope, better pictures; and many will hear with special pleasure that Miss Nugent has kindly consented to give us another series of devotional papers.

A LETTER ABOUT LEPERS IN INDIA.



LEPERS, periodicals, and reviews of all shades of opinion have, during the past two years, brought to the knowledge of their readers the fearful extent to which leprosy has spread in our Indian Empire, and the grave source of danger which it presents to all classes of society. But in all that has been said and written on the subject, the matter of the children born of leper parents has been almost entirely overlooked. "The Mission to Lepers in India" is, I believe, the only Society that has recognised the necessity of separating children from their afflicted parents as one great means of staying the spread of the disease. This Society has for some years past directed its attention to the untainted children of lepers, and has made provision for their entire separation from their unhealthy surroundings. So long as the present state of things shall continue, it is obvious that the disease must increase, unless measures are taken to place the untainted children of leper parents out of the reach of probable contagion. Most medical men agree that, under certain conditions, leprosy is a highly contagious disease. Now there is no condition under which leprosy can be propagated to which the children of lepers who are allowed to live on with their parents are not subject. Would it therefore be any matter for surprise if the statistics of the leper asylums should show that, where the separation of the children from their parents has not been effected, the vast majority of those born of the inmates of these places have, ere they have got out of their teens, contracted the loathsome disease of

their parents? Speaking of what I have experienced, I can testify that such has been the case at Tarn Taran, where is situated the largest of all the leper asylums in India.

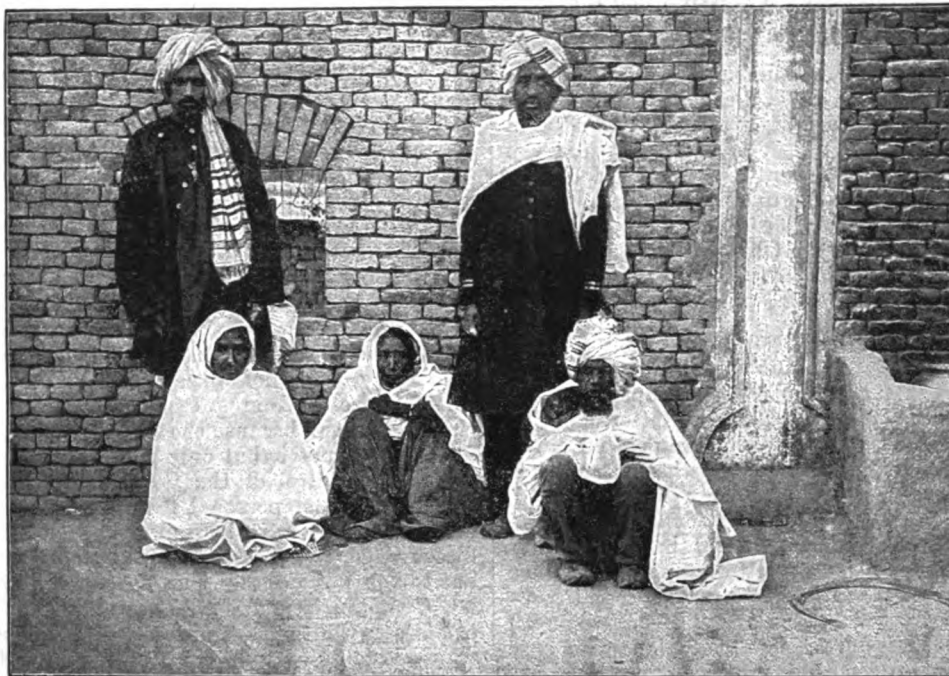
Of all the persons born at that asylum during the last thirty years, I know of only two men who up to the present have not become confirmed lepers. But even these, when last I saw them, began to show signs of the disease upon them. How different is the history of the asylum at Almorah, which is largely maintained by the "Mission to Lepers in India"! There, for many years past, this plan of separating the children from their parents has been adopted with the most gratifying results. Of all those who have been thus separated only one child has shown any signs of the disease. Many more are now out in the world, and gaining their own livelihood. Surely we have here a most striking proof that in one direction at least a great deal can be done towards stopping the spread of leprosy. What a wide field for the exercise of Christian love is thrown open to us in this branch of work! The followers of Jesus no longer possess the power of curing "diseases and all manner of sicknesses" by a touch, or a word, but in these who may soon be lepers, the "least" of Christ's little ones, there is given to all an opportunity of stretching forth the hand of loving compassion, and of saying, "Be clean."

It requires a personal visit to a leper asylum before any one can have the faintest conception of the horrors of such a place. No pen can describe them. Perhaps the saddest of all sad sights that the eye of man can behold is to see a bright innocent child fondled in the arms of a leper mother, and being fed from hands which are masses of corruption. And yet thousands of such sights are every day witnessed in India.

At the Tarn Taran asylum, where I have laboured for the past eight years, and where I have had the joy of seeing many souls "born from above," there are between twenty and thirty children—the offspring of lepers—who are daily exposed to the greatest danger of contracting the disease, amidst which they were born, and by which they are every moment confronted. Let your readers imagine what the atmosphere of a hut ten feet square must be in which there are crowded together, a father and mother—lepers—with three or four small children. They will then readily imagine the danger to which these children are daily exposed. Of this sort we have several cases at the Tarn Taran asylum.

My heart yearns over these little ones, and I have determined by God's help to make an effort to save them. My plan is to build a "Home" for

them near my own bungalow (which is distant about a mile and a quarter from the asylum), and to induce their parents to hand over the care of them to me. This accomplished, we shall endeavour to instruct the little ones in the knowledge of God's Word, of the "Three R's," and in some of the handicrafts of the country, so as to enable them, when they are old enough, to gain their own livelihood. Many friends in England and Ireland have expressed deep and practical sympathy with this plan, and already the support of nineteen children has been promised.



GROUP OF LEPERS AT BATALA.

Our hope is that not only the whole of the children now in the asylum at Tarn Taran will be handed over to us, but that in time the Home will become a central institution for the whole of the Punjab, as the asylum is now.

The total cost of maintaining these children will be very small, not more than £4 per annum for each child being required. The "Mission to Lepers in India" is now making special efforts on behalf of the children of leprosy parents, and I would commend it to the prayers and the sympathy of the readers of the GLEANER. Several of the C.M.S. missionaries, myself amongst the number, owe to this Society a deep debt of gratitude for aid in our work amongst the lepers, which it has liberally and regularly given to us.

The Secretaries of the Mission to Lepers in India are Wellesley C. Bailey, Esq., 17, Glengyle Terrace, Edinburgh; and Miss C. Pim (Hon. Sec.), Alma, Monkstown, Dublin.

READING, Nov. 1st, 1890.

E. GUILFORD.

[We are glad to insert Mr. Guilford's letter, and deeply sympathise with his work. But we cannot receive contributions at Salisbury Square, for the reasons given at page 181.—ED.]



THE LATE REV. PIARI MOHUN RUDRA.

THE HOME-CALL OF TWO INDIAN CLERGYMEN.

I.—THE LATE REV. MADHU SUDAN SEAL.

THE Rev. Madhu Sudan Seal was born in Calcutta, in the year 1810. As a youth he attended the Scottish Church Institution which was then under the principalship of Dr. Duff. His belief in Hinduism was first shaken by finding that the dogmas of his religion were totally at variance with the elementary truths of science about the world. He used to argue about religion with his Christian teachers, and was supposed by them to be a bitter opponent to the Truth, whereas, in reality, he was being strongly drawn to it. At home the young man was seen in a very different character, and his denunciations of idolatry one day took the, perhaps, too practical form of kicking a venerated household idol, in order to show that it had no power! This affair led to his leaving his home and starting life on his own account on the lines which he now saw to be the only possible ones for him with his growing convictions. He had little or no money, so he started on foot and, after long and wearisome travelling, arrived at last at Cawnpore. Here he made the acquaintance of the English Chaplain, Mr. Jennings (who was afterwards killed in his church on the outbreak of the Mutiny). After due inquiry and instruction, Mr. Jennings baptized him.

Young Seal at this time got his living by teaching English at various schools. After a time he returned to Bengal, and read for some months in Bishop's College.

Later on he was appointed to the head-mastership of a school at Karachi under the C.M.S., with which Society, in one capacity or another, he continued to labour till his retirement in 1887. He worked in Sindh for no less than fourteen years, and made himself much loved and respected there. In 1855 he was ordained Deacon by the Bishop of Bombay. Coming to Calcutta in 1860, for a change, he there met the Secretary to the C.M.S., who urged upon him the appropriateness of his devoting himself, as a Bengali, to work among his own countrymen in Bengal. In response to this appeal, and also on account of family considerations, he, not without many regrets, severed his connection with Sindh and began work at Kidderpore (Calcutta). He remained there till 1862, when he was appointed to take charge of two villages in the Nuddea

District,—Ratnapur and Joginda. In 1863 he received Priest's Orders at the hands of Bishop Cotton. In 1865 he was re-appointed to Kidderpore, where he continued to work till his retirement.

After his retirement Mr. Seal resided chiefly with his two sons-in-law at Ranchi and Poona. In the spring of this year he became seriously ill, and at times his sufferings were extremely severe. Doubts, which he must have met and faced more than fifty years ago, rose up once more in these days of weakness to try him. He had to fight the battle of the faith over again. At such times he would ask for passages of Scripture to be repeated to him, and then he would recite the Apostles' Creed with great fervour. This time of cloud and trouble passed at last, and was succeeded by tranquility and quiet resting on God as revealed in Christ. On more than one occasion he said, grasping the hand of a friend who was visiting him, "Oh, I am *so glad* I am a Christian!" No doubt he was thinking of what his dying thoughts would have been like had he remained a Hindu. On August 15th he quietly expired.

II.—THE LATE REV. PIARI MOHUN RUDRA.

The Bengal Mission, as many of our readers know, suffered real loss in the home-call last year of one of its valued Native agents, the Rev. P. M. Rudra. He was a convert from Hinduism. When a young man, he came under the influence of some members of the noble band of converts whom Dr. Duff had brought to Christ, and was introduced to Dr. Duff himself, by whom he was baptized in 1860, at the age of twenty-one. Four years later he entered the service of the C.M.S. as head-master of the Garden Reach School at Calcutta, and in 1874 he was ordained to the charge of Trinity Church in that city by Bishop Milman. From 1882 to 1887 he was stationed at Burdwan, where he laboured with much zeal, and exercised a wide influence. In 1887 he was appointed superintending missionary at Krishnagar, and the success of the Special Winter Mission of 1887-88 in that district was largely due, under God, to his preparatory labours. The Bishop appointed him one of his honorary chaplains in 1884. The Rev. A. Clifford, Secretary of our North India Mission, wrote regarding him:—

"There was a simplicity, a manliness, a loveableness, and a spirituality about him, as well as a zeal and intellectual vigour, which, in combination, presented a type of Christian character which would be recognised as a noble one anywhere. Piari Mohun Rudra has now fought the good fight; he has finished the course; he has kept the faith. Delivered from the snares of sin and the mazes of Hindu superstition, he has won the crown of life. Almost the last word that he gasped out as he lay dying in great pain and weariness was '*Redeemed!*' One such redeemed life and death is a sufficient vindication of Christian Missions to India."



THE LATE REV. MADHU SUDAN SEAL.

SOME OF THE NEEDS OF INDIA.



HE world comprised in this vast peninsula, with its diversity of races, religions, languages, and laws, lies midway between Australia and England. On the right hand and on the left its cry for aid rings out—a cry, thank God! not entirely unheeded nor unanswered. For ourselves, we have again and again repeated that in money and in men India gets far the largest share, yet the miserable inadequacy of what we have done for our fellow-subjects there, both as a nation and as a Society, must in all humility and self-abasement be owned. Gladly would we double or treble the force at our existing stations, gladly would we occupy new ground, pouring in the oil and wine of the Gospel to heal the gaping wounds of our Empire in the East; but before we can do this, the mighty breath of the Spirit must be allowed by resisting men to thaw frozen hearts, and kindle flagging zeal, and stir, not the few who are stirred already, but the mass of professing Christians, to give and to go as they have never done in the past. Never is the pen of fire or the trumpet voice more longed for, than when “the need of India” is our theme.

That “cry as of pain” which, “again and again,”* has reached us in the west, has spread eastward too. A remarkable pamphlet from Australia lies before us, entitled, “*Possible Help for India.*”

Just a year ago a Circular Letter addressed to the C.M.S. missionaries in India and Ceylon was issued by the Rev. H. B. Macartney, of Caulfield, Victoria, son of the well-known Dean of Melbourne. He is also Editor of *The Missionary*, a delightful monthly paper, from which we have taken Bible Questions for the GLEANER, and a man whose practical interest in Indian Missions has been shown for many years. He is Treasurer and Secretary for an Indian and Chinese Fund, amounting to about £1,500 a year, raised mainly by his exertions in the Australian colonies, by which 219 scholars in C.M.S. schools, 33 Bible-women, 47 teachers, evangelists, and catechists, and 8 Zenana missionaries are supported.

Feeling, however, that the Colonial Church had a vague and inadequate idea of the pressing needs of our Indian missionary brethren, Mr. Macartney sent out a paper of questions, promising that, if the returns were such as he expected, he would have them widely circulated. This is the origin of the pamphlet. It is interesting to note that it has been edited by one of our own men (Rev. J. Cain, of Dummagudem, now on furlough in Australia), whose wife was a Zenana missionary sent out to India through Mr. Macartney.

But how shall we summarise a summary, or make extract from an essence? How, in a line or two, echo the needs that have gone up in the prayer of years from our dear brethren and sisters in the field? There is no sentiment in the pamphlet; it is the logic of facts and figures, and one line omitted weakens the rest. It is no picture of unevangelised millions, no appeal for extended fields; it is simply a record of the things we have “left undone” for those who have gone out in our name. Mr. Macartney says the voice of God is in it. He is right.

The questions asked in the circular letter referred to are these:—

1. Do you know any Native Christians, now engaged in other pursuits, whom you could employ if you had the money?
2. What Christian children and what heathen children have you ready for Missionary Boarding-schools?
3. What English fellow-labourers do you need? and what are your most special requirements?

* See hymn on p. 193.

Before glancing in barest outline at some of the individual needs mentioned in response to these queries, we quote the summary of them given at the end:—

Aid is required to support 297 more children in boarding-schools, to pay for 34 more Bible-women, and to engage 150 Native evangelists, catechists, and teachers. Twenty-nine European laymen, twelve ordained men, and thirty-six ladies are also called for.

And remember, these replies are from *some* of the stations of *one* society; they take no account of the needs of other workers, or of the claims of the “regions beyond.” Nor do they touch *all the needs* of any one station; the Australian offer was purely auxiliary to what the C.M.S. might be expected to do, and several important “needs,” such as buildings, &c., were expressly excluded.

BENGAL is represented by appeals from Calcutta, Burdwan, and the Nuddea or Krishnagar district. Associated evangelists, laymen to itinerate, Christian teachers for boys’ and girls’ schools, Bible-women, money for a female dispensary, scholarships in boarding-schools, and £7 4s. a year to support a Christian *fakir*, are some of the “needs” detailed.

The NORTH-WEST PROVINCES, with letters from Benares, Gorakhpur, Aligarh, Lucknow, Agra, Muttra, Mirat, and Annfield, fill eleven pages with their plea. One station appeals for a Christian layman; another tells of “one European missionary and nine or ten Native catechists for three millions of heathen and Mohammedans”; a third pleads forcibly for money to buy a *palki gari* and a horse to enable work to be begun amongst women in the Native town; whilst several again need Christian teachers of various grades, Bible-women, and fees for boys and girls at schools. Perhaps, however, no cry touches the heart of the Master, Who sent out His disciples “two and two,” more than the oft-repeated one from solitary men and women, “Send me a fellow-worker if you can.”

Jubbulpore and Mandla represent the CENTRAL PROVINCES; the PUNJAB and SINDH make a more extended claim. Narowal, Kangra, Peshawar, Kashmir, Kotgur, Dera Ghazi Khan, Tarn Taran, and Karachi have all specific needs. Lack of school-buildings, and of funds for a school where there is “a real work of conversion amongst the boys”; urgent need of “a medical missionary”; “an English fellow-labourer”; “one layman, two ladies, and four more teachers”; “means to support the children of lepers”; “a small day-school for the children of our Native Christians, they have none within a thousand miles”;—these are some of the phrases gathered in a hasty glance.

BOMBAY and WESTERN INDIA send appeals from Junir and Malegam for largely increased staff, both European and Native, whilst the MADRAS and SOUTH INDIA MISSION has again pages of plea. Madras, Palamcottah, Tinnevely Town, Masulipatam, Bezwada, Ellore, and Dummagudem, all have a place. A glimpse is given through open doors which shows the urgent need of reinforcements.

From TRAVANCORE and COCHIN appeals are published on behalf of the work amongst the Arrians at Cottayam and the Alwaye Itinerancy. In the former, teachers are needed, and, “above all pecuniary help, prayer”; in the latter, the itinerating staff needs to be augmented, both by ordained Native pastors and colporteurs.

CEYLON, with appeals from Colombo, Cotta, Kurunegala, and Kandy, for clergy, catechists, and educational assistance, closes the list.

Note that here is no record of withheld blessing, of closed doors, of resistance to the truth of God. The lack is not in God; the lack is not in India or her millions; the lack is in *us*! We should so have met “the needs of India” as to still this cry which echoes in the ears of God and man. We

are "verily guilty" concerning our missionary brethren, and the work done in India in our name. Not to Australia only, but to England with a tenfold force, does this pamphlet speak.

But—it is, thank God! "possible help." Much that we should have done to some immortal souls is "impossible" now; they have passed beyond our reach. Here we have an array of living needs, which can be met—it is possible! What Australia will do we know not; what England should do is clear.

G.

A PREACHERS' ASSOCIATION IN MADRAS.

THE Rev. W. T. Sathianadhan writes under the date of August 18th, 1890:—

Our work in Madras is progressing favourably. There is more life in spiritual matters among the members of the congregation, and a greater desire to commend the Gospel to the heathen. An association has lately been formed, called the "Preachers' Association." My son-in-law, W. Devapriam Clarke, takes a leading part in it. It is divided into two companies, who work in two different centres. Open-air evangelistic services are conducted by them twice a week, on Tuesdays and Thursdays. The last Saturday of the month both companies meet in one centre, and with their united strength endeavour to storm, as it were, the enemy's fort.

Clarke writes to say that on the last Saturday of July, fifteen members of the Preachers' Association were assembled at a place near the Memorial Hall, and declared the message of salvation through a crucified Redeemer to a large crowd of about two hundred people.

Our usual plan is to begin with singing some Christian lyric with musical accompaniment. This attracts a crowd. Each person is allowed to preach for five minutes. When one address is over, another lyric is sung, which is followed by another address, and so on, until the whole company of preachers have had their turn in proclaiming the Gospel. Once a month a meeting of preachers is held in the Lecture Hall, and the congregations are also invited to be present. Some of the selected preachers give their experiences, and any interesting incidents connected with the work. This is very helpful, giving a great stimulus to us all, and the members of the congregation are greatly stirred up to manifest their interest in this effort by praying for its success, and speaking to the people who come within the sphere of their influence. I must ask you very kindly to give this Association of Preachers a definite place in your prayers.

A MOHAMMEDAN MINSTREL.



IN the last Annual Report several extracts of interest are given from the Rev. Worthington Jukes' accounts of God's work in Peshawar, the headquarters of the Society's Afghan Mission.

Here is yet another record of the manifested power of the Lord. The story of Ashiqullah illustrates well the difficulties of work amongst Mohammedans, and is another proof, if such were needed, that the Spirit of God can convict and convert the children of Islam. Mr. Jukes writes:—

When last in England, it was my earnest prayer to have as one of my helpers, on my return to Peshawar, a good respectable man who could help me with Native music at Evangelistic services, for music, whether in India, Afghanistan, or other countries, has a charm and attraction about it, which is invaluable in missionary work. God answered my prayers in a very unexpected way.

Shortly after my return, an earnest young Christian in a Government office brought to my notice a particularly capable musician, sought after by Muhammadans,* Hindus, and Sikhs, to sing at the temple services of the latter, and more especially at wedding festivities of all three, but he was a Muhammadan. His *soubriquet* was Ashiqullah (Lover of God), and as Muhammadans theoretically object to music, especially in praise

of God, he was not employed by them so much as by Sikhs, who are fond of music, and always have some at their devotional services every morning if they can secure the services of a capable man. Ashiqullah, with his nephew Alladiya (Eng., Theodore), were accordingly invited to help the Sikhs at their matutinal devotions, the former with his stringed instrument called *dilrubá* (literally, heart-ravishing), a kind of guitar; and the latter with another stringed instrument called *sitar*, played with a plectrum. Ashiqullah certainly has the knack of captivating his audience, for I have never heard any Native play and sing with so much enthusiasm and clear articulation, with so much soul thrown into his spiritual songs, chiefly of his own composition, in praise of God, and condemnatory of religious hypocrisy, and of the pleasures of the world.

He also consented to come and sing Christian hymns at our Evangelistic services twice a week, for Ashiqullah was a true lover of God, and for some years had been a diligent seeker after truth. I found that he had a particularly good knowledge of the Bible, in which he had been instructed by the Rev. Thomas Howell, our missionary at Pind Dádan Khan. After he had been helping us some little time, he asked whether he might be allowed to address the audience, as well as sing to them. In reply I said that I looked upon him as one of Noah's carpenters who worked to their own destruction, and that whilst I accepted his services in drawing an audience together, I could never allow him to address Muhammadans on the subject of a Saviour Whom he virtually rejected.

This conversation opened his eyes and made him see his false position, and very soon after became an inquirer in real earnest. It was only then that I found out how much he knew of the Bible.

At the commencement of the month of Mohurram, when Muhammadans commemorate the martyrdom of Hussan and Hasein, he gave up singing, as he had always done, and retired to his home. I was much afraid that he would never return, but the work of grace which had been going on in his heart was fanned into a flame, and he determined to come back and acknowledge himself a Christian. On his return he threw himself heartily into the Evangelistic services, sang more vigorously than ever, and showed a great willingness to be admitted to the catechumenate.* His Sikh friends who had hitherto subscribed to his necessities would have nothing more to say to him. His Muhammadan co-religionists heaped the vilest contumely on him when they saw that he had become the companion of Christians, but nothing disturbed the inward rest and peace he had received. His wife, whom he had brought up to Peshawar with his children, threatened to leave him the moment he was baptized, and his nephew's wife threatened to do the same to her husband. His baptism was delayed in the hope that their respective wives might be duly instructed, but an epidemic of small pox, which laid low some of their children, prevented any of our Christian women from visiting the house.

In the meantime Ashiqullah went out with me and other Christian converts itinerating in the villages. Many of the people enjoyed his singing, but as a rule the mullahs left the audience as soon as they saw the musical instrument appearing on the scene; but as soon as he began to play a few chords and sing heart-stirring strains, the remainder used to sit quietly and listen with the greatest interest, as he begged them to give their hearts to Christ. In more than one place the people were so impressed with his singing, that tears came into many eyes, and, since then, a work of grace has gone on in their hearts as well.

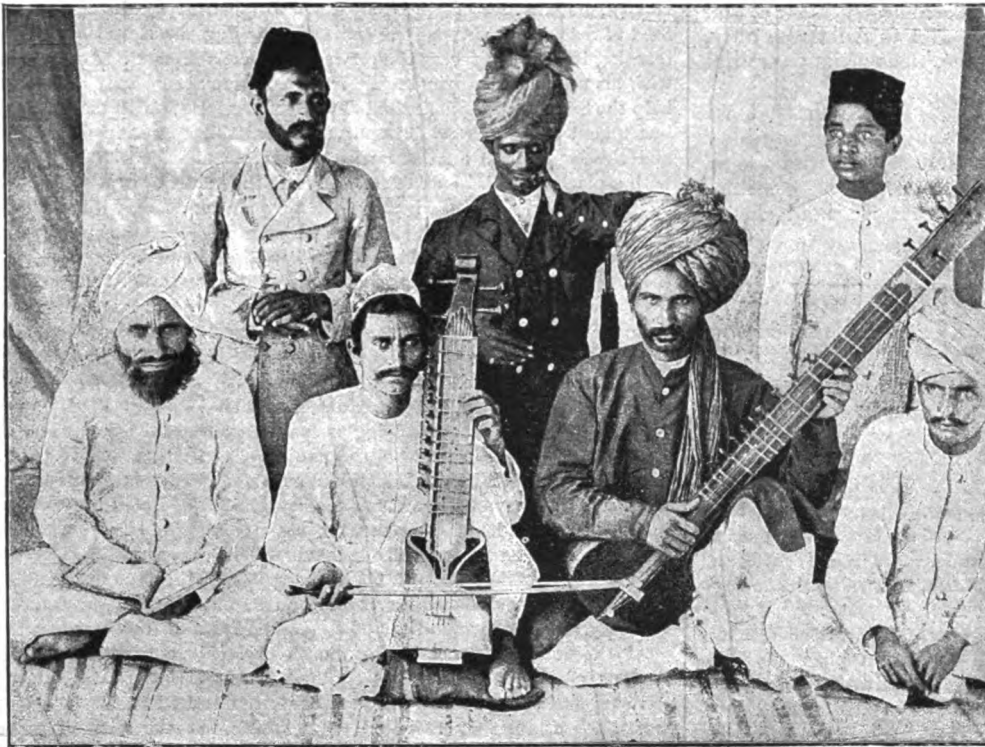
As we walked from village to village, his constitution, never very robust, gave way under the fatigue and exertion he had not been accustomed to, and he developed pneumonia, which necessitated his being carried back to Peshawar, some sixty miles away. Knowing well that careful nursing and dieting would do him more good than he would ever get at home, I sent some of our Christians to bring him, *volens volens*, to our hujra (guest-house). The Civil Surgeon kindly gave me all the advice that was necessary, and in a few days he was convalescent. As he was lying upon his bed very weak, nursed most self-denyingly by his nephew, an elder but most bigoted brother arrived from home some two hundred miles off. I said to him—

"I believe your father and eldest brother died of a similar illness some years ago, and that only a few weeks ago your youngest brother succumbed to it as well; God has graciously used me as a means of preserving the life of your brother here. Would you have preferred to find him dead here as a Muhammadan, or getting better as a Christian, such as he now is?"

Without any hesitation he said that under these circumstances death

* Here is another instance of the hopelessness of attempting uniformity in the spelling in a missionary magazine!

* In several parts of the mission-field the inquirers and candidates for baptism are regularly enrolled under the title of *catechumens*. These form the *catechumenate*.



A GROUP OF MINSTRELS AT PESHAWAR.

would have been infinitely preferable. I then asked him on what and on whom his faith rested; but knowing that he could not argue well with me, he said that he had not come to discuss that point. So I told him that arguing was of no avail to him, and that God had sent me to show him the truth he was rejecting to his soul's condemnation. I don't think I ever saw a man with so hardened a heart; such a contrast to the quiet, loving nature of his sick brother, who is all love.

He left in a few days' time with Ashiqullah's and Alladiya's wives and children. I remonstrated much with Ashiqullah for letting them go, but he thought that change of air would do them much good, as they had all been suffering much from sickness. Their departure had a good effect upon both uncle and nephew, who had been both hampered and troubled by their disagreeable and complaining spirits whenever they went home and talked over the possibility of their becoming Christians. Since their departure they have both much grown in grace, and the nephew has shown a greater willingness to listen to his uncle's advice, and to follow his earnest devotion to the Saviour, and not to be afraid of the abuse of Muhammadans. The absence of Alladiya's wife enabled him to see things in a light which had been veiled from him hitherto, and Zenana influence no longer hung heavily upon him. A few days after this a letter came from their home saying that Alladiya was to go home immediately, and that should he refuse, his father would come and fetch him. I begged him not to go, but he said he felt he ought to go, but that I need have no fear about him, for that he was quite determined to become a Christian. I feel most doubtful about it myself, but his uncle is most hopeful about him, and as the latter knows his disposition better than I do, I try to feel at rest.

Ashiqullah is now quite well again, and exercising the greatest influence for good wherever he goes, not only among the lads of the hostel, but amongst mullahs, and

many of his former acquaintances. Easter Day has been fixed for his baptism, and he is looking forward to the day when he will be enrolled in the army of Christ.

He has already definitely exercised such an influence on one or two mullahs, that there is every hope that they may soon follow in the footsteps of him they so much abused.

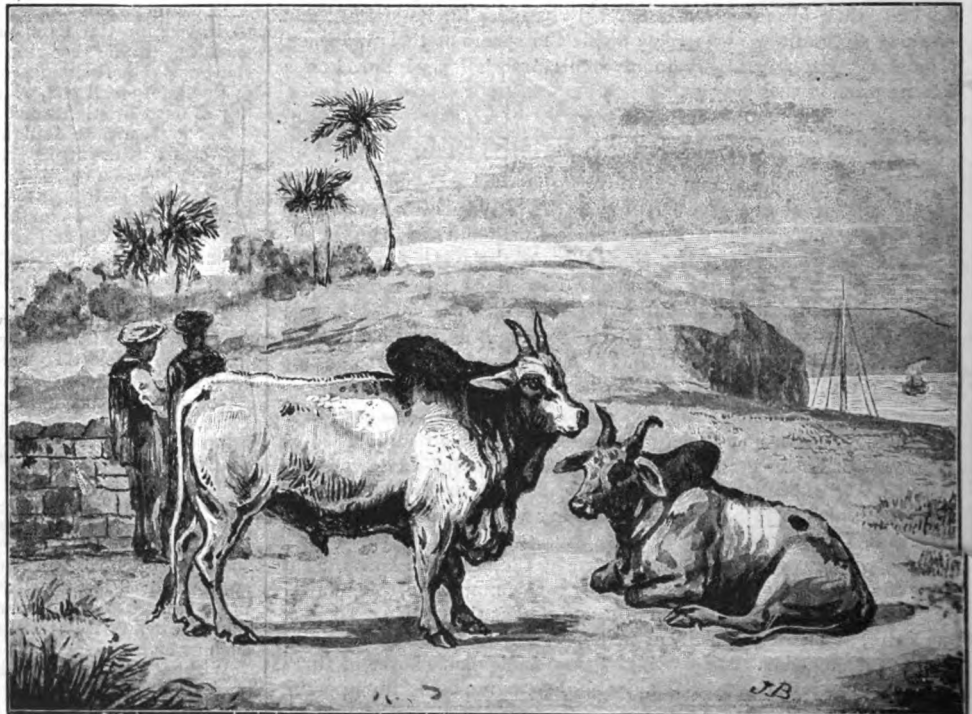
In the picture I now send, Ashiqullah is the musician in white clothes, and Alladiya the musician in black clothes. Hamidullah, my helper in Bible translation, is on the left with a book open in front of him, and Azizudin, another invaluable helper, is standing behind with his hands clasped. The latter has just passed through the Divinity School at Lahore under the Rev. F. A. P. Shirreff, and is a thoughtful student both of his Hebrew Bible and Greek Testament.

WORTHINGTON JUKES.

PESHAWAR, March 24th, 1890.

Since writing the above, it may interest C.M.S. supporters to know that Ashiqullah was baptized on Easter Day, and has been of the greatest help to Mr. Day and the Mission workers. Alladiya is, I am afraid, settling down upon his lees, afraid to face the fierce opposition in Peshawar.

The Evangelistic services are being kept up, and the singing, sometimes in solo, sometimes in chorus, by our Christian men and boys, still continues to draw in passers-by. Sometimes Muhammadans are stationed in the verandah to prevent their co-religionists getting under the influence of the Gospel, and very frequently the more fanatical among them go into the room where the services are conducted, and shout out, "*Chalo Musalmāns*," which means that all the Muhammadans must leave. Some of the more timid go away at once, and others who have the courage of their convictions remain firm, more especially if any force is attempted to turn them out. Hindus and Sikhs come and go more freely. It is



BRAHMIN BULLS OF INDIA.

soon seen who are interested in God's Word which is being preached, and our Christians follow them up, and seek to administer the comfort so many are craving for.

Will the readers of the GLEANER pray that Alladiya and the wives of both uncle and nephew may soon find the peace Ashiqullah has found, and that those who are being influenced in that centre of Afghan bigotry, and who are so timid in expressing their belief, may come forward boldly and become God's witnesses for the truth? W. J.

SHOBROOKE RECTORY, CREDITON,
Nov. 5th, 1890.

OUR PICTURES.

I.—LIFE STUDIES FROM KASHMIR.

FOR some fifteen years the C.M.S. has been at work in the Valley of Kashmir, some of the inhabitants of which are pictured from life on this page. The country and the people are extremely interesting, and, after much opposition, the whole valley seems open now to Mission work. The Rev. J. H. Knowles and the two medical missionaries, Drs. A. and E. F. Neve, are the staff at Srinagar, the capital. Some lady missionaries of the C.E.Z.M.S. (amongst whom was the late Dr. Fanny Butler) are also at work in the valley.

In the last report from the Drs. Neve, dated July, 1890,



A ROPE-MAKER.

we read:—"Not a few look upon the Hospital as a visible token of Christianity, having learnt this much—that Christianity and true philanthropy go hand in hand.

"There is encouragement for us in the steady increase of the work.

"From 40 to 60 patients are always in Hospital. The 'Downes' Ward, built last, is now being used, and is at present the only good accommodation for in-patients. Some further rebuilding is now being done, which will provide us with a commodious, well-ventilated and well-lit out-patient block.

"Our itinerations have been marked by the assembling of quite overwhelming crowds. On one day over 500 patients were seen and treated."

II.—BRAHMIN BULLS.

These bulls are dedicated to the fabulous god Siva, and are so pampered that they will eat nothing but the most delicate food. They are generally about the size of calves of two years old, but in some districts are much larger. Upon their haunches there is an emblem of Siva, and they are held in such high reverence that no one is permitted to strike them or prevent them from feeding where and upon what they like. They are often seen in the bazaars, where they enter the shops and eat the grain exposed for sale, and are borne with by the sedate Hindu with a religious patience as long as they care to stay.



A BOAT-BOY.



A BOAT-GIRL.

LIFE STUDIES FROM KASHMIR

FIRST IMPRESSIONS OF INDIA.



HERE is truth in the old and homely proverb that "onlookers see most of the game." The following remarkable letter from the Rev. Edwin A. Douglas (of Christ's College, Cambridge, and for four years Curate of Hendon, Sunderland), who only joined the Tinnevely Itinerant Mission in 1889, shows how things in India strike a young clergyman on the threshold of Mission service:—

AT KODAIKANAL, SOUTH INDIA,

June 4th, 1890.

MY DEAR MR. STOCK,—It is perhaps rather late in the day for me to send you my first impressions of India and the work here, but still I do not think my six months' residence has altered in any way appreciably my earlier thoughts. Before coming out, a missionary told me there were three stages through which every young missionary had to pass. The first he called "*gush*," when the new arrival looks at everything through rose-coloured spectacles. The second was "*disgust*," when he begins to see the native weakness and failings, and all the discouragements and drawbacks of the work. The third was *good, sober, steady application to work*.

I think, however, my four years' experience in a large parish in Sunderland has to some extent prepared me beforehand for what to expect, and I do not anticipate passing through these three stages—at any rate, I see no cause whatever to be discouraged in a work which bears so unmistakably upon its front the seal of God's approval.

As I stood last night in the beautiful church at Mengnanapuram and preached to nearly a thousand worshippers, as I thought of the rock whence these living stones had been hewn and the hole of the pit whence they had been dug, I said to myself, "This is the Lord's doing and it is marvellous in our eyes." On every side of me are the triumphs of the Gospel.

1. The first thought which forced itself upon my mind after seeing a little of the work, shaped itself something like this:—"This Gospel, which I have been sent to preach, is a universal Gospel, it is not a Gospel for England, nor for Germany, it is a Gospel for the *whole world*."

Before coming here I had often reasoned with myself, "How shall I present the Gospel to the people, in what form shall I put it in order that they may grasp it? The Hindu is differently constituted to me, he has different modes of thought, different ideas and feelings; what appeals to me may not appeal to him, what is convincing to me may not be so to him."

But I have found that *there is something in the Gospel of Jesus which goes as straight home to the Hindu's heart as it does to the Englishman's*. The Gospel needs no adaptation, its language is understood by all, its power is felt by all. It is the Power of God unto salvation to every one that believes, Pariah and Brahman alike come beneath its power. The Saviour of the Gospel is the Saviour of *mankind*. The Rev. W. T. Sathianadhan of Madras, himself a convert from Hinduism, speaking at a meeting of the Bible Society in Palamcottah, said, "You need not go far to seek for proofs of the truth of the Bible. I am a witness! I am a witness!" When I asked a young Brahman convert, who for the sake of Christ had left his father and mother, and Brahmanism, and all, how he knew the Bible was true, one of the reasons he gave me was this, "It suits my nature so, it meets all my needs." I was much delighted, on my way out, to hear Mr. Grubb preach to a Singhalese congregation at Galle Face Church, Colombo, and after he had ended I said to myself, "There is after all no difference between man and man, it is the same Gospel that speaks to all, for all have sinned and all need the same Saviour from sin." There are few things which have confirmed my faith in the Gospel more than this, that it is a Gospel for the Hindu just as well as for the Englishman. Sometimes a sceptical educated Hindu will say to me, "Well, your religion is good for England, and ours is good for India"; but I say, "No, our religion is for the *whole world*."

2. Perhaps the second conviction which came home to me as I met and talked with the people was the *immeasurable superiority of the Christian religion to any other*.

Somehow in England, where Christianity is confessed on every side,

one had no opportunity of measuring its greatness. But when I compare it only for a moment with Hinduism, I see its grandeur and its greatness as I never saw it before. It is head and shoulders and far away above every other that is called religion. Perhaps I ought not to compare it to other religions as if seeming to give them a place in God's Temple of Truth. I do most thoroughly endorse Mr. Spurgeon's words at the last Bible Society meeting, "I know but one God and all the rest are idols." It is almost pathetic to see how Hinduism as represented by many of the better educated amongst the people, feeling itself being slowly undermined, wants to effect a compromise with Christianity. "Your religion," it pleads, "is a good one, and so is ours. Just admit that, and then we shall get on well together." Often young men say this to me, but I reply, "No, either our religion is *the one true* religion and the *only* true one, or else it is a miserable imposture; either our Christ is the Son of God, or He is a liar, for He says, 'I am the way, no man cometh to the Father but by Me.'" I had a long talk with a Brahman yesterday, and he admitted the superiority of Christianity over the Hinduism of to-day, but he had a lurking hope that to-day's Hinduism might be improved. There are many who think so, but every effort in this direction is like sewing a piece of new cloth into a *very old garment*.

The great power of Christianity is *personal love to a personal God*, that is a power quite unknown to the Hindu or Demon-worshipper. His is either a religion of outward ceremony of bathings and washings, or of fear. It is, too, a self-centred and selfish religion. One of the Brahman's prayers is, "God bless Brahman and cows." They pray for health and wealth, and lands and children, but scarcely anything beyond. The Hindu religion does not produce the martyr spirit; that is left for those who believe in One who laid down His life for His enemies. There is no such Gospel as this in the Hindu Scriptures. There are many wild stories there, but the story of a crucified Jesus far surpasses the Hindu's wildest fancy. *Ear never heard such a tale as that*. In this lies the power of Christianity—in this, and perhaps I might add in its *simplicity*. An intelligent Brahman admitted to me, "We don't really know what to believe, we have so many holy books, and some we can't understand, they are too philosophical, and some contradict what others say, but you have all your belief in your Bible, any one can understand that." Another young convert said of the Bible, "It is so simple."

Hinduism will not for one single moment compare with Christianity, nor the Vedas with the Holy Scriptures. "There is but one Book, and all the rest are pretenders."

3. And at the risk of being tedious I will mention another characteristic of the people here—the *strong development of their religious instinct*.

Religion is the one subject on which you can without fail arouse them. They are naturally a religious people. David says he was born in sin. In another sense you might say the people here are born in religion, religious ceremonies attend them at every step from the cradle (if they had one!) to the burning ground. They are always ready to converse on the subject of religion, you have seldom to beat about the bush for an opening. I have been struck by the religious questions which are asked by school-boys. They are always ready to speak about Christ, and many would far rather come and sit down at your feet and talk on this subject than go out to play. In this respect they are the greatest contrast to English school-boys. There are few English school-boys who would give up a football or cricket match for a talk about Christ. But here it is different. When I was in Mengnanapuram I found a party of Christian boys used to go out every Wednesday to a heathen village near and preach, and in Palamcottah I have known a band of such boys go boldly out into the market-place and openly testify for Christ.

But perhaps the most encouraging sight I have seen in this way was the meeting of the Hindu Bible Society in Tinnevely. There in a small loft, in a large heathen town utterly given up to idolatry, was this band of heathen boys who used of their own accord to meet on Wednesdays and Sundays to read together the Scriptures, and like the Bereans of old to search "if these things were so." When I saw their earnest faces and afterwards had the joy of seeing one of their number—the first-fruits as I hope of that society—openly confess Christ in baptism, I said to myself, "Here is earnestness, here is reality. If only our young men in England could look into that room, they would see a sight which would bring many of them out to India to try and lead the young men here to Christ."

4. One more impression and I am done. It is the impression of what a poor impression six months' study of the Tamil language has made in my mind as yet. It is a difficult language. But I know in whom I have believed, and am persuaded that He who has called me to this work will certainly fit me for it.

My closing words are words of sober truth:—If a man desires the office of a missionary, he desires a *good work*.

Hoping you yourself are well and not overworked by having to wade through letters such as this.—I am, yours very affectionately,

EDWIN A. DOUGLAS.

* The more of this sort the better!—ED.

THE MISSION FIELD.

EASTERN EQUATORIAL AFRICA.

NEWS of Mr. Stokes' caravan and of Bishop Tucker's party reached the coast at the beginning of November. All were well up to Sept. 14th. The Bishop is posted to reach Uganda on Nov. 1st. The caravan had been fiercely attacked by the Ugogo people to the west of Mwapwa. The telegram states that "the caravan owed its safety to the marked gallantry of Lieutenant Viegel and the escort of twenty Germans, three of whom were killed." It must be borne in mind that the caravan comprised some 3,000 men carrying goods for trade under German protection. The Mission party only went with it for convenience.

NORTH INDIA.

SEVERAL interesting baptisms have taken place recently in connection with the C.M.S. and C.E.Z.M.S. at Calcutta. On June 22nd three young Kois from Chota Nagpur were baptized in the C.M.S. Hindi Church. In July, August, and September, on three separate occasions, a Nepalese woman, a Bengali lady (a widow) from Howrah, and a young Brahmin, were welcomed among the members of Christ's professed disciples in Trinity Church. And in August and September a Bengali Babu and two young Zenana pupils from Moniampore, sisters, were baptized in Barrackpore Church.

THE Nuddea district has been visited this year by floods of unusual extent and destructiveness; many of the Christian villages have lost a large proportion of their crops, and many houses have become ruins. In response to appeals in the newspapers by the Revs. A. Clifford and G. H. Parsons liberal help was afforded which saved many from starvation. It is especially thankworthy to learn that the Bengali Christian community contributed Rs. 541, for them no inconsiderable sum. The Christians from the Nuddea district residing in Calcutta gave Rs. 130 of this amount.

IN May last a young Mohammedan convert made a confession of his faith, and was baptized at Jubbulpore. He was formerly a pupil at the Lucknow C.M.S. High School.

THE North India localised GLEANER states that there have been recently three baptisms among the Bhils, two of them being of adults. This makes the total number of baptized ten, the first-fruits, consisting of a man, his wife, and four children, having been gathered in last December.

PUNJAB AND SINDH.

THE Rev. R. Clark has lately visited Peshawar, and he reports that the violent opposition against the work of the C.E.Z.M.S., described by Miss Phillips in our issue of August (p. 123), is breaking up. A society which was formed, called "*Anjuman-i-himayat-i-Islam*," or "*Society for Promoting Islam*," is divided against itself, the Mullahs and the people having fallen out. "The Hindus," Mr. Clark says, "are beginning to take a great interest in the Christian preaching, and many are coming to church. All will, I think, turn out for the furtherance of the Gospel."

SOUTH CHINA.

THE Rev. J. B. Ost baptized eight adults at Victoria, Hong Kong, in September—three men, four women, and a girl. Two of the women were members of Mrs. Ost's Women's Class.

JAPAN.

AT the beginning of September a destructive fire raged in Osaka, and 2,400 houses were burnt down. The Church of the Saviour was among the buildings destroyed. A united service of the members of the *Sei-ko-kwai*, viz., *Japan Church* (i.e., the united Episcopal Church in Japan), to show sympathy with this congregation, was held on September 14th at Trinity Church, when seven adults were baptized, who but for the fire would have been baptized at the Church of the Saviour. About 150 partook of the Lord's Supper, and the offertory, 26 dols., was given to the fund for rebuilding the church.

THE Rev. A. B. Hutchinson wrote in July that during the previous six months he had been privileged to baptize twelve men, eleven women, and fifteen children, and a few other candidates, including a young priest.

NORTH-WEST AMERICA.

ARCHDEACON WINTER, of York Factory, in the Moosonee Diocese, paid a visit in July to Churchill. He found Mr. and Mrs. Lofthouse very anxious about supplies, their annual stock being almost exhausted. The provisions he conveyed from his own precarious stores were a very welcome help pending the arrival of the annual ship. On his return journey the Archdeacon, with two Indian companions, had a midnight encounter with a Polar bear. They were very mercifully preserved from harm.

THE SUNDAY-SCHOOL TEACHERS' COLUMN.

EDITED BY MISS EMILY P. LEAKEY, *Editor*.

FOUR LESSONS ON MISSIONARY HYMNS, BY MRS. G. S. STREATFEILD.

IV.—"Saviour, sprinkle many nations."

WHAT nation travels most? Americans must thus see a great deal of the needs of the world. Fertile both in invention and resource, they also do a great deal towards supplying those needs. In 1851, Bishop Coxe, of Western New York, was on a visit to England. He was thinking deeply of the spiritual needs of the world, and of the rich supply treasured up in Christ for all those needs, and, while at Oxford, he wrote for the third Jubilee of the Society for the Propagation of the Gospel a hymn which is indeed a world-wide prayer. Turn to "Saviour, sprinkle many nations," and see first—

I.—WORLD-WIDE PROMISES on which the prayer is based.

1. "*Saviour, sprinkle many nations*." It was whilst he was reading Isa. lii. 15, in the evening lesson for Good Friday, that the idea embodied in this hymn first suggested itself to the author. The Saviour is to sprinkle many nations (a) with His precious blood—Heb. ix. 13, 14; Rev. v. 9 (compare Catechism, "Who redeemed me and all mankind"); (b) with His Holy Spirit—Ezek. xxxvi. 25—27 (compare Acts ii. 17, 33). The universal ordinance of Baptism is the sign of both these truths.

2. "*By Thy pains and consolations draw the Gentiles unto Thee*." Promised St. John xii. 32. Christ said, "Come unto Me all," &c.; spoke of God's world-wide gifts of Bread, Light, as types of Himself; and gave a world-wide order, "Go ye into all the world," &c. See lines 5 and 6.

3. "*Let them see Thee in Thy glory*." Promised Isa. xl. 5.

4. "*Of the preacher speed the foot and touch the tongue*." Last verse. All this is wrapped up in that world-wide promise to missionaries (St. Matt. xxviii. 20).

5. "*Till on earth by every creature, glory to the Lamb be sung*." Fulfilled Ps. xxii. 27; Rev. v. 13. Then will another promise referred to in ver. 1 be completely fulfilled—

6. "*Fruitful let Thy sorrows be*." Isa. liii. 11. (Compare St. John x. 21.)

How ample is the provision assured for the supply of man's need by these promises! Is there a corresponding demand in man's nature? See pictured under various images, perhaps most strikingly under that of the new-mown hayfield thirsting for rain (to make the after growth spring up).

II.—WORLD-WIDE LONGINGS. Verses 2 and 3, first part. "Far and wide, though all unknowing, pants for Thee each human breast" (Haggai ii. 7; Acts xvii. 26, 27). As shown in the hymn, men, under varying circumstances, crave for comfort, rest, satisfaction, reconciliation, eternal life, love, and teaching. (Scriptural illustrations will occur to the teacher.) Take two examples of the present day. (a) "My fathers told me there was a Great Spirit," said a Red Indian, who had travelled 600 miles to visit a missionary, "and I have often gone into the woods and tried to ask Him for help. You do not know what I mean. You never stood in the dark and reached out your hand and took hold of nothing!" Having heard the Gospel, he said, "I have the story in my heart. It is no longer dark. It laughs all the while."

(b) A blind Chinaman, baptized by Mr. Wolfe when eighty years old, had been up to the age of thirty a devout worshipper of idols. Then, convinced of their worthlessness, he ceased to pray, but was in an agony of desire to find out some worthy object of adoration. After trying in turn the rising sun, the moon, and stars, he at length simply cried for the true God. Hearing the Gospel for the first time in his old age, he at once believed with all his heart. "Now," he said, "I can die in peace; I have found a Saviour."

Perhaps you feel that God, who knows the hearts, knows all these world-wide needs, why should we plead them before Him? Why should we make—

III.—WORLD-WIDE INTERCESSIONS?

1. Because there are, as we have seen, so many world-wide promises which declare to us God's will, and see 1 John v. 14.

2. Because there is a world-wide need for the Saviour. See St. Matt. ix. 36—38. Notice the force of the "therefore."

3. Because the Lord taught us to pray "Thy kingdom come." See also 1 Tim. ii. 1, 3. Notice the context, and compare prayer for "all sorts and conditions of men."

Thus we are drawn to pray by the threefold cord of faith, love, and obedience.

FOURTH ANNIVERSARY OF THE GLEANERS' UNION.

OCTOBER 31st, 1890.



IT is very difficult to put oneself back in thought to the month of June, 1886, when the GLEANERS' UNION was first planned. We certainly did expect to enrol a great many members. But we conceived of those members as isolated units scattered over the country, each personally linked to the Society by the membership, but with no outward and visible union with one another. Organised Branches were the very thing *not* looked for, because many of the Society's best friends had then only just protested against any fresh organisations being set on foot. The two hundred and sixty Branches now at work have come into existence spontaneously, without even an impulse from any words in our own columns. We did not suggest their establishment originally, and we have only very partially even recorded their successive formation. So with the Anniversary. When, at the end of the first year, the idea of holding a meeting occurred to us, we thought of 150 or 200 Gleaners in the Committee-room at Salisbury Square. That such a day would ever come as Friday, October 31st, 1890, proved to be, was not in our wildest imaginations. We are very anxious not to think too much of it; nor too much of the Union itself. He would be a poor builder who was content to admire a newly erected scaffolding, forgetting that it is but a temporary structure, a means to an end, designed merely to facilitate the raising of a permanent building. And it ill befits us to congratulate ourselves on the growth of our Union, instead of inquiring what work it is doing for the Lord, what share it is having in building a holy temple of living souls to His praise. Nevertheless, a day such as October 31st is a true help and encouragement to the actual workers, to those who are really "gleaning" in the various fields suggested to them. We do therefore call upon all our Gleaners everywhere to thank God for His goodness to us in the proceedings of the Anniversary.

Except last year, the weather for the Gleaners' Anniversary has always been wet. This time it was a dismal morning, and this no doubt kept many from the Prayer

Meeting and the Service. Nevertheless, forty or fifty friends, including several clergymen, gathered at Salisbury Square at 10.30 A.M., and, in the short meeting that was held, Sir Charles Bernard, the Revs. J. E. Sampson, E. N. Thwaites, R. Hughes, F. E. Wigram, C. C. Fenn, and Mr. Stock took part. The text in *Daily Light* for October 31st, "Not by might, nor by power, but by My Spirit," was given as a motto for the day, and three spiritual topics for prayer were suggested, viz., the gatherings of the day, the absent Gleaners all over the country and the world, and the missionaries and their work. At the Communion Service at 11.30, at St. Mary-le-Strand, there were eighty communicants. The officiating clergy were the Bishop of Sierra Leone, Rev. Canon Tugwell, Rev. B. Baring-Gould, and Rev. Dr. Panter. The Bishop's address is given below. Two hymns were sung, viz., F. R. Havergal's "Thou art coming, O my Saviour," and the Bishop of Exeter's new hymn on "the Plea for Heathen and Moslem Lands in the Four Comfortable Words," beginning "O Father, Who hast given Thine only Son," to the tune in the new edition of the *Hymnal Companion*. A Communion Service like this is too sacred to be characterised in the words that would adequately express the solemnity it had for some of us. We will only say that we thank God it was held.

Of the Afternoon Conference it is still more difficult to speak in terms fit for cold print. Without question it was one of the most impressive meetings we ever attended. After Mr. Stock had briefly given some particulars of the progress of the Union during the year (which will be found on page 197), the eight ladies whose names we announced last month spoke for ten minutes each. An abstract of their speeches is given below; but how can we describe their effect? Assuredly the Lord Himself spoke by every one. After the first four, Mrs. Greaves, Miss Davies, Miss Gage-Brown, and Mrs. Stewart, who represented the Mission-field and its claims, had spoken, Miss Stock's new hymn, "A cry, as of pain" (see p. 193), written for the occasion, was sung with exceeding solemnity. One felt for the moment a reluctance to descend (as it seemed) from this to the details of Library arrangements, new Branches, and the Sowers' Band; but there proved to be no "descent" at all, for the high note already struck was maintained to the full by the

three ladies who took those subjects, Mrs. Percy Brown, Miss E. Jackson, and Miss Gollock. Each "bolt" or "pulley" in the machine was treated in its relation to the Master's purposes of love in the salvation of men; and Mrs. Bannister's closing words on prayer fitted in with perfect appropriateness to all that had gone before. The opening hymn was "Come, let us join our friends above," for the Eve of All Saints' Day; and the closing one was "I am Thine, O Lord." This meeting, as announced, was held in the Lower Exeter Hall, holding 500 or 600; and both floor and galleries were full the whole two hours.

The Evening Meeting was in the Large Hall. It was what is called comfortably full, which means that all present had seats, and that there were seats to spare. There was no crowding as at the Valedictory Meeting three weeks before; and it may be that that remarkable gathering, coming so short a time before, somewhat injured this one. However, it was a great assembly of actual Gleaners. The clergymen and leading laymen who occupied the front rows of the platform were all Gleaners, as well as the hundreds of ladies and young men in the body of the hall. One of the features of this gathering is the hymn-singing before the meeting itself begins; and this was as striking as usual. The hymns sung then, or during the meeting, were "The Master comes, and calls for thee," by Miss E. M. Grimes, in the new edition of *Hymns of Consecration and Faith*; "The sunset burns across the sky," by Mrs. H. G. Thwaites (printed in the November GLEANER); "I will sing the wondrous story" and "In the shadow of His wings," Nos. 535 and 571 in the new supplement to *Sacred Songs and Solos*; Miss Stock's "A cry, as of pain," as in the afternoon; Bonar's "Rejoice and be glad, the Redeemer has come"; the familiar "When the mists have rolled away," from *Sacred Songs and Solos*; and T. Kelly's "Look, ye saints, the sight is glorious." Of the addresses, a condensed report is given below. It was pleasant to hear a distinguished servant of the Queen like Sir Charles Bernard, and a Christian officer like Colonel Morton, address the assembly as "fellow-Gleaners." India, China, and Africa were appropriately represented by Mr. Barton, Mr. Hoare, and Mr. Taylor. During Mr. Thwaites's very practical and vigorous speech the cheers rang out again and again from all parts of the hall; but towards the end of the evening all applause was suppressed while Mr. Webb-Peploe delivered his solemn and stirring words, which he closed with a very up-lifting prayer.

The collections and sales of tickets realised over £64.

BISHOP INGHAM'S SERMON.

"*The Lord working with them and confirming the word with signs following.* Amen."—ST. MARK xvi. 20.

THESE are the last words of this Gospel. We can turn over a few pages and fill up what is wanting—how, for instance, the Lord could be ascended and yet with His followers—how work with them, confirming the word? Not a hint in the Gospel suggests the Comforter, or the work that, by His indwelling, these men and women should do; but yet, I suppose, it will not be denied that this short Gospel alone contains a perfect statement of salvation, and a distinct command to preach it everywhere, and an indication that the Lord would ever be with such preaching all the days.

My brethren in the Lord, if, as is undoubtedly the case, it is our right, and privilege, and duty to glean from not less than sixty-six volumes of this great *Bibliotheca Divina*, that which is able to throw light on this Gospel and its relation to us, and ours to it, the reason, surely, must be found in the Lord's continual purpose that we, too, should be

fully equipped to go everywhere

in the service of this Word, and to find, ever and again, its grandest defence in the sure signs that ever follow its reception into the heart of man. I suppose we may call this anniversary celebration, falling, I

note, this time, on the eve of All Saints, the annual review of our forces. We may be sure that something of this kind is in store for us to-night. Will it not be well, then, before we do this, ay, before we swear loyalty afresh in taking the ancient sacramentum (oath) of allegiance to our Master with purpose of fresh and better service, to enter upon

a brief and solemn review

of our status in and under Him? It is so important to understand something of those spiritual laws on which successful service depends. One or two of them, at least, we may glance at.

My first thought is suggested by the very words I have selected, "*the Lord working with them.*" Now, casting your eye back over this short Gospel, and noticing the too evident ambitions of the disciples, could the Lord before Pentecost finally and fully co-operate with such men? Was it not a fact that it was the Lord's inability to humour national hope in this direction that led up to the cross?

"God with us."

That, and nothing less, was the condition of things under which these first disciples had been living. *Yet they were not fully with God!* All that time of intercourse with the Lord, the privileged sight of so many mighty works done by Him—this was very needful tutoring no doubt—but it could not supply the place of the endowment at Pentecost. Now let us hope no one will become a gleaner for the Lord without self-examination on this point: "The Lord is *with* me in His Word and His Church, and all the traditions and associations of Christianity—am I *with Him* in all the points about which He has spoken? or am I merely resting on the accidents of Christianity which abound in this land, substituting association with Christ's cause and people and works for spiritual life?"

If you want to see how little all these holy associations had prepared the disciples for the Lord's methods and plans, you have only to glance at the state of things just before the Ascension. National aspiration was still to the front. No! we may be sure that this allusion at the end of this Gospel, "*the Lord working with them,*" implies a knowledge common to the writer of the Gospel and to those for whom he wrote, of Pentecost. "*God with us*" had become

"God in us."

How marvellous was the change of mind, and elevation of view, resulting from the coming of the Holy Ghost! We may say that the Master's view, and the Master's thoughts, and the Master's purpose, became the possession of the disciples—for God was *in* them. How real this indwelling was in those days; how fully it compensated for the bodily withdrawal is seen from the fact that that withdrawal, so far from leaving a void and a gap, was followed by a sense of presence, and a fulness of joy never realised before!

And we are subject to the same spiritual law, are inheritors of the same spiritual presence and power. I love to think, in this light, of us, when once in the Lord, as being, in our relation to Him, what the vine-branch is to the parent stem and root, and as being, in relation to our fellow-men, what the branches of trees are to our daily experience—that on which leaf and fruit and flower grow, that by which the life of the tree communicates itself to mankind. Thus considered, we see how *quiet, yet sure and continuous* our strength may be for God.

"*The Lord working with them*"—Yes, the Lord will use His own spirit-born mind and life power, and perhaps no more inspiring thought can come to us as we glean in the great harvest-field, than the knowledge that our personalities are as necessary to the Lord for *completing* what He "began to do and to teach," as His own blessed Body was to the accomplishment of the *first* purposes of the Incarnation. Yes! We are the bodily instruments necessary to Him who, as we read in the verse before my text, "was received up into heaven and sat on the right hand of God." And *Christ in us* is the all sufficient equipment for this noble and blessed instrumentality.

Consider for a moment, next, the necessary result of this Divine life in us: We are with God—with Him in purpose and plan, seeing, indeed, far below but yet in line with His vision. You see this miraculous insight for the first time in St. Peter's first sermon, and on through all subsequent apostolic teaching and preaching. These men are with God, because God is, by His Spirit, in them.

We have rapidly traced these men now through three phases in which we have seen them, and we have marked that they correspond with our own spiritual experience:

God with us.

God in us.

We with God.

It is a very natural development to go a step further and adopt St. Paul's language in one of his letters—

"we workers together with God."

This is our great privilege—God Himself has redeemed us for this very thing, and we succeed and shall more and more succeed *because we abide*

in Him and He abides in us. Never let us forget that not only do energy and true success come from this Divine Life in us, but the mind and judgment, the skill and understanding to devise and to plan our methods. In these days, when such unworthy means are so freely used for good ends, we shall remember the Lord the Spirit, on whom we depend to work with us and confirm the word, is easily grieved, and may be tempted to withdraw His holy co-operation. We Gleaners believe that we have, by the Spirit, rightly comprehended the mind of the Lord as the true work of His Church until He comes back. We believe that the line of Divine purpose is that true witnesses to the Lord Jesus should go everywhere and live and preach the Word. And we are here to strengthen ourselves in God and one another in this Holy Communion for this end. And what a communion and fellowship indeed is ours! We are fellow-citizens with every dear brother and sister in the Lord in every land, in every darkest corner of the world, some of whom we have helped to send there. We are fellow-citizens with saints in every age who have worked for the Kingdom, and, like all true citizens, the King and the Kingdom, the name, and will, and power of the King, the spread and administration of His laws—these are our great concern, and there are not wanting sure indications that the call is come for a gleanings of men and women as well as money on a scale beyond anything that has hitherto been attempted for this great end.

One word more. They with whom the Christ had been, who now were in Him and He in them, and who were thus with Him in plan and purpose,

"went forth and preached"—where?

"*Everywhere*," and then immediately upon this word "everywhere" follows the statement that the Lord worked with them. As you glean from the great harvest-field, there will be many in this congested area at home who will call you visionary and impractical and unwise. But you possess abundant evidence in this last decade of this past century of missions to show that we believe that the Lord only works with a *catholic system*, and that those who are awake to see this are actually the means of untold revival in all departments of home work.

Let us remember, finally, that "*everywhere*" includes faithful witnessing in the home, the parish, the "trivial round," and the "common task," and that it includes also the whole world. And we actually find that the Lord does deign to work with us, does confirm the word, and in many ways, all unexpected, "all these things" (things which our Heavenly Father knows as men and women we need) are added unto us. "Therefore, my beloved brethren, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain for the Lord."

The Afternoon Conference,

was opened with a hymn, and prayer by the Rev. G. R. Thornton. Mr. Stock then said that he had received many letters containing prayers for a happy and successful gathering, and intimations that in several places Gleaners' prayer-meetings were being held on the same day. One lady had sent a bouquet for the Chairman's table. Miss Cornelia Sorabji, the Indian "girl-graduate," whose portrait had appeared in the *Gleaner*, had also expressed her wish that the presence of the Lord might be fully recognised in the meeting, and had sent a message which would be found deeply significant, "I will bless thee, and *thou shalt be a blessing*." Mr. Stock then briefly reported the progress of the Union in the past year (see p. 197), and announced the new "Gleaners' Own Missionaries" (see also p. 197), and the new Motto Text.

MRS. GREAVES, of the C.E.Z.M.S.,

who was the first of the appointed speakers, drew attention to the words "Go out quickly into the highways and hedges of the city." She said that it seemed that the Lord is specially calling His people to go out into those highways and hedges, of which there were many in India, where she had been working. More particularly was this so in the *schools* where Christian influence could not be well measured. Many instances were quoted of idolatry having been renounced through its means, and the faith of some of the children was very striking. The *work in the villages*, too, was most important. There, indeed, the striking significance of the text appeared, the "highways and hedges" were literally before the missionary, and it was beautiful to think how God thus sent the missionaries into the very spot where they ought to be. Their presence among the rural population, the example set by them in their appearance, dress, and superior habits of life was most effective. She instanced one case, in which the *clean* white dress of a convert was the means of drawing out the confession that the speaker for years had been longing for a "heart washed clean like your dress." Mrs. Greaves closed with an earnest exhortation that the Gleaners should be "thoroughly saturated with missionary information," and begged them not to say they had "no call," for the sorrows of the Heathen were "a call"; nor to say they "were not fitted to go," for God can fit all whom He chooses!

MISS DAVIES, of the Indian Female Normal School Society,

then spoke of the good work being done in the Mohammedan Zenanas in Bombay, and told an interesting story of a case where she had been permitted to accompany a lady doctor, and so to have an interview with the lady of the house, which interview ended in her being asked to come again, and bring the lady a Bible. The husband, however,

objected to his wife reading the Bible. "What was the good of a *woman* reading the Bible," said he, "since a woman has no soul?" There was a very large and important school in Bombay where only Mohammedan girls were educated, but sixty or seventy of those girls were converted. Were there none among her hearers who would leave their gleanings at home and take up their Cross, and go forth?—but no, there was no "taking up the Cross"—it was such a blessed and happy work for Jesus.

MISS GAGE-BROWN, of the Female Education Society,

who was labouring in Palestine, said that in almost every missionary's house there the card of the GLEANERS' UNION could be seen. Her work, however, had not progressed so far as to enable her to speak of *gleaning*. Their field was too bare. Superstition abounded. Difficulties increased. But "we are just asking Him for showers of blessing." It was such a comfort to think that the enemy could not *spoil* the seed. The sheaves would be gathered in—not the tares. *Now* was the day of opportunities, *then* would be the day of results. If they could only *see* the people listening, it would rejoice their heart. Once a week she held a Bible meeting for women and girls, but the men came too in large numbers, and there would be quite a background of men and boys. In the dispensing of medicine, none was ever made up without special prayer, and when the people came for any, there were plenty of opportunities to tell them of Jesus, and how *much* they wanted to know! They were not satisfied with having their personal wants attended to—"Come *yourself*," they would say, "and kneel down, and pray, for God will bless *you*." Nine or ten villages round Shefa Amr were simply longing to hear the Gospel, but more workers were needed. And it was a great blessing to have a fellow-worker, because of the mutual help and comfort; and when difficulties arose they would always pray about them, directly and together, and thus soon surmount them. Difficulties there certainly were—"but never think it must be such hard work to have to put up with so much that is so different from the refinement we have been used to," for they would hardly believe how perfectly natural it all became after a time. She was as happy as the day was long, and *just longing to go back!*

MRS. R. W. STEWART, of the C.M.S. Fuh-Kien Mission,

then remarked upon the great responsibility of having to speak for such a country as China; but she must be that day a voice for those who cannot speak for themselves. Before she came to England, a Christian Chinese woman had besought her, with tears in her eyes, to tell the English people that thousands of her country-women were dying without God. Almost the last words her Chinese sister, Mrs. A. Hok, had said before she returned were, "I must go back to China; you will see many more English sisters. Will you give this message? 'Women in China are living and dying without God. Come over and help us! If they only knew it, they would surely, surely come.'" We do not realise that it is a matter of life or death. This is why so few are in the Mission-field. If we could only *see*! "Lift up your eyes and *look*." Then our hearts would be touched and melt with pity. Then we should pray that labourers might be sent forth. "Whom shall I send?" Send *me*. No joy of earth can come to us like that of seeing the look of helpless sorrow on an inquirer's face change into one of deep content.

Again, Mrs. A. Hok, when she was asked why she came all the way to England, gave two reasons: (1) There were so many to speak to and so few voices were speaking, and (2) she knew now what God had done for her, and one day she would have to face the Master. How could she stand there and say she had done nothing for those who did not know of Him? But, if she came to England and pleaded with her sisters, then she could say that she had done *all that she could*! Could we who were present give the Master that answer, "We have done all that we could"?

Then followed a hymn, and prayer by the Rev. E. D. Stead.

"WHAT SHALL THE ANSWER BE?"

Slowly.

Words and Music by SARAH GERALDINA STOCK.



p. A CRY, as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing;
It comes unto me;
It comes unto thee;
Oh what—oh what shall the answer be?

p. Oh! hark to the call;
It comes unto all
Whom Jesus hath rescued from sin's deadly thrall;
Come over and help us! in bondage we languish;
Come over and help us! we die in our anguish;
It comes unto me;
It comes unto thee;
Oh what—oh what shall the answer be?

p. It comes to the soul
That Christ hath made whole,
The heart that is longing His Name to extol;
It comes with a chorus of pitiful wailing;
It comes with a plea which is strong and prevailing;
"For Christ's sake" to me;
"For Christ's sake" to thee;
Oh what—oh what shall the answer be?

f. We come, Lord, to Thee,
Thy servants are we,
Inspire Thou the answer, and true it shall be!
If here we should work, or afar Thou shouldst send us,
O grant that Thy mercy may ever attend us,
That each one may be
A witness for Thee,
Till all the earth shall Thy glory see!

The subject of PRACTICAL WORK FOR GLEANERS was then considered.

MRS. PERCY BROWN

gave in detail the account of the formation of the new Gleaners' Library. In this work, she remarked, each one who could not go forth

to the field, but who was obliged to stay at home, could help. The need of such a library had been very much brought before them during the past year. In the country branches, where books were hard to get, friends had lent them, and the consequence of lending these books had been that interest in the missionary cause had been deepened. But then arose the question, How could *more* books be obtained? How could a fresh supply be had? This was not easily answered. The need had arisen, and must be met. Surely the Lord would stir the hearts of some among the Gleaners, either to send some books, or to give the money for their purchase. So it had been settled to open the library, and in Mrs. Percy Brown's own home in Victoria Street, for, as she pathetically observed, "there was not space enough, as we all knew, at Salisbury Square for books, or for anything else! We will therefore give the room, and we ask you Gleaners to give us the books." The scheme was yet in its infancy, but its growth had been fostered in many ways. One lady had allowed Mrs. Brown to say a few words about it at a working party in her house. On another occasion, after a meeting in a hall, a collection of £3 17s. was realised. Publishers had been applied to, who most generously responded, and offered their books at greatly reduced prices. The Religious Tract Society had made a grant of 327 books, and the Society for Promoting Christian Knowledge had a similar request in contemplation. By the loan of interesting and instructive biographies of missionary workers, helpers, and founders of Missions, an intelligent interest in the Master's work was created, and the readers became thoroughly acquainted with the missionaries themselves, and the people and lands in which they were at work. Parcels had been received of what appeared to be the "turnings-out" of old cupboards, loose magazines, dusty and unbound, old reports, and other rubbish. But surely they did not wish to give to the Master that which they did not want themselves! Could not each one present do something to aid this work? This was a very small corner of the field to glean in. But let the work be done thoroughly and well in every little detail to His glory. Even here they could "lift up their eyes and look," and their interest would be deepened, and their hearts be warmly stirred.

MISS EVA JACKSON

then read the command to the children of Israel to "go forward." If they were true "children of Israel," who was a Prince and *had power*, they must "go forward." Some of them, alas! were not permitted to "go forward" in the sense of going abroad; but were reminded that they who "tarried at home divided the spoil." They would not, however, divide the spoil if they did not seek to divide the work. Miss Jackson told how she had started a branch of the Gleaners' Union in a northern seaside village where she was staying. One day she had gone out for a row, and discovered that her boatman was not only a Christian, but a member of the Gleaners' Union—the only one in the whole place. He had been enlisted by a visitor who sent him the *Gleaner* every month. She proposed that they should have a Gleaners' meeting in the village on the very next Sunday evening after church; and she herself, after obtaining the vicar's permission, wrote out and distributed about 150 notices. When it became known that a lady was going to speak, additional interest was aroused, though one woman remarked that they already knew a great deal about the missionary work, as they had a meeting once a year! Here, then, Miss Jackson said, was another work for Gleaners—to try to enlist fresh members. This also was but a small work, but would be found to be one of great blessing.

MISS G. A. GOLLOCK

spoke of work among the children, and the Sowers' Band. She referred to the need for more missionaries, and begged the Gleaners to think of those who might hereafter be the missionaries. There were four important reasons for work among children. (1) For the sake of Missions; (2) for the sake of the Gleaners; (3) for the sake of the children; (4) for the Master's sake. Let them think first how much children can do. Here, then, was yet another field for work, and even the busiest people might do a little more if they liked. "But," say some, "I have not the same 'gift,' as So-and-so has, I could not do this, that, or the other." Quite true! but the blessed Master has given to every one of us something that we *can* do. She reminded the meeting of the lines—

"Do what you can, being what you are,
Shine like a glow-worm, if you cannot like a star;
Work like a pulley, if you cannot like a crane;
Be a wheel-greaser, if you cannot drive a train!"

And might she just say to the lazy Gleaners, wake up! and get to work at once. And get to work amongst the *children*, for nothing would bring them closer to the Lord than the remembrance that they were seeking to win His little ones to Him. How many a young life has been changed, and a career for good started by having listened to the call of God, through one of His servants, in early childhood. The speaker herself could testify from blessed experience that the Holy Spirit of God *can* convict and convert a child. Was there no one there that day who had the sweet memory of a child taken from the earthly home to the bright home in heaven—young though it might be—yet saved by belief in the love of Christ, and taken in His arms of love

into His home above? But are there not many boys and girls in heathen countries who are dying day by day without that love, and are there not many grown-up people who do not know the depth and value of the love of a child? No love is so sweet, no feeling so keen as when the little arms cling lovingly around us in sympathy. Is it any wonder that the Lord Jesus Himself said, "Suffer the little children to come unto Me," and that He took a child and put it in their very midst? It must be even sweeter still when the love of that little one has been won through and for the love of Christ, and perchance through giving up something for His sake.

Miss Gollock then referred to the organisation called "The Sowers' Band." If the children were being reached by any organisation already;—well and good. If that organisation were thought to be the better way;—well and good. But what the Gleaners' Union has been to the elder ones the Sowers' Band is intended, by the grace of God, to be to the children. They must ask for the same Spirit to be given. Old Associations have a sort of natural dislike to new Unions, but it is wonderful how after a time that dislike wears away. The Juvenile Associations will find the Sowers' Band a very great help. It is not pro-

posed at all to interfere with local contributions;—they are not wanted to go into the Sowers' Band. Freewill offerings only are asked, over and above those usually given to the ordinary associations. As living boys and girls, the Sowers' Band will be found useful in parishes where at present there are only dead missionary boxes! The Sowers' Band would also be found exceedingly useful among the higher classes as a means of linking the children together. If they felt that God wanted them to work, would they begin to do it, and do it at once?

MRS. BANNISTER

then offered a few closing words on the mystery of the power of prayer in our missionary work. God had ordained that prayer was the source and centre of every blessing, and in prayer His promises were waiting fulfilment. If the work was to prosper, they must pray as they had never prayed before. God is waiting, the work is waiting, all the resources of heaven are waiting, and God's people are asked to pray that His kingdom may come. Upon the prayers of the Gleaners and on the prayers of Christians throughout the world, the great ingathering of the Harvest-field depends.

The Evening Meeting.

AFTER the opening hymn, and prayer by the Rev. F. E. Wigram, Mr. Stock gave, as in the afternoon, a brief résumé of the work of the past year and of the progress of the Union.

Sir CHARLES BERNARD, the Chairman, then addressed the meeting. After reminding his audience that they had gathered together that day for the double purpose of thanking God for all that He had graciously allowed the Union to be the means of doing, and of praying for yet further blessings; and after having touched upon the grand privilege of being allowed to take any part in the Master's cause in foreign lands, he referred to the establishment of the Gleaners' Union and other kindred organisations, and expressed his opinion that to the Gleaners' Union is due a part, at any rate, of the great increase in missionary interest which has been shown throughout England during the last few years. He trusted, however, that what the Union had done was but the earnest of far greater things in the future. He believed that the time was coming when a single year would see as many as a thousand workers offering themselves to the Church Missionary Society; when a really proportionate part of the great income of England would be entrusted to the stewardship of the Society; and when such a volume of prayer would rise from every diocese and parish in behalf of the foreign work and workers, that the God of Missions, who now hears prayer, would be able to fulfil that promise made so many centuries ago, that His dear Son, our Saviour, "should sprinkle many nations."

COLONEL J. F. MORTON,

who addressed his fellow-Gleaners as "Comrades," and described himself as "one of the last recruits," thought they all ought in all Christian work to get into God's line, and see what His purpose is, and throw themselves into that purpose. God has a purpose and God has a will, and God's purpose is to bless the world, to recover the human race from the effects of the Fall, and to fill the whole earth with His glory. That is His intention, and it will be infallibly carried out. The whole Scripture is full of it (*cf.* Isa. xi. 9, xl. 5; Ps. lxxii. 17; Phil. ii. 10, 11). This is certain to be the case; universal blessing shall accrue, and shall rest upon the world. The human race shall be relieved from the effects of the Fall, and all the world filled with God's glory. No doubt a combination of evil will prevent and delay it possibly, for an infinitely wise purpose, but it will come to pass. Then what part should they have in carrying out this purpose of God, for they were fellow-workers with God? How should they assist this and help this forward? At one time he used to think it was going to be done by the direct means of missionary societies. He thought that at last the whole world would be converted through the agency of missionary societies; but he had read his Bible since then, and did not think so now—not directly. He thought we may see God's purpose in three ways—three dispensations. The first dispensation was that of selection. He selected Abraham and his offspring to be the disseminators of His Word, and He intended, so to speak, to bless the world through them.

But they failed, and the people called to be a blessing through him have now been chosen from amongst the Gentiles—all those who compose the Church of the living God. This Church is the Bride of Christ, and what missionaries are doing, is to collect the people from north and south and east and west and to bring them to Christ. The Holy Spirit, in the person of the Lord Jesus Christ, is the agent doing this, and He is doing what Eleazar did for Isaac—finding a Bride for Christ. He is convicting men of sin and their need of such a Saviour, and convincing men of the wisdom of accepting such an offer by showing them the riches and beauty of the Lord Jesus Christ, so that when the question is pressed upon them, "Wilt thou go with this man?" the answer is, "I will go." It seemed, therefore, to be their duty as Gleaners to do more than ever they had done before to bring souls to the knowledge and love of Jesus Christ. It is hopeless, until the Lord Jesus Christ comes Himself, to suppose that the world will be converted—therefore their business was to help forward, to press on and help forward, the coming of the Lord Jesus Christ. They had been turned from idols to serve the living God, the true God, and to wait for His Son from heaven. He will come with a shout, and the people of God will meet Him in the air, and then the nation of Jews will come into their proper place again, and all the promises shall come to pass. They must hasten the coming of the day of the Lord by giving themselves up body, soul, and spirit to His blessed work of evangelising all the nations of the earth.

THE REV. E. N. THWAITES, Rector of Fisherton, Salisbury,

said they had met that night as disciples of the Lord Jesus to consult together as to what they could best do to increase their Lord's kingdom. The Gleaners' Union had helped to weld the great and small, rich and poor, together, and union was strength. He looked to see what this Union had done and he saw a most remarkable rise in the circulation of the *Church Missionary Gleaner*, which is the organ of the Gleaners' Union. In the year 1886 the monthly circulation of the *Gleaner* was 37,000; the next year it was 47,000 a month; the next year it was 50,000; and in 1889 it was 55,750, or, in other words, no less than 669,000 copies were circulated within twelve months. He hoped every man, woman, and child would take care always to have it once a month and read it. He hoped those who had anything to do with the Gleaners' Union would take care all members had it and read it. He would mention another benefit of the Union. Speaking as a country parson and from a country point of view, he could say that the Committee of their Missionary Association used, in days gone by, almost to be limited to the clergy. Now in regard to the Gleaners' Union ladies and gentlemen, young men and young women of all positions might now come to the help of the Lord against the heathen superstition that abounds. The Union, too, had answered what had been to him for a great many years a most difficult question, What are the good friends of the Church Missionary Society to do in a parish where a clergyman who was an earnest supporter of the Society, is removed, and another comes who does not take an interest in it? The answer now was plainly clear. The members of the Gleaners' Union there would support it through thick and thin, parson or no parson; they would work for the Mission-field; they would try in every way to glean all they possibly could. Now he would give a few suggestions to his fellow-Gleaners. The first was, to get as many members to join as they could—not as many numbers to join, but as many members. They wanted no sleeping partners. They would only be drags on the chariot wheel, and do harm. They wanted men and women of God; they wanted men and women of missionary spirit and men and women of prayer. They should get as many as they could of these to join the Union. The second was: That in every branch through-

out the country there should be a monthly meeting for prayer and for the giving of information. This ought not to be sustained by a deputation from outside, but by the local members themselves; they must read missionary information and then give it out. The next suggestion was this: he would say to every member of the Gleaners' Union, Do something for missionary work. If they could not do what somebody else had done, then let them do what nobody else had done. With millions of heathen dying and perishing for want of knowledge of the truth as it is in Christ, in the name of Almighty God, let them *do something*. He should recommend that the Gleaners' Union branches should try to have a Church Missionary Loan Exhibition, large or small. They tried it in Salisbury; they prayed about it for weeks, and God gave them success. And when the great Church Missionary Anniversary came round in their neighbourhood, let them do all they could to make it a success. He might give them many other suggestions. He might tell them they ought to visit and ask for subscriptions; he might recommend them to start a Juvenile Association. He had great faith in the children: his parish was a very poor one, and yet last year there had been subscribed by the Juvenile Association £75. He might recommend that the missionary work should be specially brought before the whole household in family prayer. And he might recommend his brother members who were clergymen to give once a quarter a surprise sermon. Let them spring it on their congregation without any collection. Let superintendents of Bible-classes do the same; and also those of our Sunday-schools. All ought to aid. Let not the main object of their Union be simply to push forward the Missionary Society, but let their great object be to push forward God's great missionary cause.

THE REV. JOHN BARTON, *Vicar of Holy Trinity, Cambridge*, just back from Tinnevely, was glad to bring a good report. Though all was not as they could wish, yet much good work was being done. But what is the great want of Tinnevely? There were 90,000 Christians and about 400 agents, but they needed English officers. Who were to be the officers? He referred to the Rev. T. Walker (a Gleaner!) and his itinerating band; but it took him two years to get round the province. Increase his band fourfold, and they would get round in three months. Were there none who could go? He described a parting interview on his return to England with an old Christian who said he did not know what they would do without their leader. Mr. Barton suggested that the Christians should not always want nursing; they should manage for themselves; but the reply was, "Sir, we have pastors, we have catechists, but we want leaders; we want some one to whom we can look up." Would the Gleaners make earnest prayer to Almighty God that He would thrust forth leaders for Tinnevely?

THE REV. J. C. HOARE, *of Ningpo, Mid China*, could not fail to note on his return to England after eight years' absence the great spread of interest in missionary work. He noted some unhealthy signs about it, and many healthy ones. In the latter he should place the Gleaners' Union, because it was a union with the definite purpose of acquiring and diffusing knowledge. Knowledge was strength. But knowledge involved responsibility. He quoted the remark of a Chinese mandarin, "If only the people that profess this religion were to live in accordance with its precepts, this religion would spread all over the world." He called upon them all to *work*, whether in foreign lands or at home as God appointed for them. Those who could not go out could make the needs known to others who could. He referred to the lamented death of the Rev. T. Harvey just after his marriage and on the eve of his starting new work in Tai-chow, and he charged them of the Gleaners' Union to see that that place was not left unoccupied.

THE REV. W. E. TAYLOR, *of East Africa*, put forward the claims of Africa and appealed for more labourers, stating that during the ten years he spent in Africa he had known twenty-one Protestant missionaries who had died, without including several who had died since his return to England. He pleaded for reinforcements at once, as *now* was the time for the work to be done. Mohammedanism on the east coast had hitherto been content to remain quiescent, that it might prosper by the slave trade; but once the slave trading was suppressed Mohammedanism would proselytise. When once the Natives became Mohammedan it was hard to get an open ear for the Gospel. He begged them to present an undivided front; to join with all who are preaching the true Gospel; and to do their best for East Africa.

THE REV. H. W. WEBB-PEPLOE addressed the meeting as follows:—I want you all to realise that while the title of "Gleaners" may sound now with a familiar ring to our ears, it ought to convey to every soul a deeply solemn spiritual voice direct from the throne of God Himself, so that we may not flatter ourselves that we have done our part when we have collected a few pence and offered coldly a few spasmodic prayers. There is a stern reality in the great battle which God has called English Christians to carry out. Consider the solemn position that God had called His people to occupy in the grand battle that is to be fought before Jesus comes. In Numb. iii. 6, 9, we find, "Bring the tribe of Levi, and present them unto

Aaron, that they may minister unto him . . . they are wholly given unto him out of the people of Israel." And again, verse 45, "They shall be mine. I am the Lord." When you consider what these Levites were, I think the case will seem strangely parallel to that which is to be found among ourselves. There was a great crisis in the history of Israel when Moses came down from the Mount, and found the people given over to idolatry. At that moment the spirit of the man was stirred within him, and he cried, "Who is on the Lord's side? Who?" And there stood forth the one tribe of Levi, and with the sword girded on the thigh, he sent them through the camp to slay those who dared to stand forth as idolaters. But the spasm, as it were, of deep feeling that called out these people to offer themselves to the service of God was not to be evanescent and allowed to pass away with the one great action. From the moment these people offered themselves to God for this special service of the deliverance of the tribes from the curse of idolatry, God put His seal on them, and claimed them for His own for ever and ever. And the Church of God in the present day has been practically doing by the mercy of God—in its true spiritual membership, at least—the very same thing that Levi did. That tribe, in a crisis, rose up and with zeal devoted themselves wholly to God's service. There has arisen a strange and solemn crisis in this generation; there has been an awakening of the conviction that we, the people of England, and the Churches that know the Lord, have been practically giving ourselves up to idolatry, and a call from God, has echoed through the land, "Who is on the Lord's side? Who?" Out of the people of God, an earnest band has arisen, who may be distinguished as Levites, people who have offered themselves to the service of God. They have passed through the length and breadth of our land, calling upon the whole people, as it were, to stand forth and be delivered from the curse of God that is upon them. God has mercifully blessed them in their work. God has, I believe, put His hand upon those who consecrated themselves to this one great act on His behalf. He has said that those people are, from that moment, wholly given unto the great High Priest, Jesus Christ, whom God has anointed over the servants of the Lord for His business—the business of God in holy things.

And what is that service? Look at Deut. x. 8. Can any honour be greater than that? And if ever there was a select people, it must be those who are working as Missionary Gleaners in one great Union, upon whom God has put the high calling of being consecrated wholly to the high priest's business of ministering to Jehovah himself. And you and I are called to say how much we are ready to offer for the service to which the Lord has called us. Remember it is an awfully solemn thing to have come forward when there has been idolatry in the land, and to have said, sword in hand, "Here am I," and then as soon as the spasmodic emotion was over to sit down upon the lees of self-satisfaction, and think, "My part is over and the idolatry is quenched in this particular part of the camp, and I may rest now upon my reward." No, it is from the very moment that the first victory on behalf of the Lord has been gained that God's seal is upon every one. You will still need to have the sword on the thigh. The Lord is calling us forward to say what we will do on His behalf. Is it possible that in the present day, with all the blessings that God has given us, so many can be justified in clinging to their home just because they love the idea of home, and money, and pleasure, and self-ease, and gratification of the things of the body? Can it be possible in this day, with the conviction upon most of us, that there is a great account to be given up to God of the way we have spent our life—that we are dying men whom God has sent to speak to dying men and women, and yet are going to sit still and be easy because we have made one great spasmodic effort, and think we have delivered our part of the camp from idolatry? We thank God for the excitement and the emotional moments,—when Aaron may stand among us and say, "Who is on the Lord's side? Who?" and a mighty host rises up even in this hall, saying, "I am ready to go and do a little fighting this very hour,"—that is not sufficient. It is in the quiet time that God's business is to go on; there is no great romance when God takes his Levite tribe and puts before them the whole of the work of the tabernacle, the whole of the burden-bearing of his house, and says, "This has to be carried out; this has to be done before Israel." There are men and women wanted who are prepared to take up this blessed privilege, and they shall find it is no burdensome task which God gives to those who are ready, not only to be faithful in an hour of excitement, but even unto death, that they may fight and die faithful soldiers and servants of the Lord Jesus Christ, their captain. What shall we say to our God to-night when we go home and kneel down? Let us have one great thought—the call has come, Levi is there, souls are dying. What am I going to do with the life that remains? Who shall have it? What will you say in answer to your God to-night when He asks in all His tender patience and love, "I gave My Son for thee; what hast thou given to Me?"

Mr. Webb-Peploe concluded by offering prayer, and after a closing hymn, the Benediction was pronounced by the Bishop of Sierra Leone.

NEW LOCAL BRANCHES FORMED DURING THE PAST YEAR.

LONDON AND SUBURBS.

BAYWATER, St. Matthew's	Capt. Elverson, 31, Clanricarde Gardens, W.
BRIXTON, St. Matthew's	Miss E. Garland, 77, Tulse Hill.
CHILD'S HILL, All Saints'	Miss Jessie Southwell, Gurrey Lodge.
DULWICH, St. Jude's	Mr. F. S. Liddard, 8, Milton Road, Dulwich Road.
FULHAM, St. John's	Mr. T. Holland, 54, Wadham Grove.
HATCHAM PARK, All Saints'	Miss Harwood, 43, Peppys' Road, New Cross.
HOLLOWAY, Upper, All Saints'	Rev. T. W. M. Woodward, 40, Fairmead Road.
" St. George's,	Mr. A. Marriott, 6, Dalmny Road, Tufnell Park.
" Tufnell Park	Rev. W. F. Pelton, Highcroft Road.
HORNSEY RISE, St. Mary's	Miss Chapman, 2, Arundel Square, N.
ISLINGTON, St. Mary's	Mr. W. A. Pite, 5, Bloomsbury Square.
MARYLEBONE, All Souls', Langham Place	Miss J. L. Barner, 11, Montagu St., Portman Sq.
MARYLEBONE, Portman Chapel	Miss A. Porter, 33, Petherton Road, N.
MILDMAY PARK, St. Jude's	Mr. H. H. Poole, 8, South Road.
NEW SOUTHGATE	Miss Rayner, 14, Park Place Villas, Maida Hill.
PADDINGTON, St. Mary's	Mr. E. J. Readdy, 42, Hanover Park.
PECKHAM, All Saints'	Mr. W. C. Haskew, 4, Latimer Terrace, Worsley Road, Leytonstone.
STRATFORD, St. Paul's	Miss M. Tuck, Normandy House.
WALTHAMSTOW	Miss M. Carpenter, 23, Leinster Square.
WESTBOURNE PARK, St. Stephen's	Miss M. Howse, 26, "

PROVINCES.

ABERGAVENNY	Miss A. Gabb, St. Arvan's, Albany Road.
BATH	Mrs. Wilson, Widcombe Vicarage.
BIRMINGHAM, APTON	Miss Eliot, The Vicarage.
" Christ Church, Sparkbrook	Mrs. Tredennick, The Vicarage.
BENNINGTON	Miss Disbrow, The Rectory.
BICKLEY AND CHICHESTER	Miss S. E. Howard, Westleigh, Bickley.
BRIDLINGTON, St. Mary's	Miss S. W. Cooper, Oak Leigh, Hick Street.
BRIDLINGTON QUAY	Mrs. Harland, Rosendale.
BIRKENHEAD	Miss A. Worthington, Village Road, Oxtou.
BROMLEY	Miss Dewey, South Hill Wood.
BRIERLEY HILL, STAFFORDSHIRE	Miss H. Rollinson, Moorville.
CAMBRIDGE	Mrs. C. Moule, 3, Newnham Terrace.
" St. Andrew-the-Less	Mrs. Mountford, 9, Park Side.
" St. Benet's	Miss G. C. Sweeting, 10, Benet Street.
CHILTERNHAM, Holy Trinity	Mrs. P. Smith, 1, Easton Villas.
COMBE ST. NICOLAS	Miss I. C. Harvey, Oak Lodge.
CULCHESTER	Rev. F. Varley, Greenstead Rectory.
DARLINGTON, Holy Trinity	Miss E. C. Hughes, The Vicarage.
FARNHAM	Mrs. R. Mason.
" Rowledge	Mrs. Parker, The Vicarage.
FOLKESTONE	Mrs. Lake, 18, Christ Church Road.
GATESHEAD, St. Helen's, Low Fell	Mrs. Redmayne, 2, Carlton Terrace.
GLASTONBURY	Mrs. Grant, St. Benedict's Vicarage.
HUDDESFIELD	Miss G. Bardsley, The Vicarage.
HULL, Christ Church	Rev. W. C. Penn, 88, Spring Bank.
ILFACOMBE	Miss Garbett, 18, Church Road.
LISKEARD	Miss Braine-Hartnell.
MANCHESTER, Christ Ch., Harpurhey	Mrs. Skinner, 1, Church Lane, Harpurhey.
MID-COTSWOLD	Miss G. S. Doherty, Oakridge Vicarage, Stroud.
PETERBOROUGH, ORTON WATERVILLE	Mr. H. M. Minton, Orton Waterville.
POOLE, DORSET	Mrs. Coote, Heathersett.
RICHMOND, SURREY	Miss F. Noyce, Park Gates, The Green.
ROTHAMPTON, TUNBRIDGE WELLS	Mr. E. Carless, 7, Spring Terrace.
STOKE NEAT GUILDFORD, St. John's	Rev. T. A. E. Williamson, Southborough.
" St. Saviour's	Miss F. Bell, 1, Waterden Crescent, Guildford.
STOUBRIDGE	Miss L. J. Daniel, 1, Lea Pale Road, Guildford.
SWANSEA	Mr. A. Price, Park Terrace, Bowling Green Lane.
SWANSEA	Miss E. F. Fry, 4, Devon Terrace.
SWANSEA	Mrs. S. Thomas, Port Tennant House, St. Thomas'.
SWANSEA	Mrs. Garthwaite, 2, Stafford Road.
SUNDERLAND, St. Thomas	Mr. G. T. Ferguson, 9, Rectory Terrace.
TAUNTON	Mrs. Binns, Haines Hill.
TROWBRIDGE	Mrs. Bomford, The Halve.
WALBERSWICK, SOUTHOLD	Miss Meade.
WATFORD, St. Andrew's	Rev. T. H. R. Oakes, The Vicarage.
WIMBORNE	Mr. F. Perrott, Taunton Villa, St. John's Road.
WIMBORNE	Miss F. M. Thomas, Dean's Court.
WINCHESTER, KINGSWORTHY	Miss Harden.
WOKING, Christ Church	Mrs. T. George.
" St. John's	Miss M. A. Bowles, St. John's.
WORCESTER (SKYREK)	Miss E. J. Binns, Diglis House.
WORTHING	Mrs. Young, Burnand Villa, Farncombe Road.
YORK	Rev. T. J. Clarke, St. Paul's Rectory.

(With local parochial Secretaries.)

IRELAND.

CORK	Miss A. Staapole, 28, South Terrace.
DUBLIN, St. Matthias	Mrs. Richards, 7, Lower Fitzwilliam Street.
" Harold's Cross	Miss G. Carnegie, 5, Mount Tallant Ter., Terenure.
" Sandford	Miss L. Johnson-Smyth, 84, Marlborough Road.
" Rathmines	Miss M. Seddall, 1, Palmerston Road, Dublin.
" Rathgar, Zion Church	F. Batchelor, Esq., 11, Leinster Road West.
ENNIISKERRY, Co. Wicklow	Miss A. Galbraith, Powerscourt Rectory.
ENNIISKILLIN	Miss J. F. Halahan, Rossony Rectory.
KINGSTOWN, Mariners' Church	Miss E. Rowan, Granite Lodge.
LISBURN	Rev. A. J. Moore, Christ Church Vicarage.
QUEENSTOWN	Miss A. Chester, Almorah Villa.

CONTINENT.

PARIS	Mrs. de Carteret, 51, Boulevard Bineau, Neuilly.
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COLONIES.

WANGANUI, NEW ZEALAND	Rev. A. O. Williams.
BALMAIN, SYDNEY, N.S.W.	Miss M. Walsh, Chafra, Clifton Street.

INDIA.

COTTAYAM	Mr. T. Korula.
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MEMBERS OF THE GLEANERS' UNION ON SEPTEMBER 30th, 1890.

In this list are included only those Members who renewed their Membership last year, and those who have been enrolled since September 30th, 1889.

Towns, Parishes, &c., with Thirty Members and upwards are named.

LONDON.

E.—Whitechapel, 32; St. Benet's, Mile End Road, 50; All Saints', Mile End, 127; St. Paul's, Stratford, 73	362
E.C.—	53
W.C.—	26
N.—Finchley, 68; All Saints', Upper Holloway, 43; St. John's, Upper Holloway, 30; St. Peter's, Highgate Hill, 39; St. Mary's, Hornsey Rise, 45; New Southgate, 31; St. George's, Tufnell Park, 59; St. Jude's, Mildmay Park, 34; Mildmay Deaconess' House, 30; The Willows, 41; St. Ann's, Stamford Hill, 31; St. Paul's, Canonbury, 173; St. John's, Highbury Vale, 83; St. James', Holloway, 291; St. Mary's, Islington, 48; St. Thomas', Islington, 43; St. Andrews', Islington, 57; St. James', Pentonville, 51	1410
N.W.—Hamstead, 179; All Saints', Child's Hill, 45; Emmanuel, Maida Hill, 121	442
W.—Paddington, St. Mary's, 56; St. John's, 70; Holy Trinity, 70; St. Stephen's, 61; St. Matthew's, Bayswater, 45; St. Jude's, Kensal Green, 77; St. Barnabas, Kensington, 58; All Souls', Langham Place, 55; St. Saviour's, Fitzroy Square, 47; Portman Chapel, 103	878
S.W.—St. Paul's, Onslow Square, 348; All Saints', South Lambeth, 61; Clapham, St. James', 127; St. Paul's, 73; Emmanuel, Streatham Common, 91; Balham, 44; Wandsworth, 41; St. Michael's, Wandsworth, 73; St. Matthew's, Brixton, 116	1352
S.E.—Norwood, 61; Gipsy Hill, 69; Brockley and St. John's, 97; All Saints', Peckham, 42; All Saints', Shooter's Hill, 83; St. Peter's, Greenwich, 65; St. Andrew's, Newington, 81; St. James', Bermondsey, 57	836
London total, 5,359.	

PROVINCES.

Bedfordshire—Bedford, 133; Turvey, 31	203
Berkshire—Reading, 221	290
Buckinghamshire—Wotton, Aylesbury, 45; Slough, 38	206
Cambridgeshire—Cambridge (including St. Andrew's), 68, 180	276
Cheshire—Birkenhead, 66; Chester, 202; Haslington, Crewe, 30; Macclefield, 158	519
Cornwall—Liskeard, 75; Par Station, 61	187
Cumberland—Carlisle, 187; Keswick, 67; Penrith, 39	378
Derbyshire—Chesterfield, 35; Derby (including All Saints', 40, and Christ Church, 30), 76	169
Devonshire—Exeter (including St. Thomas, 37), 141; Torquay, 109	344
Dorsetshire—Bournemouth, 37; Swanage, 31; Weymouth, 122	310
Durham—Durham, 106; Darlington, 89; Christ Church, Gateshead, 63; Sunderland, St. Thomas', 37; Hendon, 120; Bishopwearmouth, 47; South Shields, 33	488
Essex—Colchester, 66; Leyton, 39; St. Stephen's, Walthamstow, 47	294
Gloucestershire—Bristol and Clifton, 116; Cheltenham (including St. John's, 33, and Holy Trinity, 39), 278; Hanham, 58; Forest of Dean, 58	688
Hampshire—Bournemouth, 232; Winchester, 52; Southsea, 132; Southampton, 50; Ringwood, 47; St. Mark's, Portsea, 33; Sandown (I.W.), 42	748
Herefordshire	36
Hertfordshire	126
Huntingdonshire	22
Kent (not including London Suburbs)—Canterbury, 118; Dover, 46; Deal, 33; Margate, 45; Ramsgate, 83; Rochester, 42; Chiddington Heath, 32; Tunbridge, 33; Tunbridge Wells (including St. Peter's, 117, and Southborough, 65), 244; Wingham, 40; Woolwich and Plumstead, 63	
Lancashire—Baldernstone, 29; St. John's, Blackpool, 53; Bolton-le-Moors, 48; Bolton, 127; Accrington, 36; Didsbury, 67; Collyhurst, 30; St. James', Broughton, 45; St. Paul's, Kersal, 55; Liverpool, 119; Walton, 40; Southport, 53; St. Helen's, 87	1004
Leicestershire	61
Lincolnshire—Boston, 94	297
Middlesex (outside London)	78
Monmouthshire—Abergavenny, 39	62
Norfolk—King's Lynn, 49; Norwich, 90; Great Yarmouth, 30	280
Northamptonshire—Northampton, 99; Peterborough, 41	151
Northumberland—Newcastle-on-Tyne, 106	140
Nottinghamshire—Nottingham, 265	300
Oxfordshire	68
Shropshire	59
Somersetshire—Bath, 86; Keynsham, 33; Taunton, 51; Weston-super-Mare, 122	415
Staffordshire—Old Hill, 99; Wolverhampton, 102	287
Suffolk—Ipswich (including St. Peter's, 43), 290; Beccles, 71; Stradbroke, 35; Lowestoft, 53	587
Surrey (not including London Suburbs)—Stoke-new Guildford, St. John's, 10; St. Saviour's, 47; Redhill, 81; Farnham, 56; Rowledge, 49; Wimbeldon, 30; Woking (including St. John's, 49), 93; Dorking, 112; Surbiton, 36; Richmond, 60; Croydon, 109	921
Sussex—Brighton, 131; Eastbourne, 52; Hastings and St. Leonard's, 138; Worthing, 87; Hursley, 116	742
Warwickshire—Leamington, 112; Birmingham (including Christ Church, 103, and Aston, 34), 299; Edgbaston, 55; St. Matthew's, Handsworth, 34; Sparkbrook, 43; Holy Trinity, Bordesley, 82; Coventry, 33	714
Westmoreland—Ambleside, 74	113
Wiltshire—Salisbury, 141	265
Worcestershire—Worcester, 56; Stourbridge, 40; Gt. Malvern, 53	207
Yorkshire—York, 53; Bradford, 62; Hull (including Christ Church, 30), 55; Hunslet, 65; Huddersfield, 47; Leeds, 73; Morley, 33; Sheffield (including St. Mary's, 42), 157; Rotherham, 97; Bridlington Quay, 47; St. Mary's, Bridlington, 47	1010
Wales	39
Isle of Man	3
Channel Isles	13
Scotland—Edinburgh, 54	89
Ireland—Dublin (including St. Matthias', 40; Zion Church, 39; Harold's Cross, 30; Sandford, 70; Rathmines, 48; Kingston, 84), 407; Clontarf, 31; Clonmel, 38; Belfast, 195; Lisburn, 76; Dunmurry, 30; Cork, 73; Queenstown, 50	1184
EUROPE—France, 30; Belgium, 1; Germany, 3; Italy, 7; Switzerland, 15; Russia, 1	57
ASIA—India: Calcutta, 89; Punjab, Amritsar, 63; Travancore, 97	363
Ceylon—Colombo, 32	37
China	24
Japan	6
Persia	5
Syria	8
Palestine	13
AFRICA—East, 9; West, 27; Mauritius, 13	49
AMERICA—Canada, 13; United States, 1	18
AUSTRALASIA—Queensland, 16; N.S.W., Balmain, Sydney, 59; Victoria, 1; Tasmania, 7; New Zealand, 19	86



ELSEWHERE will be found a full account of our Anniversary gatherings on October 31st. Here we give the facts of the year's progress, as stated in a brief spoken "report" presented at the meetings. Our growth in the past year has been much greater than in any previous year. There have been enrolled:—

In the 16 months ending Oct. 31st, 1887...	...	7,624
In the 12 months ending Oct. 31st, 1888...	...	5,694
In the 12 months ending Oct. 31st, 1889...	...	5,641
In the 12 months ending Oct. 31st, 1890...	...	8,648

Total in four years and four months ... 27,607

This great increase is due to the growth of Local Branches. To the 170 organised Branches of last year, most of which have been growing fast during the twelve months, have been added 86 more, making 256 in all; but three have been disbanded.

Of the new Branches a list is given opposite. We are glad to see that the Irish Branches have more than doubled in number, and that the Irish members have increased from 680 to 1,184. The new Foreign and Colonial Branches are at Paris; Cottayam, South India; Balmain, New South Wales; and Wanganui, New Zealand.

The List, also opposite, of the numbers of Gleaners in the London Postal Districts, the English Counties, &c., will also interest our friends. This List has been drawn up with great care by our kind volunteer lady helpers. It represents, not the number of enrolments from the first, but the actual membership on September 30th. The total is about 21,500, which shows that about one in four of the members enrolled have dropped off by non-renewal. We doubt if any other large Union can show such a proportion of real membership as three-fourths of the whole.

London, with 5,359 members, still maintains its position as owning one-fourth of the whole number. Of the English Counties (excluding Middlesex and the Metropolitan districts of Surrey, Kent, and Essex), Lancashire has lost the first place, evidently by its members dropping off. Kent, even excluding the districts counted in London, now stands first with 1,078. Yorkshire, despite the going back of several leading towns, now makes a good second with 1,010, and Lancashire follows with 1,004. Surrey, even with the disadvantage of having several hundred of its members cut off from it and reckoned to London, comes next with 921; then Hants, with 748; then Sussex, which has not progressed during the year, with 742; then Warwickshire, owing to decided growth at Birmingham, with 714; then Gloucestershire, which has gone back, with 688. Other counties that have gone forward well are Berks, Bucks, Cambs, Durham, Lincoln, Monmouth, Northumberland, Notts, Suffolk, Wilts, Worcester. The Foreign and Colonial figures show strange variations, which is owing to our members in distant places forgetting to renew their membership. We have not actually struck them off the books, however, though we do not reckon them here. India alone shows a good increase, from 228 to 303.

The contributions, &c., received from Gleaners as such in the past year have been as follows; but it must be borne in mind that these sums consist only of free will offerings over and above the regular contributions of the members to the Church Missionary Society, which are paid, as they should be, to the Treasurers or Secretaries of C.M.S. Associations:—

	£	s.	d.
Membership and Examination Fees...	...	132	17 10
Gifts for Union Expenses	301	15 8
Gifts for Our Own Missionary Fund	587	15 7
Gifts for C.M.S. General Fund	445	17 3
	£1,518	6	4

(The cost of the Union, for printing, and office charges, has been £349 19s. 1d.)

"Our Own Missionary" Fund.—This Fund, as explained in former years, is received by the Society as meeting the first year's expenses (or as much more as the amount covers) of a new Missionary each year. In the three preceding years the following were nominated: Miss Katharine Tristram, Japan; the Rev. A. R. Steggall, East Africa; Miss Mary L. Ridley, China. The amount contributed to this Fund has so increased that we are enabled to nominate two Gleaners' Own Missionaries for the ensuing year, viz.:—

THE REV. J. N. CARPENTER—North India.
MISS JESSIE B. BYWATER—Egypt.

Mr. Carpenter, who is one of the many brethren for whom the Society has to thank Cambridge, told the Valedictory Meeting of October 7th that the first step towards his dedication of himself to the foreign field was his being asked (by another Cambridge man, who also has just sailed) to join the Gleaners' Union. He goes to India to undertake that most important of Missionary works, the training of Native evangelists and pastors.

Miss Bywater lately gained the first prize in the Gleaners' Union competition for the best set of four essays on Missionary Motives, Commands, Prayers, and Recompenses. She and her mother go to Cairo together, to work among the Egyptian women.

The day before he sailed for India, Mr. Carpenter, having been informed by us of his nomination as "Our Own Missionary," wrote the following letter:—

CHELTEMHAM, October 15th, 1890.

DEAR MR. STOCK,—It is a very great pleasure to take up my pen to write to you, though the pleasure of standing face to face with my fellow Gleaners in Exeter Hall would have been vastly greater.

With St. John I can say, "I have many things to write." First, may I give a few facts about myself?

1. In my own home I have always imbibed a missionary spirit. In my Sunday-school fellow-teachers I met those interested in the work, and interesting their boys in it. One of my own teachers is now in the field, and a fellow-teacher is a zealous labourer in China (C.I.M.).

2. It was the Lord's guiding to send me to Corpus Christi College, Cambridge. The whole spirit of the University is in favour of missionary work; but at Corpus I was especially favoured. Eight of my contemporaries are now in the field. Warren and myself sail (D.V.) to-morrow, and two others have already been accepted for foreign work.

It was, I think, early in 1888 that Warren persuaded me to become a Gleaner. After the novelty had passed away I saw what a great and useful help it was, and at the same time it led me to deeper interest in missionary work, though I had not yet definitely seen God's hand calling me to it.

3. By the time I left Cambridge I was quite assured that I should take up missionary work; in fact, by signing "The Cambridge Letter" I had pledged myself to do so. At Islington C.M.S. College the "Cycle of Prayer" became a new reality to me. Besides the daily mention of the field at morning prayer, the quarter of an hour following it was devoted to missionary reading and prayer by groups of two or three.

Now I can scarcely tell you the joy I felt when you told me that I was chosen to be a "Gleaners' Own Missionary." It had been my desire for many months, and not only so, but a special object of prayer, so that on the eve of sailing one feels not only comforted by a definite answer to prayer, but also by the assurances of the many prayers which will follow me in my work. It may be of interest to mention that I am the youngest ordained missionary sailing this autumn.—Ever yours in the Lord,

JAMES NELSON CARPENTER.
Gleaner No. 7,816.

We have now to announce the Motto Text for 1891. The selection of these Texts year by year we feel to be no light thing. The Motto is eagerly looked for by Gleaners all over the world, and has again and again been graciously used of God to convey a message from Himself to His servants' hearts. Friends who have only lately joined will like to know what the previous Texts were:—

For 1888—"Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto."—Deut. xii. 18.

For 1889—"In the place which the Lord shall choose . . . there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."—Deut. xii. 14.

For 1890—"That which they have need of . . . let it be given them day by day without fail."—Ezra vi. 9.

And now, for 1891, we give the words of Boaz to Ruth—Ruth the gleaner; and we shall say something about them in the January number:—

"LET THINE EYES BE ON THE FIELD THAT THEY DO REAP, AND GO THOU AFTER THEM."

The same kind friend, who has on six previous occasions given us £10 10s., to make a member of the UNION a Life Member of the Society, has presented us with a similar sum, and we have nominated Mrs. Percy Brown, who has done much work for the UNION in organising Country Branches, and who is now going to superintend the provision of mental food for our members, as we announced last month.

The GLEANERS' UNION Circulating Library is now in working order, our kind friends, Mr. and Mrs. Percy Brown, 171, Victoria Street, S.W., being ready to supply all information. Will those who wish to join (either G.U. Branches or isolated Gleaners) write, enclosing their annual subscription, for a copy of the preliminary catalogue and the library rules, which will be sent out by December 15th? From this catalogue a list of twelve books is to be chosen (to allow for volumes desired not being available), and the list is to be sent to the Librarian before December 31st. The books will be despatched early in January, 1891. The subscription is fixed at 5s. per annum, for six volumes, changed quarterly. Where G.U. Branches desire to subscribe for the benefit of their members it is requested that one person, who shall be responsible for the care and return of the books, be nominated local librarian. No communications in reference to the G.U. Circulating Library will be received at the C.M. House. We would remind our friends that the Library needs to grow as it is still very small, that 5s. per annum is not a large subscription, and that donations for the purchase of books, or good and interesting missionary books themselves, will be gratefully received by the Hon. Librarian, Mrs. Percy Brown, 171, Victoria Street, S.W.

LETTERS ON 1 KINGS xviii. 30—39.

We have had only a few contributions in response to our invitation to Gleaners to send us their thoughts on this passage. From those sent we select one for publication:—

Reading these verses in relation to missionary work, I think we see—1st. The *reason* of missionary work—God's command, "I have done all these things at Thy word" (ver. 33).

2nd. The *object* of the work, i.e., that the "people may know" that the Lord is God, and that God may be glorified (ver. 36, 37).

3rd. The *foundation* of the work, "built in the name of the Lord" (ver. 32).

4th. The *way* in which the work is done. The work abroad, by invitation ("Come near unto Me," inviting the idolatrous people to hear about God, and to come to Him by Christ); and by restoring and strengthening the ancient Churches, i.e., Coptic, Armenian, Syrian, &c. "He repaired the altar that was broken down" (ver. 30).

Home work. "Put the wood in order" (ver. 33)—that is, find the *means*, and also seek for stones to repair with, i.e., men to fill up the gaps in the ranks. "A stone for every tribe" (ver. 31). Ought it not to be "A man from every parish"?

Society's work. Arranging the sacrifice (ver. 33). The missionaries represent the burnt sacrifice, for they go out ready to give their lives for Christ's sake, but the Society arranges their place of work.

"The water" (ver. 34) signifies the difficulties in the way. "First time" some kept back who would gladly go. "Second time" illness perhaps at the very commencement of labour. "Third time" the work apparently all undone, as when missionaries are expelled from a place.

"A trench about the altar"; the work is encompassed with difficulties, and needs to be encompassed with prayer (ver. 32 and 36, 37). "Daily prayer," as "the time of offering the evening sacrifice" signifies.

The close of the passage gives, I think, the assurance that God will so accept our prayers and gifts, and so use them, that the people will be constrained to acknowledge "the Lord He is the God," even though there is but *one man* to speak of Him, while the prophets of Baal were *four hundred*.

L. GRANT, *Gleaner* 12,339.

GLEANERS' SUGGESTIONS.

Blackberries.

We have a little working party for the C.M.S. once a month, composed of members of our Sunday-school classes. The articles made are to be placed on a "Sunday-school" stall at the Annual Sale. Some of the children wished to make a special contribution to the C.M.S., and proposed to gather blackberries and sell them for this purpose. We got more than 14 lbs. of fruit, which sold for 6s., and we now send this sum from seven Sunday scholars.

Surbiton.

GLEANERS 14,915 & 16,918.

How to glean from the Annual Report.

The Annual Report is in our hands, brimming with interest, glowing with divine love for souls. And I have just hit upon a plan for *gleaning* with profit from it, which I should like to pass on to others.

(1) Read a few pages daily, and pencil-mark important facts.

(2) Buy a Cycle of Prayer (19 by 16 inches, price 2d., at the C.M.S. House), and cut out the centre picture, reserving for use the two columns of Mission stations.

(3) Buy a large sheet of cardboard (at least 2 ft. by 1 ft. 8 in.), in the centre of which gum the two columns of Mission stations. This will give an *extensive broad margin* in which to write the most important gleanings, e.g., names of missionaries, facts calling for prayer or praise, &c., &c.

(4) On the top of the cardboard form the heading "*C.M.S. Cycle of Prayer*."

(5) Hang this sheet up on your study or bedroom wall, and you will have some of the pith and marrow of the Report before your eye at the hour of daily intercession for Foreign Missions: while constant acquaintance with names of workers in the field and this small bundle of facts will furnish material for many a C.M.S. address.

Should the above plan involve too much labour for some workers and readers, here is a very simple one. On the margin of your original Cycle of Prayer write the number of page of important facts in the Report, *Intelligencer*, and *Gleaner*. Thus a glance at the margin of your Cycle will enable you to put your finger at once upon each important fact, which otherwise would be lost to you as a needle in a sack of hay.

No. 6,068.

The Cycle of Prayer.

I see from a recent *Gleaner* that you have been thinking of the difficulty in the use of the Cycle of Prayer. I have also found a difficulty with it, but think the following plan may give some little help.

I needn't remind you that nearly all the subjects for prayer are mentioned in the Manual under the heads of the different countries, with a short account of the work being done.

May I suggest to each Gleaner—

1. To underline these names in red ink, so as to catch the eye.

2. To place the day of the month in the margin of the Manual opposite its portion, so as to correspond with the Cycle.

3. To write the portion for the first day (The Church of Christ) at the top of the page on "Africa," and the portions for the last six days on a separate slip of paper, and gum it into the Manual at the end of the countries.

4. To write the few names in the Manual which are not there but are in the Cycle.

WM. WAITS MOSES.

Sunderland.

Forty Years' Experience.

I have noticed lately in the *C.M. Gleaner* many proposals as to helping the cause, but no one advocates giving "tithes of all." I thank God that He has led me to do this during the past forty years, and I desire to testify to the truth of the promise contained in Mal. iii. 10. It has been most abundantly realised by me. I should like to ask all my fellow-Gleaners, who have not yet done so, in this way to "prove the Lord."

A GLEANER (Matt. vi. 1—4).

A Beccles Gleaner (No. 1,327) writes suggesting the formation of educational Correspondence Classes for those who desire to be missionaries, and need further mental development and instruction. Many candidates would do well to seek improvement in these respects, but in view of the large and increasing number of admirable Educational Classes already in existence, we do not see our way to start any in connection with the Gleaners' Union.

Requests for Prayer.

"Thou visitest the earth, after Thou hast made it to desire rain."—
Ps. lxxv. 9, marg.

- A Gleaner asks earnest prayer that Isa. xxxv. 5-8 may be fulfilled to her.
A mother asks prayer for her son, aged 16, in whose heart God's Spirit is evidently working.
For two brothers, that they may be led to Christ, and be more loving at home.
That a brother may be brought to Christ.
For a solitary Gleaner in Buenos Ayres, that he may be not only a Gleaner, but a sower.
That a Gleaner may overcome temptation, and be more "whole hearted."
For a son, two brothers and a sister-in-law, that all may be brought to Jesus Christ.
For a Gleaner who needs wisdom.
For a C.M.S. working party just being started amongst the girls of the Clapham Servants' Training Institution.
That the fulness of the Spirit may be revealed to dear ones.
For a right judgment in a difficult matter.
That a suitable secretary to work a "Sowers' Band" may be found for a London parish.
That God's guiding Hand may be clearly seen in the formation of a Gleaners' Union Branch in the same parish.
That a family may be brought to Christ, and take interest in missionary work.
For a bereaved husband.
For an orphan who in her sorrow has hard thoughts of God.
For "much grace" on all C.M.S. workers.
For a higher tone, and more desire for information in the members of a missionary working party.
That two sisters may be granted health and strength for service during the winter.
For the Vicar of a neglected parish.
That a would-be missionary may be set free to go, or be given grace to work at home.
That one seeking happiness in work may realise satisfaction in Jesus alone.

Praise.

- For great spiritual blessing given to a sister and three friends.
For increased interest in the Foreign Mission-field in a London parish.
For the removal of a dark cloud.
For having been led to join the Gleaners' Union.
That a sister is enjoying a larger measure of health.
For new workers raised up in answer to prayer.

Local Branches of the Gleaners' Union.

The following new Branches have been formed during the last month:—
FOLKSTONE—Secretary, Mrs. Lake; SWANSEA—Secretaries, Miss E. F. Fry and Mrs. S. Thomas; CHESHAM BOIS—Secretary, Miss Matthews; MALVERN—Secretary, Mrs. Whyte; WIMBORNE—Secretary, Miss H. M. Thomas; BICKLEY AND CHISLEHURST—Secretary, Miss S. E. Howard; WORKING (ST. JOHN'S)—Secretary, Miss M. A. Bowles. Also from TYNNEVELLY comes the news of a Branch formed by the Rev. T. Walker in connection with the Christian Hostel there.

NOTTINGHAM.—The third Annual Meeting of this Branch took place on Oct. 3rd, preceded by a Tea for members and friends, at which the Rev. E. N. Thwaites of Salisbury spoke words of counsel. At the meeting in the Mechanics' Hall there was a good gathering, no less than thirty clergy being present. The annual report was most cheering. The Rev. H. Sutton of Bordesley and Rev. G. Ensor, late of Japan, addressed the meeting.

BIRMINGHAM.—The first Anniversary Meeting of the Branches in this city and neighbourhood was held on Oct. 31st. The chair was taken by Canon Eliot, and the meeting was addressed by the Rev. Percy Waller and the Rev. Henry Sutton. The chairman suggested the localisation of the GLEANER, and as there are now ten Branches in the city and neighbourhood, the support of a Birmingham Gleaners' Union Missionary.

Monthly Gleaner Examination.

Successful Competitors for the twelve months ending August and September, 1890.

AUGUST.	SEPTEMBER.
SECOND CLASS.	SECOND CLASS.
Miss E. L. Ames, Canonbury.	Miss M. Forster, Fosbury.

Questions on the November Gleaner.

1. Describe the geographical position and the missionary condition of Mombasa, Frere Town, and Chagga. What two events happened at Usamiro?
2. Describe the Sunday services at Rabai, and compare with them a Monday at Chagga.
3. Describe a Safari. Give an instance of Native superstition at Chagga.
4. What is the present condition of Uganda? What was one of the first acts of the Christians on their return there? Mention an encouraging fact concerning civilisation in the interior.
5. Give particulars of one difficulty of missionary work in a new field.
6. Tell the story of some words in an unlikely place bringing comfort to a missionary's heart.

Gleaners' Union Roll Call.

"They rest from their labours."

Miss Clara Edwards, Canwick Vicarage, Lincoln, No. 3,780, July 19th.
Miss M. A. Martin ("One shut in"), Kilburn, No. 625, Sept. 12th.
Miss E. E. Fagg, Ripple Rectory, Deal, No. 8,793.
Mrs. Fisher, Alexander Square, South Kensington, No. 102, Oct. 17th.
Mr. F. Allan, Chester, No. 9,013, Oct. 29th.

HOME NOTES.

THE following have been accepted by the Society for missionary work:—Miss Annie Maddison and Miss Laura Stubbs; Rev. Sidney Swann, M.A., of Trinity Hall, Cambridge, Curate of Sulby, Isle of Man, formerly of St. Andrew's, Plymouth, for Japan; Mr. Gaskoin Wright, L.R.C.P. Lond. and M.R.C.S. of Manchester; and Mr. Geo. S. Woodward of Bristol, for Rev. J. H. Horsburgh's party.

THE Rev. W. J. Hollins, M.A., Rector of St. Peter's, Bristol, a warm friend of the Society, has left England for a tour in India, one object of which is the acquisition of information on various branches of missionary enterprise. He has accepted several invitations to preach while there.

WE regret to have to chronicle the death of Miss R. Murray of Whitehaven, who passed away on Oct. 15th at the age of eighty-two. She was for years a devoted worker for the Society (see January number); the Committee recently marking their appreciation of her labours by appointing her one of its Honorary Members for Life.

AN interesting Missionary Meeting was held at the rooms of the Stanley and African Exhibition on Oct. 30th, arranged by Mr. and Mrs. John Probyn, by permission of the Exhibition Committee. The chair was taken by Lord Kinnaird, and other speakers were Archdeacon Maples of the Universities' Mission to Central Africa; Rev. R. P. Ashe of Uganda; Rev. W. E. Taylor of East Africa; Dr. R. N. Cust, Dr. Grattan Guinness, Mr. E. Delmar Morgan, and Mr. Stock. There was a good attendance, including many C.M.S. friends; and a collection was made for the Nyanza steamer.

DERBY has just had a Loan Exhibition and Sale of Work, which was very largely attended. In addition to the Society's exhibits from the Mission-fields, several important collections of local friends were kindly lent. The exhibition was open for four days; lectures being delivered every day by missionaries and other friends. At the inaugural meeting an address was delivered by Sir Richard Temple.

ANOTHER very successful Loan Exhibition was that lately held at Ilfracombe. Great interest was manifested in the various exhibits, and the attendances at the lectures given at intervals during the four days the Exhibition was open were very good. A sale of work was held in an adjoining room, and the proceedings were brought to a close by the Annual Meeting of the Local Association. Miss Grady, the Hon. Sec. of the Association, initiated the movement for the Exhibition.

THE 15th Annual C.M. Sale at Dover realised £166, the largest sum yet reached. Besides the various stalls, there was a table of curiosities and photographs kindly lent by friends for exhibition. Missionary pictures and a missionary text upon the walls helped to bring the object of the sale into prominence. The sale was opened by the Dean of Canterbury.

THE "Godaverians" of Hampstead, one of the now numerous bands of young men meeting for prayer and missionary study, held its Annual Meeting on Oct. 28th, at the rooms of the Y.M.C.A. General Robinson, who presided, read a letter of congratulation addressed to them and signed by the Rev. E. A. Stuart on behalf of no less than nine of these bands, of which eight meet in London and the suburbs. The Rev. Canon Girdlestone opened the meeting with an exposition of Isaiah lv. and prayer, and made an earnest appeal for young men to devote themselves to work in the Foreign-field.

THE Bournemouth Branch of the Y.W.C.A. held a meeting on Oct. 22nd to bid farewell to Miss Mary Hunt, on her departure to Japan, where she goes to work under the C.M.S. The Rev. Canon Eliot presided, and after the opening hymn and prayer, Miss Crichton-Stuart addressed the meeting. Miss Hunt spoke to the members, appealing to them to consider the command, "Go ye!" Miss Wingfield Digby gave as a farewell message Joshua i. 9, and Canon Eliot closed the meeting with a short address.

THE Valedictory Meetings of the Zenana Bible and Medical Mission (or I.F.N.S.) were held on Oct. 22nd and 23rd, when the following ladies were taken leave of:—The Misses Macphun, Gregory and Sutherland returning to India after furlough, and the Misses Benyon, Lorbeer, Blake, Wright, Smith, Trott and Schwarz going out there for the first time. They were addressed on the 22nd by Rev. Hubert Brooke of Reading, and on the 23rd by Mr. W. T. Paton.

Publication Notices.

The following new Publications have been issued since our last notice:—
Missionary Motives, Commands, Calls, Prayers and Rewards. Four Prize
Outline Addresses by "Gleaners." Price 2d.

Arrows for Bows, or *Missionary Anecdotes for Preachers, Teachers, and
Speakers.* By R. J. I. 2d.

What shall the answer be? Hymn by Miss S. G. Stock, with Music, as sung
at G.U. Anniversary. 2d. per dozen, or 1s. per 100.

New Papers by H. P. G.:—(Single copies free.)

(1) "The Church Catechism and the Evangelisation of the World."

(2) "The Lord's Supper and the Evangelisation of the World."

(3) "Two Aspects of Missions."

(4) *Prayer for Foreign Missions*, Selection of Texts ("Occasional
Paper," No. 12).

The grace of giving. A Letter from a "Gleaner" ("Occasional Paper,"
No. 13). Free.

The paper, *What does it all mean?* written in dialogue form for working
men, has been reprinted, and copies for distribution may be had on
application.

New Edition of the *Travancore and Cochin Mission Pamphlet.* Price 1d.

Third Edition of *The Story of the Fuh-Kien Mission.* Limp cloth, 1s. 6d.;
bevelled boards, 2s. 6d. [A capital book for presents or prizes.]

The *C.M. Pocket Book* (roan, gilt, 1s. 4d. post free), and *Pocket Calendar*
(lithographed covers, 4d. post free), for 1891, are also now ready. Friends
should order early, a limited number only being printed.

We would again call attention to the *Sheet Almanack* for 1891, with its
fifty-two specially engraved pictures. Every "Gleaner" should possess a
copy. (1½d. post free, or twelve copies for 1s.)

The *Magazine Volumes* for 1890 will be ready early in December. Will
friends kindly bear them in mind when selecting gift books for Christmas,
New Year, &c., especially the *C.M. Gleaner* (1s. 6d. coloured boards;
2s. 6d. cloth, gilt), and the *C.M. Juvenile Instructor* (1s. cloth, gilt; 1s. 6d.
gilt edges)?

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salis-
bury Square, London, E.C."

Forthcoming Sales of Work.

Mrs. Evill, Mayfield Vicarage, Ashbourne, Derbyshire. Nov. 28th and 29th.
Miss E. C. Jickling, Donisthorpe Lodge, St. Mary's Road, Leamington. Dec., early.
Mrs. Lawson, 18, Edith Road, West Kensington. Early in Dec.
Mrs. G. M. Tait, Suffolk Villa, Compton Road, Highbury. Dec. 3rd and 4th.
Rev. U. Davis, 3, Willow Bridge Road, Canonbury, N. Dec. 4th and 5th.
Mrs. James, St. Philip's Rectory, Bristol. Dec. 5th and 6th.
Mrs. Marden, St. Peter's Rectory, Stamford. Dec. 9th.
Miss Stephens, 1, Lind Terrace, Ryde, I.W. Dec. 9th.
Mrs. Dickerstaff, Cookley Vicarage, near Kidderminster. Dec. 9th.
Mrs. Daniel Iles, Fairford, Gloucestershire. Dec. 9th.
Mrs. Hayter, St. Dunstan's Vicarage, East Acton, W. Dec. 11th and 12th.
Mrs. Ross, 4, Appleby Crescent, Manningham (late Vicarage, Forest Gate). Dec. 11th.
Miss Swift and Miss Hackford, 14, North Terrace, Wandsworth. Dec. 11th.
Miss S. Gowan, 11, Park Square, Portland Place. Dec. 11th.
Mrs. Benjamin Lamb, St. George's Vicarage, Leeds. Dec. 12th.
Mrs. D. Campbell, Rose Hill, Huddersfield. Dec. 12th.
Miss Emily P. Leakey, Exeter. Dec. 16th.
Mrs. Storrs, Sandown Vicarage, I.W. Dec. 16th.
Rev. E. C. Nightingale, Tewin, Herts. Dec. 16th.
Miss Holditch, Railway Road, King's Lynn. Dec. 18th.
Mrs. Hewetson, Menham Vicarage, Atherstone. Christmas week.
St. George's, Dublin. Mr. A. T. Barber, 13, Foyle Terrace, Fairview.
Miss E. Longley, Norton House, Henfield. Early in January.

Contributions Received by the Editor.

To November 10th.

In connection with the Gleaners' Union—

713 Membership Fees.....	£3 0 6
67 Renewals.....	0 11 4
For Union Expenses: Collected per Miss Averill £2, Mrs. Thompson 20s. Male of Tickets for Anniversary Meeting £12 15s. 6d., Collection at ditto £41 19s. 4d., 157 Sums under Ten Shillings £7 14s. 6d.....	75 9 4
For Own Missionary: Miss Pierson 20s., Sale of Work, Church Aston, per local Sec. £3; Sunday Class, collected per Miss Usher 21s.; Gleaner No. 24, 77s. 10s.; Gleaner No. 20, 254, £3; 10 Sums under Ten Shilling £2 15s. 8d.....	13 8 8
For C.M.S.: A Gleaner, for the training of a Missionary for Africa £30, Oceania No. 21, 310, Box containing parcels of coins £13 15s. 0d., "In Memoriam," Mrs. Newling 20s., St. Saviour's, Guildford, collected per Miss L. Daniels 26s. 8d., Gleanings per Miss Maude 10s., Gleaner No. 15, 688 (for Persia) £10, I. T. £30.....	106 11 8
2 Sums under Ten Shillings.....	0 6 4
Total in connection with the Gleaners' Union.....	£202 5 10

The Editor has also received—

For C.M.S.: Contents of Bible Class Box per Mrs. C. Hay, Dulwich 18s. 6d.;
Mrs. F. M. Mackwood 10s.; Shenley Women's Bible Class Box, per Rev.
H. R. T. Jackson 17s.; Sale of Foreign Stamps, per Rev. C. Jones
£6 2s. 6d., Miss Martin, deceased, missionary box, per Mrs. Meredith 24s.,
"Aunt" (for Hang-Chow Medical Mission) £15..... 24 12 0 |

Total.....£226 17 10

The Editor has also been requested to acknowledge—

For C.M.S.: All Saints', Hatcham Park, A Gleaner 20s. 9d., Miss Noakes 14s. 8d.,
Sums under Ten Shillings, less disbursements, 35s. 7d., W. Hamlyn, Thank-
offering for safe sea voyage, 5 dols., 19s. 2d., Subscription per C.M.S. Sec., Church
Aston 21s. 6d., Gateshead Fell, 13th Anniversary Sale, per Mr. A. Chapman
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Erratum.

November GLEANER, page 173.—Transpose names of Mr. V. Dermott
and Mr. J. W. Dunn under the picture of Bishop Tucker's party.

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